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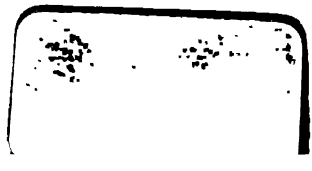

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THE

THE MONTHLY REVIEW,

For JULY, 1786.

ART. I. *The Hiſtory of Wales.* With an Appendix. By the Rev. William Warrington, Chaplain to the Earl of Beſborough. 4to. 1l. 1s. Boards. Johnſon. 1786.

THE moſt brilliant pages of hiſtory are, unqueſtionably, thoſe which record the ſtruggles of independence againſt oppreſſion; and theſe ſtruggles have commonly been exerted with the greateſt vigour and ſucceſs in the earlier ſtages of civilization. It is while the principles of a free people remain uncorrupted by avarice, and their manners not enervated by luxury, that the ſocial paſſions have full ſcope, and a maſculine virtue is produced, which gives birth to glorious deeds, and furniſhes the nobleſt themes for the hiſtoric muſe. The detail of court intrigues, and military manœuvres, in a more refined ſtate of ſociety, may be very uſeful to the Statеſman and the General, and may ſerve to amuſe the ordinary reader; but the narrative of the great exploits of heroes, who have ſacrificed every private intereſt to the Public weal, warms the heart with exalted ſentiments, and foſters all the virtues of the man and the citizen. The world has doubtleſs owed much of that generous ardour with which the beſt friends of mankind have devoted themſelves to the ſervice of their country, to the early impreſſions which they had received from the Grecian and Roman ſtory. It is for this reaſon devoutly to be wiſhed, that men may never arrive at ſuch a degree of falſe refinement, as to become incapable of reliſhing the narrative of heroic deeds in defence of liberty. By the honeſt and generous ſuch tales, whatever be the ſcene of action, will be read with delight.

"Wherever nature, though in narrow ſpace,
Foſters, by freedom's aid, a liberal race;
Sees Virtue ſave them from Oppreſſion's den,
And cries with exultation, "Theſe are men;"
Though in Bœotia or Batavia born,
Their deeds the ſtory of the world adorn." HAYLEY.

The hiſtory of Wales is a narrative of this kind. It exhibits a people, who for ſeveral ages defended the rights of nature in the boſom of their native mountains. The ſpectacle is ſo intereſting, that it is ſurpriſing it ſhould ſo long have lain, in a great

measure, obscured. Much labour has been employed upon the antiquities of Wales; but, till this time, the interesting facts which form the history of the ancient Britons, except so far as they have made a part of the English history, have lain dormant in Welsh manuscripts, or been barely compiled, in a work seldom read, the Chronicle of the Monk Carodoc of Llancarvon.

Mr. Warrington has the merit of being the first writer, who has attempted to cloath the history of Wales in an agreeable dress; and we have pleasure in adding, that, in our judgment, the undertaking is very successfully executed. The materials of this history, which the Author has judiciously authenticated by numerous references, appear to have been collected with much industry. They are arranged, if not with a scrupulous regard to chronological order, with a more useful attention to that method which arises from the connection of causes with their effects. Valuable observations are occasionally interspersed: and the whole is written in a style, which is neither, on the one hand, tedious, through a careless and slovenly prolixity, nor, on the other, disgusting by a uniform display of ornament. The Author designedly avoids a minute inquiry into the antiquities of the country, as not properly falling within the province of the historian; but instead of this, he has given, what will be much more generally acceptable, an agreeable and well-written narrative of historical facts.

A few specimens must be added, to enable our Readers to form some judgment of the merit of this work.

After a concise but perspicuous and entertaining summary of the British history, before the Britons were driven into Wales, &c. the Author relates at large the wars between the Saxons and Welsh, in the course of which relation, he records the following example of superstitious weakness in the conduct of Cadwalader:

"After residing some time in the court of Bretaigne, Cadwalader prepared to return into Wales; having heard that the famine and pestilence had ceased, and that the Saxons, with increasing power, were endeavouring to extend their conquests *. With this view, he collected an army composed of his own subjects and his allies the Bretons, with a suitable fleet to transport them across the channel †. In such a situation, a magnanimous prince would either have rescued his country from its danger, or would have buried himself in its ruins. But just at the time that Cadwalader was going to embark, he was warned in a vision, which he fancied to be a sudden impulse from heaven, which directed him to lay aside the cares of the world, and go immediately to Rome, to receive holy orders from the hands

* Baker's Chron. p. 4. Welsh Chron. by Carodoc of Llancarvon, and republished by Dr. Powel, p. 3. † Ibid.

of

of the Pope. This illusion, the effect of a weak or a distempered mind, he communicated to the King of Bretaigne; who, probably from interested motives, took advantage of this incident to act on the weakness of this prince, and on the credulity of his nation; which, in common with every other people in the same stage of refinement, always paid a high veneration to men, who, acting under the impulse of a warm and enthusiastic spirit, fancied themselves indued with the power of revealing future events.

'Having consulted the prophetic books of the two *Merlins* *, which were deemed sacred as the pages of the Roman *Sybils*, Alan told him, they predicted the ruin of the British empire, until the time that the bones of King Cadwalader should be brought back from Rome. He then advised him to act up to the patriotic design, and to follow the impulse of his vision. Thus confirmed in the delusion, Cadwalader proceeded to Rome; and agreeably to the interested views of the Roman pontiffs, was kindly received by Pope Sergius. After he had submitted to have his head shaven, and to be initiated into the order of White Monks, Cadwalader lived eight years as a religious recluse †; exemplary in the piety of those days, but in a situation unworthy of a prince; as it secluded him from the practice of active virtue, and of consequence from promoting the interests of his people; for which great end alone princes are delegated to rule mankind.'

Upon the character of Gryffydth ap Cynan, Mr. Warrington has the following remarks:

'In such a country as North Wales, where so many causes conspired to render its government unstable, and the enjoyment of it often fatal to the sovereign, that the late prince should have been able to extend his reign to fifty years, is an extraordinary instance of good fortune, and a proof of his possessing considerable abilities. The love of freedom, which distinguished the early part of his life, infused the same spirit among his subjects, which led them to disdain the ignominious yoke imposed on them by a foreign power. His valour, and abilities, aiding their returning virtue, delivered his country from the vassalage of England; and, in general, by his conduct with Henry, or by the vigour of his government, he preserved his dominions free from the invasions of the English, and from civil commotions. The recital of these virtues, which form the shining features of his character, is no more than a just eulogium on his memory. But other impressions appear on the reverse of the medal, expressive of a conduct which is neither amiable nor great. A just policy required him to unite in the common cause, as to one central point, the jarring interests which prevailed in the other principalities; and the importance of his situation and character, obliged him to consider himself as the great spring, which was to give life and vigour, and efficacy to the exertions of the whole. He ought to have known that the conquest of Wales was a leading principle in

* There were two of that name, Silvester and Ambrose; the first was born in Scotland, and the latter, called Merdhin by the Britons, at Caerfrydhin in South Wales. Humfrey Lhuyd, p. 79.

† Wynne, Hist. Wales, p. 10, 11.

the politics of England, that the princes of that country would never ceaſe to exert every effort of ſagacity and power, until their ambition had been ſatiated by the conqueſt, or the entire deſtruction of the Welſh. Impreſſed with ideas ſuch as theſe, he ought to have regarded ever offer of friendſhip, made by the Engliſh monarch, as a deluſive ſnare to his honour: and at every gift, he ought to have exclaimed in the natural language of diſtruſt, *Timeo Danaos et dona ferentes.* But influenced by a perſonal regard to Henry, or by motives of a baſer nature, he was led to prefer a ſelfiſh and ſolitary peace with the Engliſh, to the more generous and manly conduct of ſharing in the common danger, and of attempting to preſerve the general freedom of his country, by uniting its ſtrength. He was prevented, indeed, by his tedious captivity in Cheſter, from taking an active part, in impeding the conqueſts which the Engliſh were making in South Wales; nor is it juſt to ſuppoſe, that in that early period of his life, he could be cold or unintereſted in the fatal ſcene that was acting before him. The ſame plea, however, cannot juſtify another part of his conduct. Inſtead of giving ſecurity to Powis, a barrier of ſuch importance to his kingdom, he left the princes of that country, on its being invaded by Henry, to abide their fate; refuſing, under a cold pretence, to afford them protection or relief. Theſe traits of his character, with a deſire of ſacrificing to the jealouſy of the Engliſh king an orphan prince, who had ſought his protection, and whoſe birth and talents might have rendered him the inſtrument of his country's ſafety, evince, that the conduct of Gryffydh ap Cynan was not entirely directed by the principles of honour, or humanity, or of a ſolid and extenſive policy.'

The ſtruggle between King John and Llewellyn ap Jorwerth, would be a curious extract; but we have not room. We ſhall, therefore, only add Mr. W.'s account of the humiliating ſubmiſſion of Llewellyn ap Gryffydh to Edward III.

'The barons of Snowdon, with other chieftains of the moſt conſiderable families in Wales, accompanying their prince to London, brought large retinues with them, as was the cuſtom of their country, and were lodged in Iſlington, and the adjacent villages. Many cauſes conſpired to make their ſituation diſagreeable. Theſe places did not afford a ſufficiency of milk for ſuch numerous trains: they liked neither the wine, nor the beer of London. Though entertained with plenty, they were not pleaſed with their new manner of living, which ſuited neither their taſte, nor, perhaps, their conſtitutions. They were ſtill more diſpleaſed with the crowd of people who attended them, whenever they came out of their quarters; eying them with the utmoſt contempt as ſavages, and laughing at their foreign garb, and unuſual appearance *. To be made the ſubject of deriſion, and to be pointed at by the finger of ſcorn, in their various journeys through England, at the will of an arbitrary lord, could not be pleaſing to a people, proud and irascible, who, though vanquiſhed, were ſtill alive to injury or inſult, to a ſenſe of their own valour, and to the fond idea of their native independence. They

* Carte's Hiſt. Eng. vol. ii. p. 191, from MS. No. 39, inter MSS. Thomas Moſtyn, baronetti, p. 315.

privately

privately entered into an aſſociation to revolt on the firſt opportunity; reſolving to die in their own country as freemen, rather than come any more as vaſſals into England, to be the ſport of a haughty and contemptuous nation. As ſoon as they returned home, they diffuſed this ſpirit throughout Wales, and it became the common cauſe of the country. This incident, of no great moment in itſelf, acting with other cauſes, produced in time a change in affairs, of the higheſt importance to Wales.

'It was now manifeſt that Edward intended, on the death of Llewelyn, to unite to the Engliſh crown the country he had lately ſubdued. A popular deluſion ſtood in the way of his views. An idea had been fondly kept up in the imaginations of the Welſh, that the celebrated Arthur was ſtill alive, that he was one day to return, and reſtore to the remnant of the Britons the empire of their fathers. To ſet aſide this idle fancy, cheriſhed by the vulgar, and which might have been fatal at this juncture, Edward, and Eleanor his queen, early in the year, undertook a journey to Glaſtonbury, where the remains of that hero lay interred *. Under colour of doing honour to this Britiſh king, and affording his bones a more magnificent interment, Edward ordered the body of Arthur to be taken out of its coffin, and, with the remains of Gueniver his queen, to be expoſed to public view. They were then repoſited near the high altar, with an inſcription on the coffin, ſignifying, that theſe were the remains of Arthur; and that they had been viewed by the King and Queen of England, in preſence of the Earl of Savoy, the elect Biſhop of Norwich, with ſeveral other noblemen and clergy †. It is eaſy to diſcern the policy of this prince in the ſmaller traits of his character.

'During the king's ſtay at Glaſtonbury a parliament was held in that place; at which meeting Llewelyn was ſummoned to appear, with the probable deſign, that he and his retinue, having ſeen the late ceremony exhibited, might not carry into their country the leaſt hope of advantage, from ſo whimſical a fancy. To this ſummons, however, the Prince of Wales did not think proper to pay obedience ‡.

'It is eaſy to conceive that Edward, alive to his intereſts, and jealous of his power, would be eager to check the contumacy of a vaſſal in Llewelyn's ſituation. With this deſign, attended by his queen, he repaired to Worceſter; where he ſent an order to the Welſh prince to appear, and account for his late conduct. The rigour of this ſummons was ſoftened by an invitation to a royal feaſt which was to be held in that city; with an aſſurance, too, that he ſhould be treated with honour; and that the lovely Eleanor de Montford ſhould be the reward of his obedience §. There was a deciſion

* Malmſbury de Antiq. Glaſton. Eccleſiæ, p. 306. Gales Scriptores.

† Carte's Hiſt. England, vol. ii. p. 187, from Regiſt. Glaſtonbury, penes Dom. Weymouth, p. 93. Annales Waverleienſis, p. 233. Stowe's Chron. p. 200. Guthrie's Hiſt. England, vol. i. p. 889.

‡ Carte's Hiſt. Eng. vol. ii. p. 187, from Regiſter Glaſtonbury penes Dom. Weymouth, p. 93. § Welſh Chron. p. 348.

in this mandate, which love would not ſuffer him to evade, nor prudence to diſobey, and which ſoon brought Llewelyn to the Engliſh court; where falling at the feet of Edward, and yielding himſelf up to his mercy, that prince ordered him to riſe, and, in conſideration of his dutiful demeanor, was pleaſed to pardon his delinquency; at the ſame time declaring, that if he again preſumed to rebel, he ſhould be puniſhed with the utmoſt ſeverity *. Relying on the honour of a great monarch, and duped by his artifice, we ſee Llewelyn, the brave deſcendant of a line of independent princes, become amenable to uſurped power †.

'Having now ſucceeded in his views, and, as he thought, rendered Llewelyn docile in the duties of vaſſalage, Edward gave him back the hoſtages he had lately taken, and alſo delivered up Eleanor de Montford, with the eſtate which had been the property of her father ‡. The marriage was celebrated on the thirteenth of October, the expence of which was defrayed by Edward; and, as a mark of his favour, the ceremony was graced by the preſence of the King himſelf and his Queen §. On this occaſion, Llewelyn engaged, beſides other conceſſions, to appear twice in the year before the Engliſh parliament ||. On the very day that the marriage was to be ſolemnized, and juſt as Llewelyn and his intended bride were going to maſs, the King commanded that prince to engage in a covenant, never to protect any perſon whatever contrary to his pleaſure. The rigid ſentiments of duty, put to ſo ſevere a trial, were too weak to ſubdue in the boſom of the Welſh prince the feelings of nature. Alive to the tender paſſion of love, and no doubt in fear for his liberty or life, the firmneſs of the gallant Llewelyn ſunk under their influence. In this ſituation, the enamoured prince ſigned a covenant, which looſened every tie of confidence, and which might in future give up to the reſentment of Edward, the moſt faithful adherent to his intereſts ¶.

'It is only from a motive of perſonal diſlike that we are able to account for the inſult which was offered to Llewelyn, in detaining the lady ſo long in the Engliſh court, and impeding the views of honourable love. In this part of Edward's character, we ſee no traces of heroiſm; no reſemblance of the courteous manners, which diſtinguiſhed the better period of the feudal age.

'As ſoon as the ceremony was finiſhed, Llewelyn, with his amiable wife, returned into Wales, to ſoothe the aſperity of adverſe fortune in the enjoyment of private felicity.'

In the courſe of the hiſtory are many intereſting articles, for which we muſt refer to the work; ſuch as, an account of the private life and manners of the ancient Welſh; a ſummary of the laws of Howel Dha; the ſituation and privileges of the Lords Marchers, &c.

An Index to the work ſhould have been added.

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* Henry de Knyghton de Event. Angl. p. 2462.

† Welſh Chron. p. 348. ‡ Rymer, vol. ii. p. 125. Henry de Knyghton de Event. Angl. p. 2462. § Holinſhed, p. 277. Thomas Wyke, p. 107. || Henry de Knyghton de Event. Angl. p. 2462. ¶ Welſh Chron. p. 348.

ART. II. *Dr. Gillies's Hiſtory of Ancient Greece*, concluded: See our laſt Month's Review.

OF the hiſtory of the Peloponneſian war, Dr. Gillies has given a judicious abridgment, following the ſeries of great events, rather than the exact chronological order of Thucydides. In the courſe of this narrative, he vindicates the character of Pericles, and maintains, on the authority of Thucydides, that he did not increaſe his patrimony from the public exchequer; and that the cenſures firſt caſt on him by the comic Poets of the times, afterwards copied by Plutarch, and ſince tranſcribed by modern compilers, are mere aſperſions. The narration of this war, and of the diſturbances and troubles which ſucceeded, is cloſed with a view of the ſtate of literature at that period, in the courſe of which the Author gives the following character of the two hiſtorians, Herodotus and Thucydides:

'In a work no leſs ſplendid than important, the father of prophane hiſtory had deduced the tranſactions between the Greeks and Barbarians, from the earlieſt accounts till the concluſion of the Perſian war; a work including the hiſtory of many centuries, and comprehending the greateſt kingdoms and empires of the ancient world. This extenſive ſubject was handled with order and dignity. The epiſodes were ingeniouſly interwoven with the principal action. The various parts of the narrative were ſo ſkilfully combined, that they mutually reflected light on each other. Geography, manners, religion, laws, and arts, entered into the plan of his work; and it is remarkable that the earlieſt of hiſtorians agrees more nearly, as to the deſign and form of his undertaking, with the enlightened writers of the preſent century, than any hiſtorical author in the long ſeries of intervening ages.

'His language was the picture of his mind; natural, flowing, perſuaſive; lofty on great occaſions, affecting in ſcenes of diſtreſs, perſpicuous in narration, animated in deſcription. Yet this admired writer has ſometimes inſerted reports romantic and incredible. Of many, indeed, of the fables of Herodotus, as ignorance conceited of its knowledge long affected to call them, ſubſequent experience has proved the reality; modern diſcoveries and voyages ſeem purpoſely directed to vindicate the fame of a writer, whom Cicero dignifies with the appellation of Prince of Hiſtorians. Of other wondrous tales which he relates, his own diſcernment ſhewed him the futility. Whatever is contrary to the analogy of nature he rejects with ſcorn. He ſpeaks with contempt of the Ægepodes, and of the one-eyed Arimaſpi, and of other ridiculous and abſurd fictions, which have been adopted, however, by ſome credulous writers even in the eighteenth century. But Herodotus thought himſelf bound in duty to relate what he had heard, not always to believe what he related. Having travelled into Egypt and the Eaſt, he recounts, with fidelity, the reports current in thoſe remote countries. And his mind being opened and enlarged by an extenſive view of men and manners, he had learned to ſet bounds to his diſbelief, as well as to his credulity.

Yet it must not be dissembled that the fabulous traditions, in which he too much abounds, give the air of romance to his history. Though forming, comparatively, but a small part of the work, they assume magnitude and importance, when invidiously detached from it. It thus seems as if this most instructive author had written with a view rather to amuse the fancy than to inform the understanding. The lively graces of his diction tend to confirm this supposition. His mode of composition may be regarded as the intermediate shade between Epic poetry and history. Neither concise, nor vehement, the general character of his style is natural, copious, and flowing; and his manner throughout breathes the softness of Ionia, rather than the active contention of Athens.

'In this light Herodotus appeared to the Athenians in the age immediately succeeding his own. At the Olympic games he had read his work with universal applause. Thucydides, then a youth, wept mixed tears of wonder and emulation. His father was complimented on the generous ardour of a son, whose early inquietude at another's fame marked a character formed for exertions that lead to immortality. But Herodotus had preoccupied the subjects best adapted to historical composition; and it was not till the commencement of the memorable war of twenty-seven years, that Thucydides, amidst the dangers which threatened his country, rejoiced in a theme worthy to exercise the genius, and call forth the whole vigour of an historian. From the breaking out of this war, in which he proved an unfortunate actor, he judged that it would be the greatest, the most obstinate, and important, that had ever been carried on. He began therefore to collect, and treasure up, such materials as were necessary for describing it: in the selection, as well as in the distribution of which, he afterwards discovered an evident purpose to rival and surpass Herodotus. Too much indulgence for fiction had disgraced the narrative of the latter: Thucydides professed to be animated purely by the love of truth. "His relation was not intended to delight the ears of an Olympic audience. By a faithful account of the past, he hoped to assist his readers in conjecturing about the future. While human nature remained the same, his work would have its use, being built on such principles as rendered it an everlasting possession, not a contentious instrument of temporary applause." The execution corresponded with this noble design. In his introductory discourse he runs over the fabulous ages of Greece, carefully separating the ore from the dross. In speaking of Thrace, he touches, with proper brevity, on the fable of Tereus and Progne; and in describing Sicily, glances at the Cyclops and Lestrigons. But he recedes, as it were, with disgust, from such monstrous phantoms, and immediately returns to the main purpose of his history. In order to render it a faithful picture of the times, he professes to relate not only what was done, but what was said, by inserting such speeches of Statesmen and Generals as he had himself heard, or as had been reported to him by others. This valuable part of his work has been imitated by all future historians, till the improvement of military discipline on the one hand, and the corruption of manners on the other, rendered such speeches superfluous. Eloquence was once an incentive to courage, and an instrument of government.

government. But the time was to arrive when the dead principles of fear and intereſt ſhould alone predominate. In moſt countries of Europe, deſpotiſm has rendered public aſſemblies a dramatic repreſentation; and in the few where men are not enſlaved by a maſter, they are the ſlaves of pride, of avarice, and of faction.

'Thucydides, doubtleſs, had his model in the ſhort and oblique ſpeeches of Herodotus; but in this particular he muſt be acknowledged far to ſurpaſs his pattern. In the diſtribution of his ſubject, however, he fell ſhort of that writer. Thucydides, aſpiring at extraordinary accuracy, divides his work by ſummers and winters, relating apart the events comprehended in each period of ſix months. But this ſpace of time is commonly too ſhort for events deſerving the notice of hiſtory, to be begun, carried on, and completed. His narrative, therefore, is continually broken and interrupted: curioſity is raiſed without being ſatisfied, and the reader is tranſported, as by magic, from Athens to Corcyra, from Leſbos to Peloponneſus, from the coaſt of Aſia to Sicily. Thucydides follows the order of time; Herodotus the connection of events: in the language of a great critic, the ſkill and taſte of Herodotus have reduced a very complicated argument into one regular harmonious whole; the prepoſterous induſtry of Thucydides has divided a very ſimple ſubject into many detached parts and ſcattered limbs, which it is difficult again to reduce into one body. The ſame critic obſerves, that Herodotus's hiſtory has not only more art and variety, but more gaiety and ſplendour. A ſettled gloom, doubtleſs, hangs over the events of the Peloponneſian war: but what is the hiſtory of all wars, but a deſcription of crimes and calamities! The auſtere gravity of Thucydides admirably correſponds with his ſubject. His majeſty is worthy of Athens, when ſhe commanded a thouſand tributary republics. His conciſe, nervous, and energetic ſtyle, his abrupt brevity, and elaborate plainneſs, admirably repreſent the contentions of active life, and the tumult of democratical aſſemblies. Demoſthenes, whom Dionyſius himſelf extols above all orators, tranſcribed eight times, not the elegant flowing ſmoothneſs of Herodotus, but the ſententious, harſh, and often obſcure annals of Thucydides.'

The effects of theatrical entertainments, muſic, &c. upon the manners of the Athenians in the period of their decline, are well deſcribed: but we muſt not be too copious in our extracts.

In reviewing the ſtate of letters and philoſophy during this period, Dr. Gillies characterizes the writings of Xenophon and Plato, in a manner which diſcovers much good ſenſe as well as a correct acquaintance with their works.

The ſplendid actions of Philip of Macedon, and the aſtoniſhing exploits of his ſon, are related with a brilliancy of language ſuited to the ſubject.

With the diſtribution of Alexander's conqueſts among his ſucceſſors, our Author cloſes the narrative part of his work. We regret that he has not included within his plan, the brave ſtruggle of the Achæan league, and the great actions and character of Philopæmon.

Dr. Gillies cloſes his hiſtory with a review of the ſtate of arts, learning, and philoſophy, at the time of the death of Alexander; in the courſe of which he gives a ſummary of the ſyſtems of Ariſtotle, Zeno, Epicurus and Pyrrho, for which we muſt refer to the work: only adding, by way of extract, the Author's account of the writings of Ariſtotle.

"Ariſtotle," ſays Lord Bacon, "thought, like the Ottoman princes, that he could not reign ſecure, unleſs he deſtroyed all his brethren;" nor was his literary ambition more excluſive than exorbitant. He aſpired to embrace the whole circle of the arts and ſciences, and profeſſed to explain whatever can be known concerning the moral, as well as the material, world. Not ſatisfied with extending his empire to the utmoſt verge of intellect, he boldly attempts queſtions beyond all human knowledge, with the ſame confidence that his pupil entered on a battle. But having to contend with enemies more ſtubborn than the Perſians, his raſhneſs was leſs ſucceſsful than that of Alexander.

'He divided philoſophy into contemplative and practical. The contemplative or abſtract philoſophy, to which he firſt gave the name of metaphyſics, is obſcure throughout, often unintelligible, ſtill more chimerical, but far leſs agreeable than that of his maſter, Plato. It comprehended not only the examination of thoſe abſtract ideas, *exiſtence, ſubſtance, quality, genus, ſpecies,* &c. which were ſo long and ſo uſeleſsly tortured by the perverſe induſtry of the ſchoolmen, but the general doctrines concerning mind or ſpirit, particularly the mind of the Deity. The human ſoul is treated in a ſeparate work; in which it muſt be acknowledged, that Ariſtotle has made new names, rather than new diſcoveries; and the doctrine of the immortality is nowhere ſo fully elucidated by this philoſopher, as it had been by Plato.

'The natural philoſophy of Ariſtotle deſerves the name of metaphyſic, in the modern ſenſe of that word, ſince he explained the laws of the univerſe, by comparing abſtract ideas, not by obſervation and experience. When he deſcends to particulars, he betrays more ignorance concerning the motions and magnitudes of the heavenly bodies, than many of his predeceſſors. With the anatomy of man and other animals, he was well acquainted, conſidering the groſs errors which generally prevailed in the age in which he lived. Chemiſtry was not yet invented. Since the introduction of the ideal philoſophy, men had ceaſed to *obſerve* nature; it could not therefore be expected that they ſhould imitate her operations, and examine her by the teſt of experiment. In mathematics, Ariſtotle appears to have been leſs verſed than his predeceſſors, Pythagoras and Plato; although, in the invention of the art of ſyllogiſm, he diſplays a perſeverance of mental energy, which, had it been directed to the mathematical ſciences, might have produced the greateſt diſcoveries.

The ſcepticiſm of his contemporary, Pyrrho, and ſtill more the captious ſophiſtry of the Eriſtics, might naturally engage Ariſtotle to examine with more attention than his predeceſſors, the nature of truth, and the means of defending it againſt the attacks of declamation, and the ſnares of ſubtlety. He undertook, therefore, the ar-

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duous task, of resolving all reasoning into its primary elements, and of deducing from thence the rules by which every conclusion must be connected with its premises, in order to render it legitimate. This bold design he accomplished; having erected on a single axiom, a larger system of abstract truths, all fortified by demonstration, than were ever invented and perfected by any other man. The axiom from which he sets out, and in which the whole terminates, is, that whatever is predicated of a genus, may be predicated of every species and individual contained under it. But the application of this axiom is for the most part sufficiently obvious, without the rules of Aristotle; whose logic, how successful soever it might prove against the subtleties of the Sophists and *Eristics*, contributes little to the formation of the understanding, and nothing to the judicious observation of man or nature, on which all useful discoveries must be founded.

'From the general wreck of literature, in which many of Aristotle's writings perished, had nothing been saved but the works above-mentioned, it must be confessed that the preceptor of Alexander would not greatly merit the attention of posterity. In his abstract or metaphysical philosophy, we can only lament vast efforts mis-spent, and great genius misapplied. But, in his critical and moral, and above all, in his political works, we find the same penetrating and comprehensive mind, the same subtlety of reasoning, and vigour of intellect, directed to objects of great importance and extensive utility. The condition of the times in which he lived, and the opportunities peculiar to himself, conspired with the gifts of nature, and the habits of industry, to raise him to that eminence, which was acknowledged by his contemporaries, and admired by posterity.

'He was born in the first year of the ninety-ninth Olympiad, at Stagira, a provincial city of Macedon, and educated at the court of Pella, where his father was King's physician. In his early youth, he was sent to Athens, and remained there twenty years an assiduous scholar of Plato, in a city where literature and the fine arts were cultivated with unexampled success, and where the philosophic spirit, though often improperly directed, flourished in the utmost vigour. Selected by the discernment of Philip, to guide and confirm the promising dispositions of his admired son, he returned to his native country, and continued eight years at the Macedonian court. Whatever benefit accrued to Alexander from the instructions of Aristotle, it is certain that the latter derived great advantages from the gratitude of his royal pupil. Of this, several proofs have already occurred; and perhaps it may be ascribed to the munificence of Alexander, that his preceptor was enabled to form a library, a work of prodigious expence in that age, and in which he could only be rivalled by the Egyptian and Pergamenian Kings. But the library of Aristotle was collected for use, not merely for ostentation.

'The last fourteen years of his life he spent mostly at Athens, surrounded with every assistance which men and books could afford him, for prosecuting his philosophical inquiries. The glory of Alexander's name, which then filled the world, ensured tranquility and respect to the man, whom he distinguished as his friend; but

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after the premature death of that illuſtrious protector, the invidious jealouſy of prieſts and ſophiſts inflamed the malignant and ſuperſtitious fury of the Athenian populace; and the ſame odious paſſions which proved fatal to the offenſive virtue of Socrates, fiercely aſſailed the fame and merit of Ariſtotle. To avoid the cruelty of perſecution, he ſecretly withdrew himſelf to Chalcis, in Eubœa. This meaſure was ſufficiently juſtified by a prudent regard to his perſonal ſafety; but leſt his conduct ſhould appear unmanly, when contraſted with the firmneſs of Socrates in a ſimilar ſituation, he condeſcended to apologiſe for his flight, by ſaying, that he was unwilling to afford the Athenians a ſecond opportunity "to ſin againſt philoſophy." He ſeems to have ſurvived his retreat from Athens only a few months; vexation and regret probably ſhortened his days.'

From the paſſages we have ſelected, our Readers will perceive that the ſtyle of this hiſtory is, in general, correct and elegant. Some inaccuracies, however, we have noticed in the peruſal of the work, a few of which we think it not improper particularly to mention.

Again reunited (Vol. I. p. 227.) is a careleſs repetition. *Capable to enjoy* (Vol. I. p. 382, &c.) ſhould be *capable of enjoying*; we ſay *able to enjoy*. *Rivality* (Vol. I. p. 449.) is a new and unneceſſary coinage. He ventured to *write Æſchylus* (Vol. II. p. 15.) is a provincial vulgariſm. *Theſe* notions, &c. (Vol. I. p. 380.) ſhould be *theſe* and the like in ſeveral other places. Such is the *aſcendant* of virtue, &c. (Vol. II. p. 99.) is a mode of expreſſion, which deviates ſo eſſentially from the analogy of our language, that no authority can juſtify it: the word ſhould certainly be written *aſcendancy*.

We mention theſe inaccuracies, rather as a caution to young writers, than with the view of depreciating a work, which, we have no doubt, will be received by the Public, as a valuable *philoſophical*, as well as *popular*, hiſtory of Greece. E.

ART. III. *An Inquiry into the original State and Formation of the Earth*; deduced from Facts and the Laws of Nature. The Second Edition, conſiderably enlarged, and illuſtrated with Plates. By John Whitehurſt, F. R. S. 4to. 1l. 1s. bound. Bent. 1786.

WE are happy in being able to recal the attention of our Readers to the curious as well as valuable performance before us, which the ingenious Author, in this ſecond edition, has enriched with many new obſervations and intereſting facts, deduced from a more extenſive view of the operations of nature, particularly in the appearances which the mountains of Wales and the north of Ireland have afforded.

Reaſoning from natural phenomena, and the laws which, by inveſtigation, we find to be the unalterable modes of nature's operations, was not the faſhion of philoſophy, at the time when moſt preceding writers on the formation of the earth attempted

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to explain the manner in which our globe was created, and furniſhed with every thing neceſſary for its inhabitants. In conſequence of which, hypotheſes and ſpeculations have been too much indulged, and many whimſical theories eſtabliſhed, on no better foundation than the opinion or fancy of a vivid and fruitful imagination.

This ſagacious inquirer has confined himſelf wholly to facts, and the appearances which nature herſelf affords; and by judiciouſly attending to them, and viewing them in all the various lights in which they were capable of being placed, has thence deduced ſuch concluſions only as are ſtrictly conſiſtent with reaſon. So that this work is widely different from the extravagant theories of former writers on the ſubject.

What were the inducements which firſt led our Author to apply himſelf to the conſideration of this ſubject, he has candidly imparted to us in the preface.

'Amidſt all the apparent confuſion and diſorder of the *ſtrata*, ſays Mr. W. there is, nevertheleſs, one conſtant invariable order in their arrangement, and of their various productions of animal, vegetable, and mineral ſubſtances, or rather the figures and impreſſions of the two former. Theſe ſingular appearances, together with the numerous craggy rocks, cliffs, mountains, ſubterraneous caverns, and many other phenomena, being conſtantly preſented to my obſervation, excited my attention very early in life to inquire into the various cauſes of them; not altogether with a view to inveſtigate the formation of the earth, but to obtain ſuch a competent knowledge of ſubterraneous geography, as might become ſubſervient to the purpoſes of human life, by leading mankind to the diſcovery of many valuable ſubſtances which lie concealed in the lower regions of the earth. Such were the motives which prompted me to engage in ſubterraneous reſearches; and I flatter myſelf, that the facts I have obtained from my own obſervations, and collected from many experienced miners, may intitle the following pages to a ſerious and candid examination.'

Mr. Whitehurſt ſets out with ſhewing, that the component parts of the earth were, at the firſt period of its exiſtence, in a fluid ſtate; which he plainly deduces from the preſent ſpheroidical figure of the globe, firſt determined by the ſagacity of the immortal Newton, and afterwards confirmed by actual meaſurements made at the equator and polar circles. In this fluid ſtate, the component parts of the globe were in uniform ſuſpenſion, and compoſed one general undivided maſs, or pulp, of equal conſiſtence and ſameneſs throughout, which conſtituted what the ancients called Chaos.

It is a matter of very curious inquiry to examine how the ancients came to the knowledge of a chaos. This has led our Author into a little digreſſion, wherein he endeavours to ſhew, that, at ſome very remote period of time, the doctrines of our preſent

ſent philoſophy were well underſtood. His arguments for this thought are ingenious, and maintained upon very probable grounds.

It is evident, from the ſmall ſcraps which have been handed down to us, that the learning of the ancients was very conſiderable, more eſpecially in the ſciences of aſtronomy and geometry; the latter of which muſt have been brought by them to a very advanced ſtate indeed, ſince its principles have evidently been ſtrictly followed in various practical arts, particularly in architecture, as is ſufficiently apparent in the conſtruction of the pyramids, and other pieces of antiquity to be met with in Egypt, much older than any written monuments which have been handed down to us. Mathematical knowledge being the baſis and foundation of all true phyſical inquiries, there is little room to doubt but that it was applied to them by the ancients in a manner ſimilar to the method made uſe of by modern philoſophers. It is impoſſible that the doctrine of the chaos could have been handed down by tradition, as mankind were not eye witneſſes of it; and there are no other principles known from whence the idea of ſuch a ſtate could have been obtained, except gravitation and centrifugal force. Such are the outlines of Mr. W.'s arguments for ſupporting his opinion on this ſubject; nor can we in the leaſt heſitate to acknowledge, that the ancients were much more learned than is generally believed.

The component parts of this chaos are demonſtrated to have been heterogeneous, as to their principle of elective attraction, and to have acted upon one another according to their reſpective affinities; yet every particle, and the whole compound in general, was ſubject to the influence or force of gravitation, as an inherent property in all matter whatever. By the action of theſe two principles the ſeparation of the chaos was effected; the ſimilar parts of the blended pulp, by their mutual elective attractions, came together, and began to compoſe bodies of various denominations; the particles of air united with thoſe of air, water with water, and earth with earth. The uniform ſuſpenſion of the component parts, which had hitherto prevailed throughout the chaotic maſs, being deſtroyed by the union of ſimilar ſubſtances, bodies of the greateſt denſity began their approach toward the center of gravity, and thoſe of the greateſt levity aſcended toward the ſurface. Since the ſpecific gravity of air to water is very ſmall, the former became freed from the general maſs much ſooner than the latter, and ſurrounded the globe with a muddy impure atmoſphere. The proceſs of ſeparation ſtill going on, the earth conſolidated more and more, continually toward the center, and the ſurface became gradually more and more covered with water, until the ſea prevailed univerſally over the earth. Thus by the union of ſimilar particles, the atmoſphere and the

ocean were firſt ſeparated from the general maſs in ſucceſſive periods of time, and were progreſſively freed from all impurities, and rendered perfectly fit for the habitation of animals.

Having demonſtrated that the whole planetary ſyſtem muſt have been formed at the ſame inſtant, our Author proceeds with obſerving, that the influence of the ſun and moon muſt neceſſarily interfere with the regular and uniform ſubſiding of the component parts of the chaos; and as the ſeparation of the ſolids and fluids increaſed, ſo the tides would increaſe and remove the ſolids from place to place, and the ſea would become unequally deep; and theſe inequalities daily increaſing, the dry land would gradually appear in various places, and divide the waters which had hitherto prevailed univerſally. Theſe appearances of land our Author calls the Primitive Iſlands, which being formed by the flux and reflux of the tides, like ſand banks, could not acquire any conſiderable extent or elevation, but were uniform protuberances aſcending from the deep, which in proceſs of time became firm and dry, and every way fit for the reception of animals and vegetables.

The conſideration that the ſea was ſeparated from the chaos before the primitive iſlands were formed, and that ſeveral foſſil *marine* animals are found imbedded in ſtrata of ſolid ſtone and clay, at various depths, and in all parts of the world, indicates that marine animals were prior to the formation of land; and the ſeveral ſtrata of them which we find at this day muſt have been formed by their being buried in the mud, in conſequence of the agitation of the water in forming the primitive iſlands.

The preſent ſtate, both of the ſurface and interior parts of the earth, is very different from the account juſt given of the uniformity which ſo univerſally prevailed. Before Mr. W. ſhews us how ſo great a change came to paſs, he enumerates, from the teſtimony of many ancient and modern writers, the violent effects that have been produced by the action of volcanic eruptions and earthquakes. And though the inſtances Mr. W. has given us of iſlands *new formed*, and large tracts of countries *deſtroyed* by them, are ſufficiently numerous, yet he acknowledges many more might have been produced, to prove the antiquity and powerful effects of ſubterraneous fire.

By conſidering the various phenomena attendant on earthquakes, Mr. W. plainly concludes, that ſubterraneous fire, and ſteam generated by it, are the true and real cauſes of them. The expanſive force of ſteam and its elaſticity are undoubtedly cauſes every way capable of producing the ſtupendous effects attributed to them, particularly if the cavities wherein it is generated be perfectly incloſed on every ſide, which we evidently find to have been the caſe, in the early ages of the world, with the more central parts of the earth: for by what has been advanced concerning

erning the ſeparation of the chaos, the central parts of the globe muſt have been of a much firmer and more compact texture than the ſuperficial ones.

After having given us his idea of the generation of fire, our Author proceeds to account for that dreadful cataſtrophe, the univerſal deluge; and we ſhall give it in his own words.

'It is a truth univerſally known, that all bodies expand with heat, and that the force or power of that law is unlimited; now as ſubterraneous fire gradually increaſed, ſo in like manner its expanſive force increaſed, until it became equal to the incumbent weight. Gravity and expanſion being equally balanced, and the latter continuing to increaſe, every day more and more, became ſuperior to the incumbent weight, and diſtended the ſtrata as a bladder forcibly blown.

'Now if fire thus generated was ſurrounded by a ſhell, or cruſt, of equal thickneſs, and of equal denſity, the incumbent weight muſt have been equal: on the contrary, if the ſurrounding ſhell, or cruſt, was unequally denſe, the incumbent weight muſt have been unequal.

'But ſince the primitive iſlands were protuberances gradually aſcending from the deep, the incumbent weight muſt have been unequal: for as the ſpecific gravity of ſtone, ſand, or mud, is ſuperior to that of water, we may thence conclude that the incumbent weight of the former muſt have been greater than that of the latter.

'Now the incumbent weight of the iſlands being greater than that of the ocean, the bottom of the ſea would conſequently aſcend by the expanſive force below, ſooner than the iſlands. The bottom of the ſea being thus elevated, the incumbent water would flow toward the leſs elevated parts, and conſequently the iſlands would become more or leſs deluged, as the bottom of the ſea was more or leſs elevated; and this effect muſt have been more or leſs univerſal, as the fire prevailed more or leſs univerſally either in the ſame ſtratum, or in the central parts of the earth.

'But the tragical ſcene ended not with an univerſal flood, and the deſtruction of the terreſtrial animals; for the expanſive force of the ſubterraneous fire, ſtill increaſing, became ſuperior to the incumbent weight and cohefion of the ſtrata, which were then burſt, and opened a communication between the two oceans of melted matter and water.

'The two elements coming thus into contact, and the latter becoming inſtantaneouſly converted into ſteam, would produce an exploſion infinitely beyond all human conception.

'The terraqueous globe being thus burſt into millions of fragments, and from a cauſe apparently ſeated nearer to its center than its ſurface, muſt certainly have been thrown into a ſtrange heap of ruins; for the fragments of the ſtrata thus blown up could not poſſibly fall together again into their primitive order and regularity, therefore an infinite number of ſubterraneous caverns muſt have enſued, at the diſtance of many miles, or many hundreds of miles below the bottom of the antediluvian ſea.

'Now it is eaſy to conceive, when a body of ſuch an immenſe magnitude as the earth, which is nearly 8000 miles in diameter, was thus reduced to an heap of ruins, that its incumbent water would immediately

immediately deſcend into the cavernous parts thereof; and by thus approaching ſo much nearer towards the center than in its antediluvian ſtate, much of the terreſtrial ſurface became naked and expoſed, with all its horrid gulphs, craggy rocks, mountains, and other diſorderly appearances.

'Thus the primitive ſtate of the earth ſeems to have been totally metamorphoſed by the firſt great convulſion of nature at the time of the deluge; its ſtrata broken, and thrown into every poſſible degree of confuſion and diſorder. Hence thoſe mighty eminences, the Alps, the Andes, the Pyrenean, and all other chains of mountains were brought from beneath the great deep. Hence the ſea retiring from thoſe vaſt tracts of land, the continents, became fathomleſs, and environed with craggy rocks, cliffs, impending ſhores, and its bottom ſpread over with mountains and vallies like the land.'

Such is the manner in which Mr. W. accounts for the univerſal deluge, which he confirms by numerous obſervations on petrifactions of marine animals, and on the ſituations in which they are found.

Marine animals are conſidered as having been produced as ſoon as the ocean was rendered fit for their reception, that is, before the formation of the primitive iſlands; and ſince the generality of them are naturally prolific, they might have increaſed and multiplied ſo exceedingly, in a ſhort ſpace of time, as to have repleniſhed the ocean from pole to pole; and, conſequently, many of them muſt have been daily enveloped and buried in the mud by the continual action of the tides, particularly ſuch of them as were leaſt active, being on that account leſs able to defend or extricate themſelves from ſuch interments. Foſſil ſhells, and other marine relics, have been obſerved in all parts of the world hitherto explored, even on the higheſt mountains, in parts very remote from the ſea, and in vallies and deep receſſes of the earth, bedded in the ſolid ſubſtance of chalk, clay, and gravel; but the bones or teeth of fiſh are depoſited only in beds of ſand and gravel, and not in the ſolid body of the ſtone, as the ſhells are: of theſe the cliffs and caverns in Derbyſhire and Staffordſhire, and almoſt every country productive of limeſtone, exhibit innumerable inſtances. Among the many curious obſervations concerning the ſituation of theſe bodies, the three following ſeem worthy of attention:

'The bivalve ſpecies are ſometimes found with both their ſhells entire and cloſe as thoſe of living fiſh: and when thus found, each bed conſiſts of one particular ſpecies; namely, oyſters, cockles, muſcles, &c. ſelected together, as the ſame ſpecies are actually aſſembled in the ſea.

'But, on the contrary, when beds of foſſil ſhells are compoſed of fragments, or ſeparate bivalves, they conſiſt of a great variety of ſpecies, confuſedly blended; in the ſame manner as the fragments of ſea-ſhells are thrown together by the fluctuation of the ocean.

'Foſſil bones and teeth reſembling thoſe of fiſh are alſo found, retaining the perfect colour, figure, and poliſh of recent teeth, and even apparently worn by uſe: but though the number of ſuch foſſil bodies is very conſiderable, yet thoſe reſembling the ſhells of fiſh are infinitely more numerous: and I have not been able to diſcover from my own obſervations a ſingle inſtance of the former being imbedded with the latter, in the ſolid ſubſtance of the limeſtone ſtrata in Derbyſhire, or elſewhere; but conſtantly with a variety of adventitious matter, and near the ſurface of the earth.'

But how comes it to paſs that petrifactions, and remains of animals, are found in places far diſtant from the countries of which the animals themſelves are natives?

Mr. W. is well aware of this objection, and removes it with arguments drawn from obſervations on the temperature of the air and ſeaſons before and after the flood. From a number of facts, it is found, that the interior parts of continents are ſubject to greater extremes of heat and cold than the exterior, or ſea coaſts, and that mountainous countries, eſpecially on continents, are much more liable to changes of temperature than others; whence Mr. W. concludes that extremes of heat and cold are conſequences wholly ariſing from mountains and thoſe vaſt tracts of land, the continents. On this account then, the ſeveral regions of the antediluvian world were univerſally adapted to various ſpecies of the animal and vegetable kingdoms, and each particular region was inhabited by a much greater variety of ſpecies than could poſſibly exiſt together according to the preſent conſtitution of nature; for the primitive iſlands were of little extent or elevation compared with the mountains and continents of the poſtdiluvian world, and conſequently the inclemencies of the ſeaſons were by no means ſo ſevere as they are at preſent. This conſideration at once unfolds a phænomenon which has perplexed many of our greateſt Naturaliſts; namely, the remains, or petrifactions, of animals found in countries very far diſtant from their native climates, and alſo of ſuch animals as are now no where to be met with. *Vid.* LINN. *Syſt. Nat. Vol. III. Order* PETRIFICATA.

The diverſity of ſeaſons before and after the flood, brings us next to an enquiry into their effects on the period of human life, where our Author, with arguments equally ingenious and juſt, ſhews how much the temperature of the antediluvian atmoſphere was better adapted than the preſent, to produce longevity, and not only afford every neceſſary to ſupply the wants, but even to furniſh every requiſite for the comforts and pleaſures of life; making a compariſon between the golden age of the ancient poets and the ſtate of the firſt inhabitants of the globe.

After ſome remarks on the rainbow, and the time of its firſt appearance, follow ſeveral very intereſting obſervations on the various ſtrata of the earth, which not only ſerve to illuſtrate and

confirm Mr. W.'s theory, but may, at the ſame time, be of extenſive uſe in the art of mining. The mountains in Derbyſhire are moſt accurately and diſtinctly deſcribed, both as to their ſtrata and conſtituent parts; nor do we recollect that a more circumſtantial deſcription of the mineralogy of any country was ever preſented to the public; and what conſiderably increaſes the value of it is, that Mr. W. ſeems in every part of his account to have totally diveſted himſelf of that theoretical influence which is very apt to bewilder naturaliſts, particularly in ſubterraneous reſearches.

To form an adequate idea of this part of the work we muſt refer our readers to the book itſelf, where theſe obſervations are illuſtrated with ſeveral correct plans of ſections of the mountains here taken notice of, in which the ſituation, depth, direction, fiſſures, and other circumſtances of the ſtrata, are minutely delineated. We ſhall nevertheleſs endeavour to give a general view of the Derbyſhire ſtrata as they are repreſented in the firſt plate.

No. 1. or the firſt ſtratum, *Millſtone-grit*, 120 yards. A courſe ſandſtone compoſed of granulated quartz, and quartz pebbles. The former retain the ſharpneſs of fragments newly broken; the latter are rounded by attrition, as ſtones upon a ſea beach. This ſtratum is not productive of minerals, or figured ſtones repreſenting any part of the animal or vegetable kingdoms.

No. 2. *Shale* or *Shiver*, 120 yards. A black laminated clay, much indurated; it contains neither animal nor vegetable impreſſions; nor is it conſidered as productive of minerals, as lead ore, ſpar, &c. though an inſtance has appeared to the contrary, attended with a curious circumſtance, namely a vein of lead ore (in No. 3.) which aſcended into this ſtratum 15 or 20 fathoms, and the higher it aſcended the leſs it was mineralized, till it terminated in a white mucus-like ſubſtance. Quære, Was the ore generated from the mucus-like ſubſtance, or was that ſubſtance the product of ore, decompoſed by the acid contained in that ſtratum? The above ſtratum contains ironſtone in nodules, and ſometimes ſtratified. The ſprings iſſuing from it are chalybeate.

No. 3. *Limeſtone*, 50 yards, productive of lead ore, the ore of zinc, calamine, pyrites, ſpar, fluor, cauk and chert, it contains alſo figured ſtones, repreſenting various kinds of marine animals, as a great quantity of *anomiæ*, corralloids, and entrochi. This ſtratum is compoſed of various laminæ more or leſs ſeparated by ſhale. The upper ones, which are a good black, take a fine poliſh, and are called black marble.

No. 4. *Toadſtone*, 16 yards. A blackiſh ſubſtance, very hard; contains bladder holes, like the ſcoriæ of metals, or Iceland lava, and has the ſame property of reſiſting acids; ſome of its bladder

holes are filled with ſpar, others only in part, and others again are quite empty. This ſtratum is not laminated, but conſiſts of one entire ſolid maſs, and breaks alike in all directions. It does not produce any minerals or figured ſtones, repreſenting either animals or vegetables; nor are any adventitious bodies enveloped in it: neither does it univerſally prevail, like the limeſtone ſtrata, nor is it, like them, equally thick; for it varies from 6 to 600 feet in thickneſs. It is likewiſe attended with ſeveral other circumſtances, which leave no room to doubt of its being as much a lava as that which flows from Hecla, Veſuvius, or Ætna.

No. 5. *Limeſtone*, 50 yards. This ſtratum is laminated like the former, No. 3. and contains the ſame minerals and figured ſtones; it is likewiſe productive of the Derbyſhire marble, ſo much eſteemed for ſlabs and chimney pieces.

No. 6. *Toadſtone*, 46 yards. This ſtratum is ſimilar to No. 4 in colour and other properties, but much more ſolid, and freer from bladder holes.

No. 7. *Limeſtone*, 60 yards. Laminated like No. 3 and 5, and contains minerals and figured ſtones.

No. 8. *Toadſtone*, 22 yards. Similar to No. 6, but yet more ſolid.

No. 9. *Limeſtone*, not yet cut through, productive of minerals and figured ſtones, like No. 3, 5, and 7.

To the above may be added ſix other ſtrata of clay, from ſix to one foot thick; their colour is a lightiſh blue, with a ſmall tint of green: they all contain pyrites and ſpar in ſmall nodules; and all the ſprings flowing from them are warm. The firſt ſtratum of clay is between No. 4 and 5, the ſecond between No. 5 and 6, the third between 6 and 7, the fifth between 7 and 8, and the ſixth between 8 and 9.

The Toadſtone, which is known among the miners by the different names of channel, black ſtone, cat dirt, and black clay, ſeems to have very much attracted Mr. W.'s attention; and he gives a very full and ſatisfactory account of the manner in which it, as a lava, has inſinuated itſelf alternately between the limeſtone; and of ſeveral other particulars concerning it, which we cannot poſſibly explain without the plates.

The ſtrata where coal is found are next deſcribed. They are intirely argillaceous, and contain no minerals except iron, nor any petrifactions or exuviæ of marine animals, which are ſo plentifully to be met with in the other: on the contrary, they abound with impreſſions of various ſpecies of vegetables, of which there is not the leaſt trace in the limeſtone.

The Author's reflections, and the concluſions he draws from an attentive conſideration of the various phenomena which he has had an opportunity of obſerving, are highly important both to the natural hiſtorian and the chymiſt; and we make not the leaſt

leaſt doubt but that they muſt be of ſingular utility to the practical miner, ſince a very few general truths, reſpecting the conſtruction of the earth, and the arrangement of its ſtrata, ſerve to determine the probability of limeſtone, coal, or minerals being contained in the lower regions; for inſtance, the coarſe millſtone grit is never incumbent on coal, but always on limeſtone; while vegetable impreſſions, and argillaceous ſtrata containing them, are certain indications of the former, but never of the latter; and this is the caſe not only in Derbyſhire and all over England, but in every other part of the world hitherto explored.

Having given a ſection and deſcription of the ſtrata in North Wales, which are ſimilar to, and productive of the ſame minerals as thoſe of Derbyſhire, Mr. W. proceeds to deſcribe the ſtrata in Ireland, which he alſo found perfectly analogous to thoſe in England; we ſhall therefore paſs them over, and follow him to the Giant's Cauſeway. This curious production of nature is ſituated at the foot of a ſtupendous cliff, conſiſting of one entire maſs of black lava, whoſe elevation is not apparently leſs than five or ſix hundred feet perpendicular from the Atlantic Ocean; and there is great reaſon to conclude that it extended much farther towards the ſea than it does at preſent, ſince ſeveral large pieces become daily detached from it by the uſual operations of the weather, and fall into the ocean. The Cauſeway, which heretofore has undoubtedly been covered with lava, that in proceſs of time the action of the ſea, and the viciſſitude of the ſeaſons, have waſted, conſiſts of an immenſe number of vertical baſaltic columns of various lengths and diameters: They are all of them priſmatical, though not ſimilar, for they are quinquangular, ſexangular, ſeptangular, and probably many other forms. Each column is apparently divided into unequal parts by means of tranſverſe joints, yet all the joints do not cut the column quite through, ſome of them leaving five or ſix inches of the central part ſolid. Theſe articulations are not flat, but convex and concave, exactly fitted together, and not in any order with reſpect to the convexity or concavity being upwards or downwards, for in many inſtances they have been obſerved in both directions.

Mr. W. cannot allow theſe columns to have been formed by cryſtallization, becauſe in that operation ſimilar ſubſtances under ſimilar circumſtances invariably aſſume ſimilar figures. From numberleſs obſervations, of his own as well as ſeveral other able naturaliſts, he proves that baſaltes are a volcanic production; conſequently muſt have been at ſome time or other in a ſtate of fuſion, and being protected from the external cold by the incumbent lava, the whole maſs muſt have been extremely hot, and its contraction in cooling from ſuch an immenſe degree of heat to its preſent temperature muſt have been very conſiderable, and at the

ſame time gradual. Theſe and other arguments of the ſame kind induce Mr. W. to conclude that 'baſalt columns were formed by contraction.' A concluſion every way agreeable to the many phenomena brought forth to ſupport it.

The vaſt quantity of lava every where occurring in the North of Ireland, leave not the leaſt room to doubt but that, at ſome very remote period of time, a volcano exiſted in that neighbourhood; probably in the Atlantic Ocean, eſpecially ſince all the iſlands in it conſiſt entirely of lava. Was this volcano the cauſe of the deſtruction of the iſland Atalantis as mentioned by Plato in his Timæus? Mr. W. is inclined to think ſo, and his conjecture, for he only offers it as ſuch, is well ſupported from a number of arguments brought to confirm it; but, however it may be, the appearances of volcanic relics round a diſtrict of ſea, where an extenſive iſland is recorded to have been ſituated, and in the ſpace of a day and a night to have been ſwallowed up by an earthquake, may ſerve to ſhew that Plato's account of this matter may be true, or at leaſt have ſome foundation in nature; becauſe the lava is certainly the remains of a cauſe every way adequate to produce the violent and dreadful effect deſcribed by that Author.

Mr. W. concludes this valuable performance with ſhewing that England, Ireland, and North America, have all ſuffered great devaſtations from natural cauſes; and he proves, from undeniable evidence, that ſeveral countries have, at various unknown periods of time, undergone many and very material changes, either from earthquakes or partial deluges; ſo that highly cultivated nations, where arts and civilization formerly flouriſhed, have been deſtroyed, and the inhabitants and arts have periſhed together in the dreadful overthrow.

The antiquity of the arts and civilization is very ably demonſtrated, and conſiderable light is thrown upon the conjectures of Bacon and other eminent Philoſophers, relative to the fragments of ancient learning handed down to us by the mythology of Heſiod, and Ovid, and by other poetical fables; tending to ſhew, that their works are not altogether fiction, but were derived from ſundry phenomena in the natural world, or from hiſtories and ſcraps of traditions of the moſt remote antiquity.

The obſervations which Mr. W. has made, and the inferences thence deduced, will ſerve to illuminate, in many inſtances, the dark pages of Ancient Hiſtory; and at the ſame time that they afford matter of infinite entertainment for ſpeculative minds, they cannot fail of contributing to the advancement of ſcience, and of being ſubſervient to many uſeful purpoſes in human affairs.

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ART. IV. *Bibliotheca Topographica Britannica.* Numbers XXIX——XXXI.

IF the 29th number of this work * which now preſents itſelf to the reader, does not abound with entertainment, this we apprehend is not ſo much the fault of the author as of the ſubject. It is *an hiſtorical account of the pariſh of* Wimmington, Bedfordſhire, communicated by Oliver St. John Cooper, vicar of Puddington, &c.

The etymology of the name is uncertain. The writer aims at ſomewhat probable, but it is not very ſatisfactory; ſuppoſing *Ing* in Saxon to denote *water* or a *meadow*, and *ton* a *town*, he conjectures, as the name is ſometimes written *Win* nington, it may ſignify a *town* by a *meadow* or *water*, near which a battle had been loſt or won; ſince *win* in the names of places is ſaid uſually to import ſomewhat of this kind. Though it is now an obſcure and ruinous village, it has been the reſidence, we are told, of ſeveral eminent men. The deſcent of the manor is traced from the time of *Alured de Lincoln* (a great baron who held it at the conqueſt) down to the preſent time. It is now in the poſſeſſion of three ladies, ſiſters, who are of the family of the *Liveſays*, of Hinwick-hall, in the pariſh of Puddington. During this long interval ſome notice is taken of the price of land in the 14th century. And the account here given will be curious to thoſe who enquire into this ſubject. Some other particulars will be noticed by the antiquary.

The number which follows † is much larger and more expenſive, and will prove particularly acceptable to thoſe who love to dive into ancient records, deeds, foundations, titles, &c. for according to the motto here affixed,

——— *Juvat* antiquos *accedere fontes,*
Atque haurire.

At the ſame time other readers may derive entertainment and inſtruction from the peruſal of the volume. It's title, *generally*, is, *The hiſtory and antiquities of the* Three Archiepiſcal Hoſpitals *and other charitable* Foundations, *at or near* Canterbury. By John Duncombe, M. A. [lately deceaſed] and the late Nicholas Battely, M. A. vicar of Beakſbourn, and editor of Somner's antiquities of Canterbury.

The firſt of theſe hoſpitals is that of Herbaldown, that is, "the paſture down, or the down of herbage or tillage," about a mile from the Weſt gate of Canterbury. The ſpot is remarked to have been peculiarly healthful, and herbaliſts are ſaid to come every year to collect medicinal plants which grow only at that particular place. It is dedicated to St. Nicholas, and was anciently ſituated in the Blean-wood, of which King Henry I. in

* 4to. 1*s.* 6*d.* † No. 30. 4to. 10*s.* 6*d.*

one of their moſt diſtant charters, allowed the hoſpitallers to "grub and clear away ten perches of wood on all ſides." The name therefore Mr. Somner with reaſon ſuppoſes was given it "to diſtinguiſh it from the neighbouring hills, or downs, as yet continuing wild or woody. It was built by Archbiſhop Lanfranc about the year 1084, who endowed it with 70*l.* per an. payable out of his manors of Reculver and Boughton under Blean. Additions have been made to the original donation in a courſe of years. In 1784 the whole revenue amounted to 248*l.* 11*s.* 5½*d.* which, when the neceſſary deductions are made (including the allowance of 30*l.* to thirty out-brothers and ſiſters) furniſhes hardly 6*l.* 10*s.* for the fifteen brothers and fifteen ſiſters whoſe reſidence is in the hoſpital. Of Lanfranc's original building there ſeems at preſent to be no remains except the church or chapel. In 1674 the lodgings of the brothers and ſiſters, together with the common hall of the houſe, and the brotherhood farm-houſe, were rebuilt by the means of different benefactions, among which is 200*l.* given by Archbiſhop Sheldon.

Northgate hoſpital is dedicated to St. John the Baptiſt. It was, like the other, founded by Lanfranc about the year 1084, and endowed with 70*l.* per *annum*, to which many additions have been made. It has an ancient church or chapel, which is all that remains of the original building, and that much curtailed. The preſent revenue (1785) is 299*l.* 17*s.* 7½*d.* the clear profit of which divides upwards of 6*l.* 10*s.* to the in-brothers and ſiſters. Among the numerous deeds belonging to theſe two hoſpitals we find the word *gavelikend* or *gavelkind*, concerning which Sir Edward Coke ſays, "The land held *in gavelkind* was ſo called from *gave all kynd*; for this cuſtom giveth to all the ſons alike." Mr. Somner rejects this explication, in his treatiſe on the ſubject, p. 6. and p. 38. quotes a donation of land to the hoſpital of Herbaldown "in perpetuam eleemoſynam," and to *gavelkinde*, as 1. being held by deſcent, and therefore deviſable, and 2. as reſerving a quit-rent. But allowing the truth of Mr. Somner's remark, what is the etymology of the term? Among other writings are articles of expence occaſioned by trials, &c. here we find under the date 1615, "Spent when we meaſured our land at the moat, 2*d.*; paid for waxe to ſeal the letter of attorney and the leaſe for the moat, 2*d.*; to Mr. Denne's, clerke, for the making the letter of attorney and the leaſe for the entry on our land at the moat, 5*s.*; for a ſugar loafe weighing 9 *lb.* at 9*d.* the pound, which was given to Mr. Denn for his counſel."

At each of theſe hoſpitals they have a yearly feaſt; in the laſt century they had two, and on theſe occaſions it is that the great hall, otherwiſe needleſs, is employed. In a recital of the laſt entertainment we have ſuch Items as theſe (1638), Payd to the woman that helped in the kitchen, 6*d.* to the two turnſpets, 8*d.*

for

for beer at diner, 4*d.* for beere to make the ſerving-men drinke that brought meat to our feaſt, 2*d.* for 80 *lb.* of beefe, at 5*s.* the ſcore, 1*l.* for a calfe, 18*s.* for two lambs, 18*s.* to the cooke for dreſſing of diner, 4*s.* (this expence the year before was only 2*s.* and in 1634 only 12*d.*) for beere for the kitchen, 4*d.* for butter wee borrowed, 6*d.* for a gallon of ſacke, 4*s.* 4*d.* for a pottle of claritt and a pottle of white wine, 2*s.* 8*d.* for a buſhel and a peck of meale, 5*s.* for halfe a barrel of beere, 4*s.* 2*d.* for three coople of chickens, 2*s.* 6*d.* That all red wine, it is obſerved, was called claret is pretty certain, and that the *ſack* was not canary, but rheniſh, is as evident, if it were the ſame wine with which Falſtaff thought it no ſin to mix ſugar. Even when they agreed with their carpenter to repair their church ſteeple in 1640 their beverage was a pint of ſacke 8*d.* Thus theſe hoſpitallers were more expenſive than their ſucceſſors, who are contented with one feaſt in a year, and with beer only at that; and even this, it is added, the increaſed price of proviſions, and the decreaſed value of money (the feaſt rents continuing the ſame), would render "more honoured in the breach than the obſervance." In 1642 the article of wine was increaſed to three quarts of ſacke, a gallon of claret, and a gallon of white wine, 8*s.* 2*d.* and the beer to a barrel, 9*s.*

Dr. Secker, the late Archbiſhop of Canterbury, paid a conſiderable attention to theſe hoſpitals, and at his death left to each, by a codicil to his will, a reverſionary bequeſt of 500*l.* contingent on the deaths of Mrs. Talbot and her excellent daughter: but though both theſe events have taken place the legacies have not yet been paid: the Biſhop of Cheſter, ſurviving truſtee to his Grace's will, having been adviſed by his counſel, that he cannot ſafely transfer the ſtock appropriated to ſeveral charitable uſes, without the direction of the Court of Chancery, unleſs Thomas Froſt, Eſq. the reſiduary legatee of the teſtator, gives his conſent, which Mr. Froſt declining, it has been neceſſary to apply to Chancery.

The remainder of this volume is chiefly employed in giving an account of Eaſt-bridge hoſpital, or of St. Thomas the Martyr, though its being founded by that Archbiſhop is uncertain. The author will rather offend ſome readers by ſpeaking ſo gravely of Becket's death by the term of *martyrdom*. If he was a *martyr*, it was in a bad ſenſe, and the uſe of the word in ſuch an application ſavours too much of ignorance, ſuperſtition, and childiſh high-churchiſm. The hoſpital ſtands on a bridge, ſometimes called *Kingſbridge*, becauſe that, together with the adjoining *mill*, was royal property. Thorn, in his lives of the Abbots, relates, that King Stephen being in diſtreſs at Lincoln, where he was ſurpriſed and taken priſoner by Robert Earl of Glouceſter, and put to a great fine for his ranſom, borrowed of Hugh, the

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ſecond of that name, Abbot of St. Auguſtine, one hundred marks; and in conſideration thereof, by his charter, gave to the monaſtery this mill.

This inſtitution was intended for the aſſiſtance of pilgrims, to furniſh them with lodging, fire, bread, and drink, for a night, two or three. But this neceſſity ceaſing, Archbiſhop Parker altered its intention, and provided for the accommodation of poor and maimed ſoldiers who ſhould paſs through Canterbury: alſo appropriating ſome part of the revenue to a ſchool for children, and another part for an exhibition to Bennet college. This was afterwards confirmed by Biſhop Whitgift's ſtatutes; and in this ſtate the charity ſeems at preſent to remain. One donation we obſerve made to this hoſpital in 1269 by John Adiſham, who gave two acres and a half of land on condition they ſhould provide him a chamber, with meat, drink, clothes, and ſhoes, ſo long as he ſhould live.—The volume concludes with a ſhort account of the Priory of St. Gregory, the Nunnery of St. Sepulchre, the Hoſpitals of St. James and St. Lawrence, and Maynard's Spital. This laſt was founded in 1317.

Before we cloſe this volume, we muſt expreſs our ſurprize that we have not any memorandums of a botanical nature, though we are told that Herbaldown, as the name expreſſes, is famous for the different herbs it produces. The plates in this book are ten in number—St. Nicholas' Hoſpital, Harbledown; St. John's Hoſpital; Seals of Herbaldown and St. John's; Old Bowl at Herbaldown; Eaſtbridge Hoſpital; Seal of Eaſtbridge Hoſpital, &c.; View of Kingſbridge; St. Gregory's Priory, &c.; St. Sepulchre's Nunnery, &c.; Seals of St. Gregory's Priory, Maynard's Spital, &c.

No. 31 (price 2*s.* 6*d.*) contains *A ſhort genealogical view of the family of Oliver Cromwell.* To ſome readers this will prove but a perplexing affair. The editor has taken conſiderable pains to be exact; he corrects ſeveral errors in Mr. Noble's * account; and farther obſerves, that ſince this article was compiled he has learned that Mr. Noble is engaged in a new and correct edition of his work, in which no enquiries or collections will be ſpared. The narration is intermixed with ſome amuſing anecdotes. It appears that ſome parts of the family were warm and determined royaliſts; particularly Sir Oliver Cromwell, who was uncle and godfather to the Protector, and lived to a great age, was zealous in oppoſing his nephew, and endured great oppreſſion from him. This gentleman was very conſiderable in Cambridge and Huntingdonſhire, where he had large poſſeſſions, dividing his time between his two ſeats at Hinchinbrook and Ramſey. He died

* For our account of Mr. Noble's work, ſee Rev. Vol. LXXIII. p. 22.

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in 1655. He had formerly received and entertained King James I. at his houſe at Hinchinbrooke, when he came from Edinburgh to London, and it is ſtill reported that the king ſaid to him in his Scotch dialect—" Marry, mon, thou haſt treated me the beſt of any mon ſince I left Edinburgh." Some other particulars we might eaſily add, but our preſent limits do not allow us. It is remarkable, that after the reſtoration a great part of this family rejected the name of *Cromwell* and reſumed the ancient one of *Williams*. Mr. Nichols preſerves here an account of Oliver's death and funeral, and finiſhes the number by his character taken from Echard's hiſtory, which we think is partially drawn. But what authority is there ſufficient to induce our belief that " by the ſevereſt vengeance of heaven he died impenitent and raving mad, with the curſes of the preſent and the deteſtation of future ages." Our ſenſible editor cannot, ſurely, approve the revival of ſuch old ſilly ſtories! To this number is prefixed a copious pedigree of the Cromwell family. Hi:

ART. V. *Remarks upon the Hiſtory of the Landed and Commercial Policy of England*, from the Invaſion of the Romans to the Acceſſion of James I. 12mo. 2 Vols. 6s. ſewed. Brooke. 1785.

HISTORY, while it amply diſcuſſes meaſures of ſtate, and developes intrigues of policy, ſeldom deſcends to enquiries which relate to the humbler purſuits of inferior life. It is judged ſufficient if it notes the general ſtate of agriculture and commerce in any particular period, without attending to minute details or ſpecific arrangements. To acquire any conſiderable degree of acquaintance with the progreſſive improvements that have from time to time taken place in the landed and commercial policy of this kingdom, a great variety of writers muſt be conſulted, where remarks on the ſubject are incidentally diffuſed; and which will require much labour, and no little judgment to collect into a regular ſyſtem, and arrange under their proper heads and diſtinct periods.

To perſons who have not opportunities or inclination for inveſtigations of this ſort, and yet wiſh for more than general and ſuperficial information, reſpecting the progreſs of huſbandry and manufactures, together with their influence on liberty and manners in the various periods of Engliſh hiſtory, the preſent work will be highly acceptable.

The Author modeſtly declines calling this publication *a Hiſtory*: he only entitles it *Remarks*, &c. and as he did not intend it for a minute and complete detail of particulars, he hath confined himſelf to *remarks* only upon ſuch laws and cuſtoms as had the greateſt influence on the agricultural and commercial ſtate of the people.

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The firſt chapter conſiſts of remarks on the landed and commercial policy of the ancient Britons.

In tracing the origin and progreſs of civil ſociety, writers have uſually conſidered mankind in three different lights—as ſavages, ſhepherds, and huſbandmen. When Britain was firſt invaded by the Romans, the inhabitants in different parts of the iſland afforded ſpecimens of theſe three ſtates of mankind. In the northern parts they were little advanced beyond the degree of ſavages; and if the lands were cultivated in ſome diſtricts of the ſouth, paſturage took place in the interior countries. It is impoſſible to determine with exactneſs unto whom the Britons were indebted for the introduction of agriculture. We are told by Cæſar, that, at the time of his invaſion, thoſe parts of the iſland where the lands were chiefly cultivated, were occupied by ſome ſettlers from Gaul. Before Cæſar's invaſion the Phœnicians and Carthaginians had traded with the Britons for tin and lead; and they found the commerce ſo beneficial that they confined it, for ſome centuries, almoſt entirely to themſelves. Britain was afterward viſited by their neighbours on the coaſt of Gaul, for the ſame purpoſe; and the *Veneti*, one of the Belgic tribes, purchaſed (beſide corn and cattle) lead and tin; and conveyed the latter from their own country by land to Marſeille. Gold, ſilver, and pearls were anciently looked upon as the natural product of this iſland; and though the Romans were diſappointed in finding the treaſure they expected, yet both Strabo and Tacitus continued to place gold and ſilver among the products of Britain.

The article of ſlaves was, perhaps, of all others, excepting tin and lead, the richeſt branch of commerce both before and ſoon after the ſettlement of the Romans.

The Britiſh imports were as trifling as their exports. A people who clothed themſelves chiefly with the ſkins of their own cattle, lived in temporary hovels, or ſheltered themſelves from the inclemency of the weather in woods and thickets, could ſtand in need of few foreign commodities for uſe or ornament. The chief imports conſiſted of ſalt, earthen ware, kettles, and toys of braſs, iron, and amber.

The Britons, however rude and barbarous, muſt have poſſeſſed ſome ſkill in mechaniſm. The conſtruction of their cars and chariots is a proof of this. And Stonehenge, and ſimilar works in different parts of Britain, equally ſhew their ingenuity and exertion.

Xiphiline, in his Epitome of Dion, ſays, that the northern Britons abſtained from eating fiſh. This may be conſidered as a meaſure peculiarly calculated for encouraging the cultivation of the lands, and obliging the inhabitants to depend on their produce for ſubſiſtence. But the civil and religious inſtitutions

of a ſavage people are ſo often derived from caprice and accident, that it is difficult to determine whether art had any influence in bringing them to an eſtabliſhment.

Our Author remarks, that the inſtitutions of the Druids were unfavourable to the cultivation of lands, as well as the civilization of manners. The conſecration of groves, and the performing the principal offices of religion in the moſt gloomy and retired parts, had a natural tendency to keep the country in a rude and uncultivated ſtate, and to encreaſe the conſtitutional fierceneſs of the people by the ceremonies of a gloomy and barbarous devotion.

The ſecond chapter conſiſts of remarks on the landed and commercial policy of the Britons under the government of the Romans.

The Romans are generally deemed the chief civilizers of the weſtern parts of Europe. The Author takes an ample view of the means by which they accompliſhed ſo deſirable an end; and compares their conduct with that of other countries, and particularly the Greeks, in the purſuit of the ſame important object.

This curious and intereſting chapter diſcovers the knowledge of the hiſtorian, and the penetration of the philoſopher. The enquiry is conducted with learning and judgment, and the reflections are ſenſible, acute, and ingenious.

The Roman coloniſts who ſettled in Britain applied themſelves to the cultivation of the lands in their neighbourhood, and endeavoured to teach the natives their own mode of huſbandry, as far as it was applicable to the ſoil and climate. As ſoon as the natives were reduced to ſubmiſſion, the ſoldiers obliged them to aſſiſt in tilling the adjacent lands, in order to ſupply themſelves with better proviſions than the coarſe food of the inhabitants. In proceſs of time, villages were built near the military ſtations; and ſuch of the natives as choſe to imitate the manners of the Romans put themſelves under their protection, and cultivated their lands in greater ſecurity from the inroads of their countrymen than they could in many other places. And for the better protection of the people, the troops were quartered in ſuch parts as were beſt adapted for maintaining the internal peace and tranquillity of the provinces. As many Britons had retired into Wales and the northern parts of the iſland, and annoyed both the Romans and their countrymen by their incurſions, the military forces were ſo diſpoſed as to guard againſt them in the moſt effectual manner. The legions ſtationed at Glouceſter, Cheſter, and Carliſle, and the walls and ramparts thrown up by Adrian and Severus, are inſtances of the care they took to preſerve domeſtic tranquillity.

Nor were the Romans leſs uſeful to the Britons in making public roads, than in extending the ſpirit of cultivation. Some

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public advantages aroſe from the deſtruction of their woods, by the introduction and encouragement of ſalt-works and forges in different parts of the kingdom. This alſo made room for paſturage, or the growth of corn, and it helped to leſſen the number of beaſts of prey. Our beſt fruit trees were brought hither from foreign countries; and ſome of our valuable timber trees we owe to the care of the Romans, though they are now looked upon as coeval with the ſtate of ancient Britain.

The Britons ſoon began to imitate their maſters in dreſs, letters, and other accompliſhments. Regular towns and villages were built long before the Romans quitted the iſland: and the Britons are ſaid to have made ſo great a proficiency in the mechanical arts, that Conſtantius, after the victory over Allectus, removed many Britiſh artificers and mechanics into Gaul, to carry on ſome public works he had begun in that country. There is, however, little reaſon to ſuppoſe that the manufacture of wool was ſo far carried on as to admit of exportation, though a quantity of cloth might be made ſufficient to ſupply the ſoldiery and ſome of the natives: and the ſame remark may be applied to almoſt all other articles of traffic that required attention and induſtry to fit them for uſe.

On the departure of the Romans, the Britons found themſelves in the ſame ſtate as the inhabitants of the frontier countries of the Weſtern Empire; diſpirited, cowardly, and fonder of eaſe than of independence and freedom. They had now ſo far degenerated from the ſpirit of their anceſtors, that they were unable to defend themſelves againſt their northern neighbours, whom they once equalled in military ſkill and courage. And it is not unuſual, in the tranſition from ſavage to civilized manners, when made by a civilized power, that men ſhould be as puſillanimous in the latter ſtate as they were intrepid in the other. A native ferocity prevails among all the ſavages of the cold climates; and a reſolution and ſteady courage is commonly to be found in a more improved ſtate of life. The firſt quality is a gift of nature; but the latter can only be acquired by experience and the uſe of arms.

This reflection brings our judicious Author to the third chapter, which contains remarks on the landed and commercial policy of England under the Anglo-Saxon governments.

After a general view of the manners of the Germans and the other northern nations, the Author applies his obſervations to the ſtate of Britain under the government of the Saxons.

As hunting was the favourite diverſion of the nobility, a part of the lands contiguous to their manſion-houſes was uſually laid out in parks and warrens; and the remainder of the lands in the neighbourhood was commonly kept in their own poſſeſſion, and cultivated by their plowmen and ſlaves. But it was almoſt a general

general cuſtom among the principal landholders to ſtock a great part of their eſtates at their own expence, and receive their entire profits, except the pittance of proviſions, or ſmall parcel of land, which they allowed to their labourers and tenants in return for their ſervices. The lands thus retained in their own occupation were called *Inland* or *Bordland*; that is, ſuch as were immediately applied to the maintainance or *board* of the family. Other parts of their eſtates, ſituated at a diſtance from their dwelling-houſes, were called *Utlands* or *Outlands*, and ſometimes let to tenants, upon condition of ſupplying them with a certain quantity of grain or proviſions, a ſmall ſum of money, or aſſiſting them in works of huſbandry.

The right of bearing arms belonged only to a freeman, who ſeldom appeared in public without this badge of his rank.

The Anglo-Saxon tenants, who moſt reſemble modern farmers, were the *ceorles*. Theſe were of greater notice than other occupiers of the lands, on account of their wealth or freedom. So much regard was paid to the ceorles and the promotion of agriculture, that when they could obtain the poſſeſſion of five hydes of land, a church, kitchen, bell-houſe, a ſeat in the king's court, or a diſtinct office in the hall, they were allowed the rank of a thane. But it was not poſſible that many plowmen ſhould arrive at this honour, under the deſcent of lands according to the cuſtom of gavel-kind. This was probably the tenure of all the lands belonging to the commons; and in every country where it takes place it muſt gradually bring the people nearer on a level.

The cottagers, or bordars, who rented ſmall parcels of land, were much more numerous than the ceorles; and, excepting bind days and ſervices which they owed to their landlords, were not unlike the lower rank of farmers and labourers in modern times. They paid the greateſt part of their rent in ſervices or perſonal labours, for the benefit of their landlords.

Writers have commonly diſtinguiſhed the ſlaves among the Anglo-Saxons, as well as the early Normans, into two kinds; ſuch as were annexed to the *lands*, and not liable to be ſold or removed; and ſuch as were annexed to the *perſon* of the maſter, and were entirely at their own diſpoſal. Moſt of the vaſſals ſettled on the kings demeſnes were of the firſt ſort: and when the nobility let their eſtates to the ceorles, proviſion was commonly made that the ſtock of families ſettled upon their lands ſhould not be diminiſhed. An early Norman writer has given us a form of conveyance, wherein we find bailiff, ſmith, carpenter, fiſherman, and miller, with their families and goods, particularly ſpecified as a part of the premiſes.

Excepting, however, a few who were detained about the ſeats of the nobility, or the monaſteries, for domeſtic uſes, the greater

greater part, according to the cuſtoms of the Germans, was ſettled with their families in cottages, to which a ſmall portion of land was annexed, and permitted to enjoy ſome of the fruits of their induſtry; and, by improving their peculium, ſome of them were enabled to redeem themſelves from ſlavery. One ſlave, we are told, bought of the Abbot and Monks of Bath his own liberty, and that of his children, for five ores (*about four ſhillings and eightpence halfpenny of our money*) and twelve ſheep.

Landed property being deemed by the Saxons of no other uſe than as the means of ſupplying them with proviſions and the common neceſſaries of life, without being obliged to purchaſe them of others, it was diſpoſed of in ſuch a manner as to anſwer theſe ends, by dividing it into ſmall parcels, and exacting a ſum of money, or a portion of the product, from ſome tenants, and labour or particular ſervices from others. The ceorles aſſiſted the lord with their ploughs and carriages, and the cottagers and ſerfs with their labour. Whenever their tenants were obliged to attend, it was commonly fixed, how many hours they ſhould work, and how much they ſhould pay for the neglect: what quantity of meat or drink ſhould be allowed, and at what times they ſhould work without any gratuity. As the ſervices, duties, and fines of the tenants, were ſo various, care was taken by the great land-owners to note them down in a land-book or rental. This not only marked the boundaries of particular lands, but contained an account of the terms on which every parcel of land was let to the tenant. A land-book, or ſurvey of the crown-lands, had been made by one of the Anglo-Saxon Kings; and William the Conqueror ſo far improved upon the plan, as to make a ſurvey in Doomſday-book of all the lands in England.

The obſervations on monaſtic inſtitutions equally credit the judgment and candour of our Author; and we are ſure that our Readers will pardon the length of the following extract:

'It will be needleſs to inquire in what manner the monaſtics, or religious houſes, managed their eſtates, as in this reſpect, it may be juſtly preſumed, they would follow the example of the nobility. They had their ceorles, bordars, and ſerfs, which they found upon the lands they purchaſed, or on the eſtates beſtowed upon them by the Kings or other benefactors, and they treated them nearly in the ſame manner. Sometimes they were ſo humane as to give freedom to ſome of their ſlaves, or conſider them as petty tenants like the bordars; and they might ſo far conform to the laws enacted in their behalf as to exempt them from ſale into foreign countries. The corn ariſing from the farms, which they poſſeſſed in the neighbourhood of their monaſteries, was lodged in their granaries; and upon their eſtates at a diſtance they built houſes and granges, which ſerved them as a kind of inns in their journeys, or maintained ſome of the fraternity, who occaſionally reſorted thither to hold their courts, or for the ſake of health or diverſion.

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'In ſome other reſpects the conduct of the clergy and monaſtics deſerves notice. The allotment or diſtribution of the lands on the firſt ſettlement of the Saxons neceſſarily created a diviſion of property; and the juriſdiction exerciſed by the land-owners over the occupiers equally required, that the boundaries ſhould be aſcertained. And the diviſion of the kingdom into pariſhes was a well-concerted meaſure for civilizing the rude inhabitants, by obliging them to a fixed reſidence. In every reſpect it anſwered the ſame ends as the ſettlement of colonies and ſtationary legions made uſe of by the Romans for the ſame purpoſe, and effected the ſame deſign by leſs violent means. It brought the inhabitants together, and in ſome meaſure confined them to the cultivation of the adjacent lands. Almoſt all the laws and regulations of Alfred, ſo well calculated for the ſtate of the people in his time, were founded on this partition of the lands, and could be enforced only on its eſtabliſhment; and it ſucceeded ſo far as to bring the people, as far as ſo wild and martial a people could be brought, to order and regularity.

'The building of monaſteries ſeems to have been prior to this diviſion of the country into pariſhes, and in ſome meaſure to have anſwered the ſame ends. Monaſtic inſtitutions are generally ſuppoſed to have been the product of perſecution, and of the gloomy temper ſo natural to the natives of Egypt, where they took their riſe, or were held in the greateſt eſtimation. They imperceptibly made their way through the greateſt part of Europe, and gained voluntary proſelytes, where their progreſs was not aided by the ſame cauſes. The violence and barbarity of manners, ſo common in the weſtern parts of Europe, effectuated the ſame ends as the climate and perſecution in other countries. Men were glad to retire into thoſe places of ſecurity, where they might exerciſe all thoſe forms of devotion which, among an ignorant people, will be always looked upon as of equal value with the practice of the moral and ſocial duties of life. In the general eſtimation the monaſtic life was reckoned to be the moſt perfect; and the diſorders of ſociety gave ſome degree of authority to this opinion.

'Nor was the building of monaſteries totally uſeleſs with reſpect to the improvement of the lands. Many places in Britain were left by the Romans in their primitive uncultivated ſtate; and the wars and devaſtations, that enſued after the arrival of the Saxons, added to the number of waſtes. Theſe were proper places for the religious exerciſes of the firſt monaſtics, as affording the privacy which they thought eſſential to the worſhip of GOD. Erecting cells in theſe deſerts, and collecting a number of followers by their admonitions, or admiration of the auſterity of their lives, they afterwards built more ſpacious dwellings; and having obtained poſſeſſion of the lands in their neighbourhood, by donations of the princes, or other benefactors, they improved them by their labour, and made them more ſalubrious and profitable. And, if we conſider the general ſloth and poverty of the people, it is eaſy to believe, that many tracts of land would have remained in the ſtate of nature, and ſerved only for a ſhelter to wild beaſts, if they had not been improved by the induſtry of the monaſtics. On the firſt inſtitution of religious houſes in England and other countries, the Monks were generally obliged to la-

bour, and to take their turns in the cultivation of the lands which belonged to their monaſtery. Learning was then a very rare accompliſhment; and the interval of their devotional acts could not be more uſefully laid out than in the buſineſs of huſbandry. The Monks of Bangor, according to the accounts of hiſtorians, were employed in works of this kind. While a part of their fraternity was engaged in the management of their farms, the remainder was attending on the offices of the church. And ſimilar regulations probably took place in other ſocieties of this ſort, on their firſt inſtitution. In after-ages, when their acquiſitions were ſufficient to maintain them in idleneſs, they ſpent their revenues in decorating their buildings, or in hoſpitality and luxury. In the laſt inſtance they followed the example of the nobility and gentry: in others they excelled them. The learning and knowledge of thoſe times, as ſcanty and trifling as they may appear, fell chiefly to their ſhare; and, if we are offended at the legendary tales of their ſaints and founders, we are nevertheleſs indebted to them for tranſmitting and preſerving many valuable writings of ancient authors, which no other order of men thought worthy of regard. In erecting their buildings, as well as ornamenting their churches and ſhrines, they generally employed the moſt ſkilful workmen that were to be found in Europe, and taught and preſerved many arts; which, although ſimple, were extremely uſeful, and, without their care, would have been entirely loſt. And the frequent viſits which the clergy and Monks made to the court of Rome, on account of buſineſs, or through a ſpirit of ſuperſtition, might be the means of importing ſome uſeful arts. Italy, though ravaged by the northern Barbarians, ſtill maintained a ſuperiority in all the arts of civilized life, and might give ſome uſeful inſtructions in commerce, manufactures, and agriculture, to the rude inhabitants of the weſtern parts of Europe.

'Upon the converſion of the Saxons to the Chriſtian faith, many of their laws were borrowed from the Pentateuch. And the Chriſtian religion, wherever introduced, by the practical virtues it inculcated, would amend the worſt, and improve the beſt, mode of government; but, being deſigned to incorporate with the civil conſtitution of every ſtate, beſides other reaſons, it preſcribed no particular form of a civil government; recourſe was therefore had to the Old Teſtament; and ſuch laws being ſingled out as were moſt applicable to the ſtate and genius of the people, they were incorporated with their ancient cuſtoms. And as many of the Jewiſh laws were merely ceremonial, they would be more readily admitted by the clergy and laity. The Savage and Barbarian will be always attached to the forms of religion; and for a time theſe may be of uſe, by introducing a regard for it, and lay a foundation for a better knowledge of their duty to GOD and each other. And the moral duties of life, though infinitely preferable, on political as well as religious views, to rites and ceremonies, will neither be perfectly underſtood, nor can be ſucceſſfully enforced, till men have attained to ſome degree of civility and refinement in the commerce of life, and made a progreſs in learning and knowledge. The churchmen, therefore, the chief lawgivers in thoſe ages, unacquainted with the models of government left by the Greeks and Romans, and biaſſed in favour of the laws of Moſes, took

took him for their guide in many of their civil and ecclesiastical inſtitutions. And almoſt every part of Europe was at that time in ſo unſettled a ſtate, as to afford no patterns of a regular government. And, as ſingular as ſome of the religious inſtitutions of the Anglo-Saxons, after their converſion to the Chriſtian faith, may appear to us, they were preferable to thoſe barbarous rites obſerved by their countrymen abroad. The Chriſtian religion, under the groſſeſt abuſes and corruptions, was more beneficial to the people, than the religious cuſtoms eſtabliſhed by the Northern law-givers. Though debaſed by a mixture of ſuperſtitious practices, it preſerved a regard for ſocial manners; and, by keeping up a reverence for theſe, it provided in ſome degree for the order, peace, and happineſs of ſociety. It would be folly to plead for the ſuperſtitious modes of worſhip that prevailed in thoſe ages of ignorance; and yet even on political views it was a fortunate circumſtance to the people that the Chriſtian religion took place of the Saxon, and taught, amidſt all its corruptions, principles more conſiſtent with reaſon, juſtice, and humanity.

'Before this ſubject is diſmiſſed, it may be proper to obſerve, that the religious houſes were a kind of fortreſſes, to which the neighbouring inhabitants retired in times of public danger, and lodged there their moſt valuable effects. So that, if they ſometimes protected ſuch as fled from juſtice, they ſecured others from violence and oppreſſion. Such as reſorted thither on theſe accounts were commonly retained by the abbots, and employed in the capacity of labourers or ſoldiers. In the abbey of Croyland the number of theſe fugitives once amounted to two hundred. The laws, indeed, had prohibited the ſubjects from receiving the ſlaves of others: but the owners of boc-land, or charter-land, ſometimes claimed an exemption from them. And the power which the abbots poſſeſſed, of impriſoning and trying offenders within their juriſdiction, enabled them to keep ſuch a numerous and licentious body in ſome degree of order. The power of the clergy in thoſe ages, uſually laid out for their own aggrandizement, was in this inſtance of public ſervice, and, by opening ſanctuaries, afforded a place of refuge to the oppreſſed commons. It has been obſerved, that in more civilized countries the church has ſometimes reſtrained the violence of the monarch, and put bounds to his tyranny; and in thoſe barbarous ages the right of ſanctuary muſt have been of equal utility, and almoſt neceſſary.'

We have very imperfect accounts of the trade carried on by the Anglo-Saxons; but we may be aſſured that it could not be very conſiderable, as neither the ſtate of the people or of Europe would admit of an active or extended commerce. The petty principalities into which the Weſtern empire was divided, ſcarcely kept up any intercourſe with each other, but contented themſelves chiefly with their own manufactures and products. Conſtantinople was almoſt the only place in Europe where any remains of ancient trade were to be found; and even this was confined chiefly to the eaſtern part of the Mediterranean. Upon the ſettlement of the Saxons in Britain, the ancient trade of the

nation was almoſt entirely extinguiſhed, and during the whole period of their hiſtory never recovered its priſtine vigour. Wines, ſpices, fruits, and linen were the principal imports; and as theſe could be purchaſed only by a few opulent land-owners, or the clergy, the demand for them could not be very conſiderable. No new articles were added to the ancient exports of Britain; but the number was probably diminiſhed; and it may juſtly be preſumed, that the quantity was too ſmall to employ a great number of veſſels, or even to influence the value of lands.—— There was, indeed, a law of Athelſtan that was enacted with a view to encourage commerce. It ordained, that the honours of a Thane of the ſecond rank ſhould be conferred on every merchant who had made three voyages to the continent at his own expence.

Notwithſtanding this and ſimilar laws to encourage commerce, yet it made but a very ſlow progreſs both at home and abroad.

Our Author traces out the cauſes by which it was retarded, and obſerves, that it was not poſſible that it ſhould flouriſh till it had attained a regular policy, and the capitals were made the chief reſidence of the Saxon princes, and their courts conſidered as the centres of politeneſs.

The fourth chapter purſues the enquiry reſpecting the landed and commercial policy of England, from the Norman conqueſt to the acceſſion of Henry the Third.

Agriculture and commerce were rather retarded than promoted in this period. The merchants and landholders were under too heavy reſtrictions, and the ſubjects in general were in too mean and oppreſſed a ſtate to make any conſiderable improvements in either. The Author points out the diſcouragements to huſbandry and trade, which, he ſays, are more eaſy to be enumerated, than the regulations that were made in their favour.

The Conqueror reſerved for his own uſe above 1400 manors, beſides ſeveral parcels of land in different parts of the kingdom. Taxes were nevertheleſs levied, under the name of Danegelt, for ſome time after the Conqueſt; and the occupiers of the lands were ſo much oppreſſed by theſe levies, and other exactions of the officers of William II. that if we believe the hiſtorians of thoſe times, the cultivation of the lands was neglected, and of courſe ſucceeded by dreadful famines.

The Author mentions other cauſes that retarded the progreſs of agriculture, and particularly obſerves, that the *Foreſt laws*, ariſing from a paſſion for the chace, were a great check to the cultivation of lands. Every perſon of rank travelled with hounds and hawks, and all the implements of ſportſmen. And in this inſtance they were followed by the Prelates and Dignitaries of the church, though forbidden by one of its conſtitutions. The ſubjects in general could not be more ſeverely

ſcourged

ſcourged for any offence, than by letting looſe the foreſters upon them. Inceſſant complaints were made againſt the landholders in the neighbourhood of the foreſts for encroachments; and as the boundaries of the foreſts were not in thoſe times aſcertained by perambulations, the people were ſubject to perpetual fines and litigations.

William I. increaſed the ſeverity of the ancient game-laws, and carried his paſſion for the chace ſo far as to deſtroy thirty villages to make a foreſt. Henry I. made particular treſpaſſes in the foreſts equal to homicide, and puniſhed offenders with the loſs of eyes, or impriſonment.

The miſerable ſtate of the occupiers of land, and the ſmallneſs of their farms, were the cauſes of thoſe dreadful famines that ravaged the nation ſo frequently in the Norman times. Like the ſlaves or vaſſals in other countries, their principal care extended no farther than to ſupply their own immediate wants, and anſwer the demands of their landlords. The increaſed number of ſheep, for the ſake of traffic in their wool, helped greatly to diſcourage tillage. Wool was exchanged with the Flemings for cloth: and it may be thought remarkable, that the firſt advance of the value of lands, and the richeſt branch of trade, ſhould be owing to the export of a commodity, that tended to depopulate the country, to diminiſh tillage, and make the nation almoſt tributary to foreigners for one of the moſt neceſſary articles of life. The exchange of ſuch commodities as employ the greateſt number of hands to fit them for uſe, for raw and unwrought materials, was a piece of policy little underſtood in theſe early ages.—If we except the barons, clergy, and a few others, the remainder of the people was held in ſuch a ſtate of vaſſalage and dependence, that it was not in their power to encourage the artiſt and manufacturer. If there was any thing of our own manufacture that deſerved the name of luxury, it was the needleworks of thoſe times. But they were too much limited in their uſe to become objects of national importance as articles of commerce. Amidſt, however, all the diſcouragements to trade, ſome regard was paid to the manufacture of woolen goods. Gilds of weavers were formed under Henry II. in London, and other places.

The Author traces the effects ariſing from the Cruſades, the plunder of the monaſteries, and the laws reſpecting knight's fees, on the commerce of this nation, and then proceeds to a period when a more agreeable proſpect begins to open; when we have the ſatisfaction of ſeeing the liberty and the property of the ſubjects ſecured by written laws, to which they could always appeal; and though theſe laws, for a time, were undigeſted, feebly and irregularly executed, and adapted only to a particular exigence, yet experience found out and applied the proper remedies,

and gave birth to many useful regulations which we at present enjoy.

The fifth chapter contains remarks on the landed and commercial policy of England, from the accession of Henry III. to the reign of Henry VII.

The Author considers the influence of the Great Charter, and the Charter of the Forest, on the trade and agriculture of this country. Their influence was at first but slight; but they prepared the way for greater improvements, which in time took place; and which the Writer of these Remarks enumerates in their several steps, in a very satisfactory and judicious manner.

It was a proof of the advances made in arts and civility, when the labourers and the workmen became of so much consequence to the legislature as to require a regulation of their wages. Almost every trade was considered as a mystery, and the members of it formed themselves into a company, or fraternity, who established rules for the better regulation of their respective crafts, and sometimes entered into combinations for advancing their wages. A body of farmers began to be formed, who obtained a greater degree of consideration than had been usual in former ages with persons of their occupation. The enlarged number of manufacturers gave an additional value to the corn and cattle of the landholders; and this improvement in their circumstances enabled them to give a better cultivation to the lands.

The last chapter carries the subject down to the accession of James I.

By enforcing the acts against the giving of liveries, by permitting the cutting off entails, the dissolution of monasteries, encouragement of trade, and other causes co-operating with them, the house of Tudor gave a fatal blow to the power of the nobility; and in some degree enabled, though very undesignedly, the Commons, under a future reign, to overturn the throne, with almost the same facility as the Barons had frequently done in former ages.

The despotic principles of the Tudor family have been justly complained of as inconsistent, in many instances, with the freedom of the subjects, and the general interest of the country. They were, nevertheless, productive of some beneficial consequences. It became necessary, for the public good, to break the connection between the nobility and their vassals; and gradually introduce a mode of government which might promote and maintain the interest of all the subjects, and reduce them to an equal submission to the laws.

This reformation was begun by Henry VII. and carried on by the four princes of his family that succeeded him. The power of the nobility was imperceptibly weakened, and by the advancement of the Commons, reduced to that state of obedi-

ence to the laws and influence in the government which the welfare of the nation ſeemed to require.

The Author, after having conſidered the cauſes by which commerce and agriculture were extended and improved by the princes of the Tudor line, remarks, that while Spain was neglecting both, and relying for its chief ſupport on the produce of the American mines, England was laying a foundation of a more durable power in its commerce and navy: and thus it made the induſtry of the people the ſource of its proſperity.

This very judicious and elegant Writer hath only brought down his enquiry to the end of the reign of Queen Elizabeth; but we hope he will be encouraged to purſue it to the preſent times; where, indeed, the ſubject grows more copious, but where alſo the inveſtigation of it becomes leſs difficult and obſcure.

ART. VI. *A Review of ſome intereſting Periods of Iriſh Hiſtory.* 8vo. 1s. Whieldon. 1786.

THE Author's chief object, in the preſent pamphlet, is to degrade the Reformation in general, by expoſing the ſanguinary and tyrannic meaſures by which it was eſtabliſhed in Ireland. His tract is written in a nervous and ſpirited ſtyle; and breathes a more free and manly ſpirit, than the cauſe which he hath undertaken to ſupport gave us room to expect. He writes, however, like a politician, more than a theological diſputant; and, at the firſt glance, one might be led to ſuſpect that he loſes ſight of religion in the queſtion of ſtate, and thinks that if the latter is ſecure, we ought never to moleſt it for the ſake of the former. This, perhaps, may only be the policy of Mr. O'Leary in a Lay habit; for policy, is a Proteus, and ſhifts its forms in order to accommodate itſelf to times, places, perſons, and circumſtances.

The Author's review is confined to three periods in the Iriſh hiſtory. In the firſt he treats of the legal eſtabliſhment of the Reformation under Queen Elizabeth, and examines the juſtice, motives, and policy of that meaſure. In the ſecond period he takes a view of the civil war, and the effect of it in Ireland. This leads him to diſcuſs the motives of the inſurrection which occaſioned the Iriſh maſſacre; and he labours with much ingenuity to leſſen the odium of it by putting it down to the account of retaliation, and perſonal revenge. The Catholic religion, he thinks, ought by no means to be loaded with its infamy: nor did the better ſort of Catholics give their ſanction to thoſe outrages which attended it. 'A thouſand effective men from among them were embodied under Sir Charles Coote. By a public proclamation, the Lords Juſtices avowed their confidence in the Roman Catholic nobility. The ſolemn proteſtations of that

body remain a monument of their integrity. Repeatedly did they ſummon the government to avenge on the real authors thoſe cruelties that had taken place in the earlier periods of inſurrection; and during the whole courſe of the civil war, the malcontents approached their ſovereign with reſpect and loyalty. Charles himſelf, in his misfortunes, acknowledged the ſevere treatment which the Iriſh had experienced. In the parliament held by King James, after the abdication, they ſolemnly complained that the injuſtice and miſrepreſentation of their Governors had forced them to thoſe unwilling acts of violence by which the Iriſh gentry had attempted to maintain their ſecurity and honour.'

In the third period, the Author treats of the civil war, 1689; and concludes with an enquiry into the uſe which the Proteſtants made of the victory which they had obtained in that memorable conteſt.

'The defeat of James' (ſays the Author with equal good ſenſe and candour) 'was the triumph of humanity, and was not at this period ſtained by acts of ſeverity, which in the inſolence of good fortune, we might have expected from the victors. No forfeitures were exacted, except from thoſe who, by an unwiſe option, preferred the uncertainties of exile to a ſtate of paſſive allegiance, in which the over delicacy of conſcience could not participate.'

The Author conſiders the penal laws that were enacted againſt the Catholics of Ireland, as equally oppreſſive to harmleſs ſubjects, and diſgraceful to a Britiſh ſenate.

In the concluſion, he diſcovers, very clearly, the great object he has in view, and which he brings forward in *Italics*, under the reſpectable authority of Mr. Burke, viz. that *no Roman Catholic is prudent who hazards his fortune on a landed eſtabliſhment in Ireland, until he receives the right of being repreſented, as a ſhield to ſecure his property.*

On what motives Mr. Burke eſpouſes this principle, we pretend not to gueſs; but that an advocate for the Catholics of Ireland ſhould maintain it, is as natural, as the gratification of his wiſhes would, we think, be injurious in the iſſue, to the intereſts of Proteſtantiſm in that country.

We remarked that the ſtyle of this writer is nervous and ſpirited. It is ſo in general: but in ſome places it is obſcure, from what ſeems to us the affectation of elegance. The periods are *balanced* by the ſame inflections that have of late taken place in hiſtorical writings—for the purpoſe, it is pretended, of DIGNITY and majeſty. But we are afraid that what is gained in dignity is loſt in eaſe, ſimplicity, and perſpicuity. Their narrations become languid; and when they run into declamation, they offend us by that tumid and verboſe eloquence, that hath been the

diſgrace of many late hiſtorical compoſitions which their *fond* authors are eager to paſs on the world as models of compoſition.

What can the ſober Reader think of the following paſſage? 'The diſſolution of abbies in England, and the ſequeſtration of their landed property had *pledged* the great, who ſhared their ſpoils, to ſupport every meaſure which might ſecure the precarious tenure, and *fruſtrate the importunate probability* of reſtitution.'

There is not only a want of ſimplicity and preciſion, but, if we miſtake not, there is a defect of grammatical accuracy in the following quotation:

'The death of Charles the Firſt ſhowed how far the power of the people was formidable: the giddy conduct of his irreſolute ſucceſſor was a comment on the uſeful leſſon, and *convinced* more fully the inefficacy of the regal power when oppoſed to the ſpirit of outrageous faction. The two extremes of authority and ſubmiſſion *gave not leiſure* to decide the intereſting ſubjects of controverſy. Such a period *was no time* to carry with a high hand a change in religion.'

We ſeldom point out thoſe *minutiæ* that relate to ſtyle; but when an author appears to be above the ordinary claſs of writers, there is no defect too trifling to be noticed; for his errors may be copied, when his excellencies cannot be attained. B—k.

ART. VII. *Florio:* a Tale for Fine Gentlemen and Fine Ladies; and, the *Bas Bleu*; or Converſation. Two Poems. 4to. 3s. Cadell. 1786.

THE ingenious writer of theſe Poems (Miſs More) has often "captivated our hearts with tales of a charming ſadneſs," and won our warmeſt approbation by ſerious leſſons of moral wiſdom. She now attempts, with equal ſucceſs, the ſtrains of ſprightly and good-humoured ſatire. Of her muſe it may be truly ſaid, *Circum præcordia ludit*; for, with Horatian gaiety, ſhe entertains while ſhe chaſtiſes.

In the firſt of theſe pieces, our Poeteſs expoſes the bad effects of modern modes of education, and the tyranny of faſhion; and humouroufly ridicules the learning, opinions, and taſte of a modern fine gentleman. In a pleaſing tale, ſhe repreſents theſe follies as ſubdued by a tender paſſion, and, with admirable effect, contraſts the charms of nature and ſimplicity againſt thoſe of *Bon Ton*.

This amuſing poem abounds with brilliant paſſages, which even retain much of their luſtre when taken out of their proper places in the piece; an unequivocal proof, in our judgment, of ſuperior merit.

The

The following is part of the character of Florio:

'Poor FLORIO, at the ardent age
When youth ſhou'd ruſh on Glory's ſtage;
When Life ſhou'd open freſh and fair,
And Hope advance with ſmiling air;
Of youthful gaiety bereft,
Had ſcarce an unbroach'd pleaſure left;
He found already to his coſt,
The ſhining gloſs of life was loſt;
And Pleaſure was ſo coy a prude,
She fled the more the more purſued.
But FLORIO knew the WORLD, that Science
Set Senſe and Learning at defiance;
He thought the world to him was known,
Whereas he only knew the *Town*;
In men this blunder ſtill you find,
All think their little ſet—Mankind.
Though high renown the youth had gain'd,
No flagrant crimes his life had ſtain'd;
No tool of falſehood, ſlave of paſſion,
But ſpoilt by CUSTOM, and the FASHION.
Tho' known among *a certain ſet*,
He did not like to be in debt;
He ſhudder'd at the dicer's box,
Nor thought it very heterodox
That tradeſmen ſhou'd be ſometimes paid,
And promiſes be kept when made.
His utmoſt credit, as a ſinner,
Was that he ſometimes ſpoilt a dinner;
Ever, by ſyſtem, came too late,
And made his choiceſt parties wait;
Yet 'twas a hopeful indication,
On which to found a reputation:
Small habits, well purſued betimes,
May reach the dignity of crimes.
His mornings were not ſpent in vice,
'Twas lounging, ſauntering, eating ice:
Walk up and down St. James's Street,
Full fifty times the youth you'd meet:
He hated cards, deteſted drinking,
But ſtroll'd to ſhun the toil of thinking;
'Twas doing nothing was his curſe,
Is there a vice can plague us worſe?'

The preſent rage for *extracts* and *beauties* is thus pleaſantly ridiculed:

'He ſtudied while he dreſs'd, for true 'tis
He read Compendiums, Extracts, Beauties,
Abregés, Dictionnaires, Recueils,
Mercures, Journaux, Extraits, and Feuilles:
No work in ſubſtance now is follow'd,
The Chemic Extract only's ſwallow'd.

He

He lik'd thoſe literary cooks
Who ſkim the cream of others' books,
And ruin half an Author's graces,
By plucking bons-mots from their places;
He wonders any writing ſells,
But theſe ſpic'd muſhrooms and morells;
His palate theſe alone can touch,
Where every mouthful is *bonne bouche*.
Of each new Play he ſaw a part,
And all the *Annas* had by heart;
He found whatever they produce
Is fit for converſation-uſe;
Is ever ready for diſplay;
A page would prime him for a day:
They cram not with a maſs of knowledge,
Which ſmacks of toil, and ſmells of college,
Which in the memory uſeleſs lies,
And only makes men—good and wiſe.'

The notion of ſtudying the claſſics at the opera, is an admirable thought, well purſued in theſe lines:

'Pleas'd, to the opera they repair,
To get recruits of knowledge there;
Mythology gain at a glance,
And learn the Claſſics from a dance:
For tho' they never car'd a groat,
How far'd the vent'rous Argonaut,
Yet, pleas'd, they ſee MEDEA riſe
On fiery dragons to the ſkies:
For DIDO, tho' they never knew her
As MARO's magic pencil drew her,
Fond as ſhe was, and broken-hearted,
Her pious vagabond departed;
Yet, for DIDONE how they roar!
And *Cara! Cara!* loud encore.'

Antient and modern love are thus contraſted:

'In that bleſt age, for honour fam'd,
Love paid the homage beauty claim'd;
Not that inſipid, daudling Cupid,
With heart ſo hard, and air ſo ſtupid,
Who coldly courts the charms which lie
In Affectation's half-cloſ'd eye.
Love then was honeſt, genuine paſſion,
And manly gallantry the faſhion;
Yet pure as ardent was the flame
Excited by the beauteous dame;
Hope cou'd ſubſiſt on ſlender bounties,
And Courtiers gallop'd o'er two counties,
The Ball's fair partner to behold,
Or humbly hope, ſhe caught no cold.
But mark how much Love's annals mend!
Shou'd Beauty's Goddeſs now deſcend;

On

On ſome adventure ſhou'd ſhe come,
To grace a modiſh drawing-room,
With radiant eye, and heavenly air;
What Beau would hand her to her chair?
Vain were that motion which betray'd,
The goddeſs was no earth-born maid;
If noxious FARO's baleful ſpright,
With rites infernal rul'd the night,
The group ſo bent on play and pelf,
VENUS might call her doves herſelf.'

The eulogy on good-nature—but we meant rather to give a taſte of this entertaining poem to excite curioſity, than to gratify it by large extracts: for the reſt, we muſt therefore refer our Readers to the piece itſelf.

The *Bas Bleu* is in the ſame ſtrain, but has fewer beauties. R.

ART. VIII. *Poems*, by Helen Maria Williams. 12mo. 2 Vols. 6s. ſewed. Cadell. 1786.

MISS Williams is already known to the Public, as the writer of the *Legendary Tale of Edwin and Eltruda*, an *Ode on the Peace*, and an hiſtorical poem, entitled, *Peru*; pieces which have very juſtly obtained her no inconſiderable ſhare of reputation. Theſe poems are now republiſhed, after a careful reviſal, with corrections and improvements: and to theſe the Author has added ſeveral others, of at leaſt equal merit; of which the principal are, *An American Tale*; *A Hymn to Senſibility*; *An Epiſtle to Dr. Moore, on his View of Society and Manners in France, Switzerland and Germany*; *Part of an irregular Fragment found in a dark Paſſage in the Tower*; *Queen Mary's Complaint*; and *Euphelia, an Elegy*.

Several of theſe poems (particularly the two firſt, and the two laſt, in the preceding liſt) are ſtrongly marked with the characters of ſimplicity, tenderneſs, and harmony. In the Irregular Fragment the Writer riſes, on no feeble wing, into the regions of fancy and paſſion. The piece has ſo much merit, that we cannot deny ourſelves the ſatisfaction of preſenting it to our Readers entire; after premiſing, that it is founded on the idea of an apartment in the Tower, ſhut up for ages, in which are aſſembled the ghoſts of all thoſe whom hiſtory relates to have been murdered in that ſtate priſon, and of a murdered royal family, whoſe ſtory is loſt in the lapſe of time.

Part of an IRREGULAR FRAGMENT, *found in a Dark Paſſage in the Tower.*

I.

'Riſe, winds of night! relentleſs tempeſts riſe!
Ruſh from the troubled clouds, and o'er me roll;
In this chill pauſe a deeper horror lies,
A wilder fear appals my ſhudd'ring ſoul.—

'Twas

'Twas on this day *, this hour accurſt,
That nature ſtarting from repoſe
Heard the dire ſhrieks of murder burſt—
From infant innocence they roſe,
And ſhook theſe ſolemn towers!—
I ſhudd'ring paſs that fatal room
For ages wrapt in central gloom;—
I ſhudd'ring paſs that iron door
Which Fate perchance unlocks no more;
Death, ſmear'd with blood, o'er the dark portal lowers.

II.

How fearfully my ſtep reſounds
Along theſe lonely bounds:—
Spare, ſavage blaſt! the taper's quiv'ring fires,
Deep in theſe gath'ring ſhades its flame expires.
Ye hoſt of heaven! the door recedes—
It mocks my graſp—what unſeen hands
Have burſt its iron bands?
No mortal force this gate unbarr'd
Where danger lives, which terrors guard—
Dread powers! its ſcreaming hinges cloſe
On this dire ſcene of impious deeds—
My feet are fix'd!—Diſmay has bound
My ſtep on this polluted ground—
But lo! the pitying moon, a ſide of light
Athwart the horrid darkneſs dimly throws,
And from yon grated window chaſes night.—

III.

Ye viſions that before me roll,
That freeze my blood, that ſhake my ſoul!
Are ye the phantoms of a dream?
Pale ſpectres! are ye what ye ſeem?
They glide more near—
Their forms unfold!
Fix'd are their eyes, on me they bend—
Their glaring look is cold!
And hark!—I hear
Sounds that the throbbing pulſe of life ſuſpend.

IV.

"No wild illuſion cheats thy ſight:
"With ſhapes that only live in night—
"Mark the native glories ſpread
"Around my bleeding brow!
"The crown of Albion wreath'd my head,
"And Gallia's lilies † twin'd below—
"When my father ſhook his ſpear,
"When his banner ſought the ſkies,
"Her baffled hoſt recoil'd with fear,
"Nor turn'd their ſhrinking eyes:——

* The anniverſary of the murder of Edward the Fifth, and his brother Richard, Duke of York.

† Henry the Sixth, crowned when an infant, at Paris.

"Soon

" Soon as the daring eagle ſprings
" To baſk in heav'n's empyreal light,
" The vultures ply their baleful wings,
" A cloud of deep'ning colour marks their flight,
" Staining the golden day:—
" But ſee! amid the rav'nous brood
" A bird of fiercer aſpect ſoar—
" The ſpirits of a rival race *,
" Hang on the noxious blaſt, and trace,
" With gloomy joy his deſtin'd prey;
" Inflame th' ambitious wiſh that thirſts for blood,
" And plunge his talons deep in kindred gore.

V.

" View the ſtern form that hovers nigh,
" Fierce rolls his dauntleſs eye
" In ſcorn of hideous death;
" Till ſtarting at a brother's † name,
" Horror ſhrinks his glowing frame,
" Locks the half-utter'd groan,
" And chills the parting breath:—
" Aſtoniſh'd Nature heav'd a moan!
" When her affrighted eye beheld the hands
" She formed to cheriſh, rend her holy bands.

VI.

" Look where a royal infant ‡ kneels,
" Shrieking, and agoniz'd with fear,
" He ſees the dagger pointed near
" A much-lov'd brother's § breaſt,
" And tells an abſent mother all he feels:
" His eager eye he caſt around;
" Where ſhall her guardian form be found,
" On which his eager eye would reſt!
" On her he calls in accents wild,
" And wonders why her ſtep is ſlow
" To ſave her ſuff'ring child!
" Rob'd in the regal garb, his brother ſtands
" In more majeſtic woe—
" And meets the impious ſtroke with boſom bare,
" Then fearleſs graſps the murd'rer's hands,
" And aſks the miniſter of hell to ſpare
" The child whoſe feeble arms ſuſtain
" His bleeding form from cruel Death.—
" In vain fraternal fondneſs pleads
" For cold is now his livid cheek,
" And cold his laſt, expiring breath:
" And now with aſpect meek,

* Richard the Third, by murdering ſo many near relations, ſeemed to revenge the ſufferings of Henry the Sixth, and his family, on the houſe of York.

† Richard the Third, who murdered his brother the Duke of Clarence. ‡ Richard Duke of York. § Edward the Fifth.

" The

" The infant lifts his mournful eye,
" And asks with trembling voice, to die,
" If death will cure his heaving heart of pain—
" His heaving heart now bleeds—
" Foul tyrant! o'er the gilded hour
" That beams with all the blaze of power,
" Remorse shall spread her thickest shroud;
" The furies in thy tortur'd ear
" Shall howl, with curses deep, and loud,
" And wake distracting fear!
" I see the ghastly spectre rise,
" Whose blood is cold, whose hollow eyes
" Seem from his head to start——
" With upright hair, and shiv'ring heart,
" Dark o'er thy midnight couch he bends,
" And clasps thy shrinking frame, thy impious spirit rends."

VII.

Now his thrilling accents die—
His shape eludes my searching eye—
But who is he *, convuls'd with pain,
That writhes in every swelling vein?
Yet in so deep, so wild a groan,
A sharper anguish seems to live
Than life's expiring pang can give:—
He dies deserted, and alone—
If pity can allay thy woes
Sad spirit they shall find repose—
Thy friend, thy long-lov'd friend is near!
He comes to pour the parting tear,
He comes to catch the parting breath,
Ah heaven! no melting look he wears,
His alter'd eye with vengeance glares;
Each frantic passion at his soul,
'Tis he has dash'd that venom'd bowl
With agony, and death.

VIII.

But whence arose that solemn call?
Yon bloody phantom waves his hand,
And beckons me to deeper gloom—
Rest, troubled form! I come—
Some unknown power my step impels
To horror's secret cells—
" For thee I raise this sable pall,
" It shrouds a ghastly band:
" Stretch'd beneath, thy eye shall trace
" A mangled regal race;
" A thousand suns have roll'd, since light
" Rush'd on their solid night—
" See, o'er that tender frame grim famine hangs,
" And mocks a mother's pangs!

* Sir Thomas Overbury, poisoned in the Tower by Somerset.

" The

" The laſt, laſt drop which warm'd her veins
" That meagre infant drains—
" Then gnaws her fond, ſuſtaining breaſt—
" Stretch'd on her feeble knees, behold
" Another victim ſinks to laſting reſt—
" Another yet her matron arms would fold
" Who ſtrives to reach her matron arms in vain—
" Too weak her waſted form to raiſe,
" On him ſhe bends her eager gaze;
" She ſees the ſoft imploring eye
" That aſks her dear embrace, the cure of pain—
" She ſees her child at diſtance die—
" But now her ſtedfaſt heart can bear
" Unmov'd, the preſſure of deſpair—
" When firſt the winds of winter urge their courſe
" O'er the pure ſtream, whoſe current ſmoothly glides,
" The heaving river ſwells its troubled tides;
" But when the bitter blaſt with keener force,
" O'er the high wave an icy fetter throws,
" The harden'd wave is fix'd in dead repoſe."—

IX.

" Say who that hoary form? alone he ſtands,
" And meekly lifts his wither'd hands—
" His white beard ſtreams with blood—
" I ſee him with a ſmile, deride
" The wounds that pierce his ſhrivel'd ſide,
" Whence flows a purple flood—
" But ſudden pangs his boſom tear—
" On one big drop, of deeper dye,
" I ſee him fix his haggard eye
" In dark and wild deſpair!
" That ſanguine drop which wakes his woe—
" Say, ſpirit! whence its ſource."—
" Aſk no more its ſource to know—
" Ne'er ſhall mortal eye explore
" Whence flow'd that drop of human gore,
" Till the ſtarting dead ſhall riſe,
" Unchain'd from earth, and mount the ſkies,
" And time ſhall end his fated courſe."—
" Now th' unfathom'd depth behold—
" Look but once! a ſecond glance
" Wraps a heart of human mold
" In death's eternal trance."

X.

" That ſhapeleſs phantom ſinking ſlow
" Deep down the vaſt abyſs below,
" Darts, thro' the miſts that ſhroud his framie,
" A horror, nature hates to name!"—
" Mortal, could thine eyes behold
" All thoſe ſullen miſts enfold,
" Thy ſinews at the ſight accurſt
" Would wither, and thy heart-ſtrings burſt,

" Death

" Death would graſp with icy hand
" And drag thee to our grizly band—
" Away! the ſable pall I ſpread,
" And give to reſt th' unquiet dead—
" Haſte! ere its horrid ſhroud encloſe
" Thy form, benumb'd with wild affright,
" And plunge thee far thro' waſtes of night,
" In yon black gulph's abhorr'd repoſe!"——
As ſtarting at each ſtep, I fly,
Why backward turns my frantic eye,
That cloſing portal paſt?—
Two ſullen ſhades, half-ſeen, advance!—
On me a blaſting look they caſt,
And fix my view with dang'rous ſpells,
Where burning frenzy dwells!—
Again! their vengeful look—and now a ſpeechleſs——

* * * * *

Among the more ſtriking beauties of this poem, we muſt particularly notice (in the firſt ſtanza) the invocation of the ſtorms to interrupt the dreadful ſilence of the ſcene—the bold image in the 3d ſtanza, 'their glaring look is cold.' In the 6th ſtanza, the pathetic idea of the infant telling his abſent mother his diſtreſs: and, in the 8th, the deſcription of a mother and her infants periſhing with hunger, and the *freezing* power of fixed deſpair. A wildneſs and horror run through this whole piece, which arreſt the Reader's imagination, and chill the heart with "grateful terrors."

Theſe volumes are publiſhed under the patronage of a very numerous and reſpectable liſt of ſubſcribers. E.

ART. IX. *An Ode to Superſtition:* with ſome other Poems. 4to. 1s. 6d. Cadell. 1786.

IN theſe pieces we perceive the hand of an able maſter. The Ode to Superſtition is written with uncommon boldneſs of imagery, and ſtrength of diction. The Author has collected ſome of the moſt ſtriking hiſtorical facts, to illuſtrate the tyranny of the dæmon he addreſſes, and has exhibited them with the fire and energy proper to lyric poetry. The following ſtanzas are particularly excellent:

'Mona, thy Druid rites awake the dead!
Rites thy brown oaks would never dare
E'en whiſper to the idle air;
Rites that have chain'd old Ocean on his bed,
Shiver'd by thy piercing glance,
Pointleſs falls the hero's lance,
Thy magic bids th' imperial eagle fly,
And mars the laureate wreath of victory.
Hark, the bard's ſoul inſpires the vocal ſtring!
At ev'ry pauſe dread Silence hovers o'er:

While murky Night ſails round on raven wing,
Deepening the tempeſt's howl, the torrent's roar;
Chas'd by the morn from Snowdon's awful brow,
Where late ſhe ſat and ſcowl'd on the black wave below.

'Lo, ſteel-clad War his gorgeous ſtandard rears!
* The red-croſs ſquadrons madly rage,
And mow thro' infancy and age;
Then kiſs the ſacred duſt and melt in tears.
Veiling from the eye of day,
Penance dreams her life away;
In cloyſter'd ſolitude ſhe ſits and ſighs,
While from each ſhrine ſtill ſmall reſponſes riſe.
Hear, with what heart-felt beat, the midnight bell
Swings its ſlow ſummons thro' the hollow pile!
The weak wan votariſt leaves her twilight cell,
To woo, with taper dim, the winding iſle;
With choral chantings, vainly to aſpire
Beyond this nether ſphere, on Rapture's wing of fire.'

The picture of night at the end of the firſt of theſe ſtanzas is highly poetical: in the ſecond, the gloom of cloyſtered ſolitude is well repreſented.

The following Elegy is harmonious and tender:

'The Sailor ſighs as ſinks his native ſhore,
As all its leſſening turrets bluely fade;
He climbs the maſt to feaſt his eye once more,
And buſy fancy fondly lends her aid.
Ah! now, each dear domeſtic ſcene he knew,
Recall'd and cheriſh'd in a foreign clime,
Charms with the magic of a moon-light view,
Its colours mellow'd, not impair'd, by time.
True as the needle, homeward points his heart,
Thro' all the horrors of the ſtormy main;
This, the laſt wiſh with which its warmth could part,
To meet the ſmile of her he loves again.
When morn firſt faintly draws her ſilver line,
Or eve's grey cloud deſcends to drink the wave;
When ſea and ſky in midnight darkneſs join,
Still, ſtill he views the parting look ſhe gave.

* This remarkable event happened at the ſiege and ſack of Jeruſalem, in the laſt year of the eleventh century, when the triumphant croiſes, after every enemy was ſubdued and ſlaughtered, immediately turned themſelves, with the ſentiments of humiliation and contrition, towards the holy ſepulchre. They threw aſide their arms, ſtill ſtreaming with blood. They advanced with reclined bodies, and naked feet, to that ſacred monument: they ſung anthems to their Saviour who had purchaſed their ſalvation by his death and agony; and their devotion, enlivened by the preſence of the place where he had ſuffered, ſo overcame their fury, that they diſſolved in tears, and bore the appearance of every ſoft and tender ſentiment.'
HUME, I. 221.

Her gentle ſpirit, lightly hov'ring o'er,
Attends his little bark from pole to pole;
And, when the beating billows round him roar,
Whiſpers ſweet hope to ſooth his troubled ſoul.

Carv'd is her name in many a ſpicy grove,
In many a plantain foreſt, waving wide,
Where duſky youths in painted plumage rove,
And giant palms o'er-arch the yellow tide.

But lo, at laſt he comes with crowded ſail!
Lo, o'er the cliff what eager figures bend!
And hark, what mingled murmurs ſwell the gale!
In each he hears the welcome of a friend.

—'Tis ſhe, 'tis ſhe herſelf! ſhe waves her hand!
Soon is the anchor caſt, the canvas furl'd;
Soon thro' the milk-white foam he ſprings to land,
And claſps the maid he fingled from the world.'

The reſt of theſe pieces have the ſame character of chaſte and claſſical elegance. E.

ART. X. *Sunday Schools recommended*, in a Sermon preached at St. Alphage, Canterbury, December 18, 1785. By George Horne, D. D. Dean of Canterbury, and Preſident of Magdalen College, Oxford. With an Appendix concerning the Method of forming and conducting an Eſtabliſhment of this Kind. Publiſhed for the Benefit of a Sunday School. 4to. 1s. Robinſons, &c. 1786.

IT muſt afford great pleaſure to the friends of religion and public order, to obſerve the rapid progreſs of an inſtitution, ſo pregnant with benefit both to individuals and ſociety, as that of Sunday Schools. The Author of this Sermon has ſaid ſo many excellent things on the ſubject, that we ſhall make no apology for giving it a larger ſhare of our attention, than we uſually allow to occaſional diſcourſes.

Dr. Horne opens his Sermon (on Pſalm xxxiv. 11.) with this judicious obſervation:

'It is one mark of that wiſdom by which the world is governed, that the aſſiſtance afforded is proportioned to the neceſſities of the times wherein ſuch aſſiſtance is called for. When the darkneſs which covers a land becomes ſo thick as to make men deſpair of its removal, light ſhall ſuddenly ariſe from an unexpected quarter; ſmall, indeed, and ſcarce diſcernible, at firſt; but gently and gradually increaſing, till the darkneſs vaniſhes, and the perfect day is formed. When corruption of one kind or other has in ſuch a manner overſpread the face of religion, that its features are ſcarcely any longer to be diſtinguiſhed, a reforming hand ſhall appear, to do away the ſoil contracted in a courſe of ages, and reſtore the picture to its original beauty.'

On the preſent corrupt ſtate of manners, and the proſpect of reformation which ariſes from the inſtitution of Sunday Schools, our Author ſays:

'The matter is, however, of late "come home to our buſineſs and our boſoms." A lawleſs tribe of profligate, deſperate, unfeeling villains have broken looſe upon the Public, to rob, to maim, and to murder; ſo that we can no longer travel with comfort upon the road, or ſleep with ſecurity in our beds. Numbers of theſe wretches are from time to time apprehended, and crowded together in priſons; from whence ſome come forth again to make freſh ravages in ſociety, tenfold more the children of hell (if poſſible) than they went in; while others furniſh out mournful and horrible executions of twenty or thirty at a time, to the aſtoniſhment of the kingdoms around us, and our own ſhame and confuſion of face. How happens it, ſay foreigners to our countrymen, when upon their travels abroad—how happens it, that under a conſtitution, of which you boaſt, as the glory of the world, monthly ſcenes are exhibited, which would ſhock the minds of Turks and Tartars? This is a queſtion more eaſily aſked, than anſwered. The fact, alas, is certain; and even the public prints begin to exclaim, that there is no police amongſt us, no remedy for theſe diſorders; and, in ſhort, that all is over.

'But let us not by any means deſpair. This would only make bad worſe. If we once bring ourſelves to fancy that no remedy can be found, no remedy ever will be found, for none will ever be ſought.

'Dark as the proſpect was, a ray of light has broken in upon it, and that from an unexpected quarter. An inſtitution has been ſet on foot by a private individual *, to the excellency of which every man who loves his country muſt rejoice to bear his teſtimony. From ſmall beginnings it has increaſed and diffuſed itſelf in a wonderful manner; and if it be generally taken up through the kingdom, eſpecially in the metropolis, with the ſame zeal and judgment which have been ſhewn in the management of it among you, the ſagacity of the wiſeſt cannot foreſee how much good may in the end be done by it, and how far it may go towards ſaving a great people from impending ruin. At the moment in which I am ſpeaking, not leſs than one hundred thouſand pupils are ſaid to be in training under its care. There may ſoon be ten times that number; and if it finally ſucceed with half theſe, five hundred thouſand honeſt men and virtuous women, duly mingled in the maſs of the community, will make a great alteration. In the caſe of good as well as bad, "a little leaven (and this can hardly be called a little) leaveneth the whole lump."

After ſeveral general but important obſervations on the expediency of attending to the morals of the common people, the beneficial effects to be expected from Sunday Schools are thus explained:

'It is to be obſerved, then, firſt, that when the managers of all other charitable foundations have done their beſt, numbers of children muſt ſtill be left in ignorance, being employed, from morning to evening, during ſix days of the week, and all little enough, to earn the bread they are to eat. Their caſe therefore is deſperate, unleſs we contrive to give them on a Sunday that inſtruction which they can obtain on no other day.

'II. By appropriating the charitable fund to the uſe of Sunday alone, numbers may be comprehended (perhaps all the poor children

* Mr. Raikes, of Gloceſter.

in

in a place) who ſtand in need of ſuch aſſiſtance: whereas a very few only could be benefited, at the ſame expence, for the whole week.

'III. Sunday being a day of reſt from the labour of the hands, from worldly buſineſs of all ſorts (for ſuch it ought to be among Chriſtians), we are the more at liberty to employ it in the opening of the underſtanding, and improvement of the heart, which is the proper employment of the day. And bleſſed are they who do ſo employ the hours which remain, after the attendance on public worſhip is over. One of the great lights of the law, in the laſt century, Lord Chief Juſtice Hale, went ſo far as to ſay, and has left it upon record, in his inſtructions to his children, that he never failed to experience the kindly influence of a well-ſpent Sunday on the buſineſs of the ſucceeding week. He ſuppoſed (and I know of no good reaſon to be given why we ſhould ſuppoſe otherwiſe) that, by the devout exerciſes of ſuch a Sunday, the mind and the temper were formed and prepared to encounter the fatigues and difficulties which might occur; as alſo, that the favour of heaven was a natural conſequence of having kept its commandments. Give me leave therefore to take this opportunity of intreating you to conſider, whether the face of things would not be very ſoon, and very much altered for the better among us, if each maſter of a family ſhould reſolve to inſtitute a kind of SUNDAY SCHOOL (if I may ſo ſpeak) in his own houſe, and dedicate the evening of the Lord's day to the inſtruction of his children and his ſervants in matters of religion. I am not pleading for a Jewiſh or a puritanical Sabbath; for a ſour face, or an ill temper. But it ſeems reaſonable, that one evening, at leaſt, out of ſeven, ſhould be given to this good and neceſſary work, and that Sunday evening ſhould be fixed upon, for unleſs ſome time be fixed upon, the work will never be done at all. A man may live fifty years, perhaps, without once recollecting, that it is his duty to take this care of the houſehold over which it has pleaſed God to place him.

'IV. By a SUNDAY SCHOOL a number of children are kept out of harm's way; they are collected together, and inured to early and regular habits of attendance on God's worſhip; they are inſtructed in what is right; they are enabled to employ well their leiſure hours, when they grow up; and teach others after them to do the ſame. Let me ſay, that theſe are very great points gained indeed! For though the obſervation be trite, it is true, and cannot be too often repeated; that moſt of thoſe unhappy wretches, who ſuffer for their crimes, when they come to confeſſion, charge their deſtruction upon the manner in which, in the days of their youth, they miſ-ſpent Sunday, while their neighbours were at church. And how can it be otherwiſe? What wonder that they ſhould turn out bad, who conſtantly miſſed the opportunities (the only ones, it may be, which they had) of becoming good? The thing ſpeaks itſelf. And in confirmation of what was ſaid above reſpecting families, let it here be added, that more young people of either ſex, ſervants eſpecially, are ruined by being permitted to wander abroad, inſtead of being well employed at home on a Sunday evening, than on any other. The reaſon again is plain; becauſe on that evening, for want of the diſcipline in families above recommended, there is a far greater number

of idle young people ſtirring, whoſe ſole buſineſs it is to ſeduce and corrupt one another. Thus is the holieſt of days, beyond any other, polluted and prophaned!—"If the light that is in thee be darkneſs, how great is that darkneſs!"

'V. The children of the poor, by being drawn out of their obſcurity into notice and protection, are humanized and civilized. They are equally ſurpriſed and pleaſed, on finding themſelves thus regarded, and quickly become different creatures. Their paſtor has an opportunity of viſiting, addreſſing them according to their capacities, examining them, commending and rewarding the good and diligent, and reproving thoſe that miſbehave themſelves. In theſe circumſtances, he is always ſure of being attended to with reverence and reſpect, and every thing he ſays will be minded. To form early in young minds a proper diſpoſition towards their ſpiritual father and teacher, is a great acquiſition, which muſt be productive of the beſt conſequences, and would often prevent ſome of the worſt evils with which we are troubled.

'Laſtly, let it be conſidered (for though the conſideration be of a leſs noble kind, it is by no means to be omitted) that, by the principles of honeſty and induſtry inſtilled into them, theſe children will be diſpoſed, in future, to provide for themſelves and their families, the number of paupers will be diminiſhed, and that heavy burthen of poor's rates lightened, which now threatens to overwhelm and cruſh the nation.'

The neceſſity of taking ſome ſpeedy meaſures toward a reformation among our commonalty cannot be controverted: and there ſeems great probability that this new eſtabliſhment, conducted with judgment, and upon liberal principles, may prove, in this reſpect, of important utility; particularly, as they proceed upon the old and approved principle, *Principiis obſta:* for, as our Author juſtly and beautifully remarks: 'An evil generation paſſes away; and therefore, if proper care be taken, it may be ſucceeded by a good one. Elſe were the caſe of the world lamentable indeed. With old offenders little can be done. Hard labour, ſpare diet, and, above all, *ſolitude*, might do ſomething; and the experiment, it is greatly hoped, will be made. But, in general, if the huſbandman has in vain dug about the trees in his garden, and taken every other ſtep neceſſary for their improvement; his method muſt be, to train up younger and better plants, which may anſwer the end of their plantation, and bear fruit, when the others ſhall no longer be ſuffered to cumber the ground.' E.

ART. XI. *The Perſian Heroine*; a Tragedy. By Richard Paul Jodrell, Eſq. F. R. S. &c. 4to.* 6s. Faulder. 1786.

THIS tragedy is introduced to us by a Preface, in which the Author, who is well known in the literary world †, exhibits a complaint againſt the managers of Drury-Lane theatre.

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* There has been alſo an edition in octavo, price 3s.

† Review, Vol. LXIII. p. 233.; and Vol. LXVII. p. 401.; and LXXIII. p. 233.

To

To this no anſwer has been given; and the charge, while it remains unrefuted, muſt be conſidered as founded in truth. The ſubſtance of Mr. Jodrell's accuſation is this:—He ſent a printed copy of his play, by Mr. Nichols, to Drury-Lane, in September 1784, in the Author's name, requeſting the attention of the manager to a new production. On the 15th of October following the piece was returned to Mr. Nichols, being rejected for that ſeaſon, and probably for ever. It appeared that this was a very haſty deciſion, no more than 17 pages being cut open, and of courſe nothing read beyond the 4th ſcene of the 2d act. In the month of December following, the Author expoſtulated with Dr. Ford, who ſeemed to think that the injured have no right to complain; he ſaid, that the theatre being private property, the owners have a right to judge in the way moſt convenient to themſelves. Mr. Jodrell, after this, condeſcended to put his tragedy into the hands of Mr. *Linley*, one of the proprietors of the theatre, but with no better ſucceſs. In May 1785, the *Perſian Heroine* was finally returned, as unfit for repreſentation. We are further told, that Mr. Harris, the manager of Covent Garden theatre, was alſo of opinion that the play was unworthy of acceptance; but againſt this gentleman there were no circumſtances of illiberal behaviour: he only differed from the Author. By the Drury-Lane managers Mr. Jodrell thinks he was ſlighted, and he concludes with wiſhing that the theatre, as a national concern, were under proper regulation, and not left to the diſcretion of men, who conſider it as a mere *warehouſe* which they have purchaſed, and where they may, with Engliſh liberty, do as they like.

Such is the complaint of Mr. Jodrell. We ſhall not enter further into the diſpute, than to obſerve, that, for the honour of letters and the encouragement of genius, it were much to be wiſhed, that managers may at all times recollect, that they are ſtationed at the head of a branch of literature which has done honour to this country, and may make further additions, if gentlemen and ſcholars are ſure of meeting with liberal treatment. Mr. *Garrick* (notwithſtanding ſome objections that have been made to his management) has left to his ſucceſſors a model for their imitation: If he accepted a play, by his friendly criticiſms the piece was often made better; if he rejected it, he convinced the author, by giving his reaſons, that he had read the piece, and for his deciſions he held himſelf accountable to the Public. If the managers of Drury-Lane cannot imitate Mr. Garrick in the former part of his conduct, it is ſurely in their power to atone for natural deficiencies by that civility which is due to learning and genius.

With regard to the queſtion, whether Mr. Jodrell's performance deſerved the fate it met with, we ſhall not take upon us to

pronounce a deciſive judgment. A review of the fable, and a few general obſervations, may help the reader to form his own opinion.

The death of Xerxes, the great eaſtern monarch who invaded Greece, forms the cataſtrophe of the play. The cauſes that accelerate the event are as follow:—The prodigious forces of that proud invader were defeated at *Mycale* and *Platæa* on the ſame day. Xerxes returned to Suſa, the metropolis of the Perſian empire, where the action opens. In his court was a celebrated beauty, by name *Arteynte*, the daughter of *Maſiſtes*, a Perſian chief, and a diſtinguiſhed commander of the armies under Xerxes. The proud eaſtern king, though married to *Ameſtris*, is in love with *Arteynte*, and, according to the cuſtom of the eaſt, which admits polygamy, and a number of concubines, he reſolves to poſſeſs himſelf of her charms. *Arteynte* has no ambition to aſcend his throne and bed. Her heart has been for ſome time engaged to a blooming hero, whom in a mock engagement, before the Perſian army paſſed over into Greece, ſhe ſaw thrown from his horſe, and ſeverely wounded. The form of this youthful hero, and his diſtreſs, excited at once her compaſſion and her love. She aſſiſted him in his tent. The warrior was touched with a reciprocal paſſion. He gave her his picture, and vowed,

> If e'er the warrior ſhould return from Greece,
> Where glory calls, I will remember *thee*,
> And throw, ſweet nymph, my laurels at *your* feet.

From this moment *Arteynte* was enamoured with the hero, inſomuch that ſhe rejects the offers of the king. An eaſtern deſpot ſcorns all controul. He is determined to force her to compliance. Her father, *Maſiſtes*, who is alſo returned from Greece, approves of his daughter's virtue, and, in a ſcene with DEMARATUS, the exiled *Spartan king*, has the firmneſs to inſiſt upon the rights of a father, in oppoſition to a tyrant's will, to diſpoſe of his daughter. DEMARATUS, who brought with him from Sparta the idea of government by law, rejoices to hear true notions of civil liberty, and both are leagued againſt the claims of arbitrary power. XERXES, in the mean time, is fired with indignation by the repulſe his offers have met with from the Perſian heroine, and this indignation he thinks proper to communicate to his queen AMESTRIS, whoſe jealouſy takes the alarm, and plans the deſtruction of her rival. MASISTES conſults with his wife PALLENE about their daughter's ſituation, ARTEYNTE joins them, and after ſome diſcourſe, retires with her mother to explain the motives that induced her to reject the offers of the eaſtern king. NARBAL, a Perſian prince, has a conference with MASISTES, who had offered him his daughter in marriage, but without ſucceſs. Narbal gives his reaſons: they

they are ſimilar to thoſe that influenced the conduct of *Arteynte*. He is the perſon who had been wounded in the mock engagement, and had promiſed to the fair one who aſſiſted him in his diſtreſs eternal conſtancy and love. Her name he does not know, but he hopes ſoon to find the unknown miſtreſs of his heart. Maſiſtes tells him, that at the annual feſtival, held in commemoration of the monarch's birth-day, the young of both ſexes will be drawn forth, and then he will probably have an opportunity of diſcovering the fair *Incognita*. The feſtival is called the TYCTA: it is performed with great pomp, and an ode is ſung by a chorus of MAGI and virgins, in alternate ſtanzas. Upon this occaſion AMESTRIS meditates a plan of deep revenge againſt ARTEYNTE. She had extorted from the king a promiſe to grant her a requeſt whatever it might be. This promiſe is now ratified by an oath. She demands ARTEYNTE as a victim. XERXES is unwilling to give up the object he adores. The MAGI are conſulted, and the oath is pronounced irrevocable. Of this deciſion ARTEYNTE is informed, and ſhe determines, rather than yield to XERXES, to meet her doom. The law, however, admits that another may ſuffer for her. In this criſis NARBAL finds that ARTEYNTE is the perſon to whom he had pledged his faith. He offers himſelf a victim for her, but in vain: he is hurried away to a dungeon by XERXES' orders, and AMESTRIS demands the blood of ARTEYNTE. MASISTES and DEMARATUS conſpire againſt the king, and NARBAL is ſet at liberty. AMESTRIS is now determined that her rival ſhall be conſumed in flames: a pile is lighted up for the purpoſe, and ARTEYNTE is willing to ſubmit to her fate, when *Narbal* ſurrenders himſelf to ſatisfy the law, and ſave the life of his miſtreſs. Xerxes now appears; he is willing that *Narbal* ſhall be the victim, and orders ARTEYNTE to be conveyed to his tent. AMESTRIS, with all the rage of jealouſy and ambition, arms *Narbal* with a ſcymitar, and ſends him to deſtroy the tyrant. Narbal ruſhes to the royal pavilion: a ſingle combat enſues, and XERXES falls. AMESTRIS ſoon after enters, and, aiming a poignard at the breaſt of NARBAL, is ſtabbed in the critical moment by ARTEYNTE. MASISTES, the father of ARTEYNTE, and PALLENE her mother, with DEMARATUS the Spartan king, enter the pavilion, and the piece ends as follows, with a TRIPLE MORAL.

Demaratus. Let Demaratus join this cordial band,
And thank the gods that tyrants are no more:
Now Europe is reveng'd, and *Aſia* free.
Arteynte. Hence from Ameſtris, ye inſtructed fair,
The dire effects of jealouſy beware!
Narbal. Hence, riſing monarchs, from this omen'd day,
With juſtice learn to moderate your ſway.

Such

Such is the outline, or platform of the *Perſian Heroine*. In the fable, it muſt be acknowledged, there are ſome defects. Why ſhould Xerxes, in ſcene 3d of the 2d act, complain to Ameſtris that his new miſtreſs is unkind? *Cato's a proper perſon to entruſt a love-tale with!* The ſecret is no ſooner diſcloſed, and the queen left to herſelf, than ſhe breaks out in the following line—*Oh! my inconſtant monarch, have I caught thee!* This might have ſuggeſted to the Author that Xerxes ſhould have concealed his paſſion. To diſcover it, might have been the buſineſs of a jealous woman, and perhaps ſome ſtriking effect or incident might have been produced with advantage to the drama. The feſtival of Tyčta, upon which ſo much depends in the ſequel of the ſtory, ſhould have been brought forward with more preparation. At preſent it is only mentioned by Maſiſtes, and after three lines more, the feaſt of *Tyčta* is hurried on in all its pomp. As to the loves of Narbal and Arteynte, it may be queſtioned, whether the Poet has laid a ſufficient foundation for the generous heroiſm of his two principal characters. Each is ready to die for the other; and why? becauſe they have once had an interview, and, touched with the tender paſſion, exchanged vows of mutual love. From that time they have had no opportunity of obſerving each other's virtues; they do not ſo much as know one another's name, and yet for each other's ſake they are willing to ruſh on death. This ſeems too extravagant. That is made *romantic* which ſhould have been rendered probable. Remove this defect. Let the lovers have more ſubſtantial reaſons for their heroic ardour; and generoſity like theirs would be ſure of producing in a theatre that fine effect which always ſprings from diſintereſted and heroic virtue. The ſingle combat between Narbal and Xerxes ſeems alſo to want probability. Why Narbal does not ruſh on at once and put the tyrant to inſtant death, it is not eaſy to conceive. This paſſage ſeems to be copied from *Murphy's* Orphan of China, where Zaphimri acts in the ſame manner toward Timurkan: but even there, ſuch ill-timed generoſity carries with it a romantic air. Ameſtris is ſtabbed by Arteynte ſeemingly for no other purpoſe than to make her the PERSIAN HEROINE. This incident might, perhaps, be altered for the better. In the joy that follows, Pallene, the mother of Arteynte, has but a ſmall ſhare: ſhe ſpeaks but one line—"And here receive the tranſports of a mother!" and this line ſeems ſuperfluous, as the mother's character is not wrought up to any degree of conſequence in a piece which affords a fair opportunity to call forth all the workings of parental affection.

Theſe, we think, are the defects of the fable; but they are ſuch as might have been eaſily cured, and ſuch as the managers of Drury Lane could not diſcover by barely cutting open 17 pages, and no more.

It

It may be proper to add a few words reſpecting the ſtyle and diction that prevails throughout the piece. In juſtice to Mr. Jodrell it muſt be ſaid that he writes like a ſcholar, and that his verſification is ſplendid and harmonious. He aims, in general, at glowing colours of language: he is fond of the *verbum ardens*, and a rich metaphorical expreſſion. But vices are always in the confines of virtue. A few inſtances of what we think faulty expreſſions will ſhew what is here intended, and, perhaps, may lead the Author, in a future edition, to make ſome alterations for the better. In page 4 of the quarto edition we find—"*This honeſt heart has not its caſket void:*" is that natural? Page 6, *Love in ſympathetic boſoms lights the torch:* a flame in the boſom has been the uſual language; the place for the torch is the altar. Page 14, *Born to ſerve, and not to reign, I ſee my ſtar inclin'd:* was it ſhe or the ſtar that was born? In many places the heroine is called nymph, which ſeems to be mere paſtoral language: we do not remember it in tragedy. Page 16, *This fiery nymph glows like the ſtew'r, that ep'ning flames at Sol's meridian ray:* Similies are always dangerous, but eſpecially in tragedy, when they neither illuſtrate nor amuſe with novelty. Page 17, the ſun is called *the harbinger of the noon*; but why ſhould *Aurora* be diſplaced? And *fix my adamantine empire on its baſe.* The baſe might be *adamantine*; but why ſhould the empire be ſo? The ſun rolls *his ſtar-beſpangled car:* the ſtars do not ſhine in the day-light, and *Pindar* tells us that the ſun in its glory makes a deſart in the ſky. Page 18, And *harrowed deep ſuſpicion:* the ſoul may be harrowed by ſuſpicion. Page 19, Pallene calls Maſiſtes "*my dear:*" the familiar language of comedy. Page 20, *Strike then the poignard home, I'll wing the ſhaft:* how comes a poignard to be ſo ſoon turned into a dart? Page 21, *Rock'd me to ſlumber in your cradled arms:* ſhe might be *cradled* in his arms, but the *cradle* cannot be *cradled.* Page 29, Ameſtris ſays, *ſhe aſks for no necklace:* does not that border upon comedy? Page 28, Xerxes from his *royal cheſt* iſſues *three thouſand daricks:* words that can be underſtood by antiquaries only, have no buſineſs in tragedy. Page 13, Ameſtris is ſaid to *brood revenge within her murky breaſt:* murky air, and murky cell have been heard of; but a *murky breaſt* is new. Page 40, the lover means to talk of diſcovering his miſtreſs; but he ſays, *diſcover that refulgent ſtar of my celeſtial fair?* Page 43, *Who would quit the radiant beams of vivifying Sol for the cold chambers of oblivion's night?* Quære SOL in tragedy. The author means the ſun, and why not ſay ſo? Page 45, the *doom of rigid Tycta:* a new religious cuſtom is here intended, but it may be doubted whether ſo ill-ſounding a word as *Tycta* ſhould be hazarded in tragedy: the Author might have reſerved it for the notes annexed to his piece. Page 49, a hero weeps, and calls his tears *the*

wat'ry

that'ry rheum from theſe ſelf-moving orbs: this ſeems to be ſeeking for beauty, and finding what is unnatural. The words *paragon* and *adamantine* occur too often. Page 60, we find *purling tears*, an affected phraſe; and in page 62, Narbal is ſaid to be *eloſ'd* from priſon, and to talk at *random*; and to *purloin a victim*. If the Author likes *'tis wondrous pitiful*, and *ſtand the hazard of the die*, he has a right to his caprice, but hackneyed phraſes are beneath a writer who ſeems to have a copious command of language. Page 72, *If repentance can atone for mercy:* repentance may atone for guilt. *Peace to her manes* ſhould not be ſaid by Mr. Jodrell.

Having thus pointed out the defects of the fable and the diction, it may be expected that an extract of the beauties ſhould follow. Beauties there certainly are, but for theſe we refer to the piece itſelf, this article being already of ſufficient length. We ſhall only ſay, that the play has many happy paſſages, often ſublime, and at times pathetic. We may add, that the Author of the *Perſian Heroine*, whether the play was to be acted or not, was intitled to more politeneſs than he ſeems to have received. If Dr. Ford is to tell the authors of the age that the theatre is his property, and he will do as he pleaſes in his own houſe, he reminds us of Parſon TRULLIBER: adieu to the Dramatic Muſe!

The notes that follow the play are proofs of Mr. Jodrell's induſtry and learning. To the generality of readers they will convey information; and thoſe who were previouſly acquainted with the authors of antiquity will be pleaſed with a review of their knowledge. It may be the fault of the notes that they draw off the attention from the pathos in the tragedy. M—y.

ART. XII. *The Captives*, a Tragedy, as performed at the Theatre Royal in Drury Lane. By the Author of the *Royal Suppliants* *. 8vo. 1s. 6d. Cadell. 1786.

IT was not the good fortune of this Tragedy to pleaſe in the repreſentation; it died, it ſeems, on the third night. The Author, Dr. Delap (who is known to be a clergyman of reputation, and a ſcholar), tells us, in a ſhort advertiſement, *that 'it was his intention, throughout his piece, to make experiment of a ſtyle and diction, different from what are uſual in modern tragedy. Overwrought ornaments, and pompous verſification, he thought ill ſuited to the manners of thoſe early times, in which the action of his tragedy is ſuppoſed to have paſſed.*' The attempt was certainly laudable: nothing can be more diſguſting than the *tumour of blank verſe*, and, to uſe Mr. Pope's expreſſion, *that painful equality of fuſtian*, which our modern play-wrights ſeem to think the eſſential

* See Review, Vol. LXIV. p. 278.

beauties

beauties of the drama. The poet, who has with labour expreſſed a common ſentiment in a forced ſtyle of unnatural metaphor, ſuppoſes that he has written the language and the true dialogue of tragedy. Dr. Delap ſeems to have the merit of all that he arrogates to himſelf, namely, *a plain, intelligible, and unaffected ſtyle.* After the defeat he met with, he retires, as it ſhould ſeem, in good humour, and not ungracefully. Whether the language of ſimplicity would be acceptable to the public taſte, he ſays, he had ſtill to learn. He adds, *the experiment has been made; and the author retires with the ſatisfaction of having, at leaſt, intended well.*

What Dr. Delap intended, he ſeems to have executed. Quaint language and ſtrained phraſeology very rarely occur. He dares to be intelligible; and in juſtice to him, we muſt ſay, that his ſtyle, in general, is adapted to the characters and the manners. Whether he did well in fixing upon the period of *Oſſian-manners*, may be doubted. The diction uſed by Mr. *Macpherſon*'s heroes and heroines, though pleaſing in an epic poem, would, perhaps, ſound but ill on the ſtage. The ideas, the cuſtoms, the religion, and the alluſions are too remote from the common conceptions of an audience who require a picture of life. By not conſidering this point in due time, Dr. Delap encountered difficulties not eaſily to be ſurmounted.

Of the fable it will not now be neceſſary to give a detail. The play was acted, and it has been for ſeveral months in the reader's cloſet. In the conduct of the plot, the Author has aimed at that complication of incidents which produce ſurprize, and ſtriking ſituations. Some ſituations, dramatic in their kind, he has been able to attain, but it muſt be owned, that when with his beſt art he has reached the point, he there does not make a proper ſtand, and rouze the paſſions with that force which might be expected. This we ſay with regret, becauſe we often find a pleaſing ſimplicity, and the language of the heart. The ode in the 2d act may be given as a ſpecimen of the Author's manner. Malvina has taken refuge in a ſepulchral monument; and to entice her from thence, the tyrant cauſes the following lines to be ſung,—with 'lute and lyre.'

O D E.

I.

Sweet tenant of the tomb!
Who, on thy ſnow-white arm reclin'd,
Sits hark'ning to the hollow wind;
Ah why, in youth's gay bloom,
Shroud that fair form, which might diſplay
New graces to the golden day,
In this ſepulchral gloom!

II.

II.

Muſic's enchanting lyre,
Of power t' unbind the midnight ſpell;
Or ſouls in ſavages that dwell
To melt with ſoft deſire,
She heeds not. From your cloud above,
Burſt then, ſome ſpirit, who died of love,
And flaſh th' all-quick'ning fire.

III.

Oh, flaſh it through the gloom
Of her chill boſom. Let her feel
The wound her ſmiles alone can heal;
Then warm in youth's gay bloom,
With flattering heart, and melting eye,
To light, and love, and Connal fly,
Sweet tenant of the tomb.

The cataſtrophe ſeems to be the rock on which the Author ſtrikes. This has been the misfortune of many poets. An audience expects to ſee a piece, after all its turns and revolutions of fortune, conducted to its final period by probable means. In the play before us the event is romantic. ERRAGON, the injured huſband of MALVINA, meets CONNAL, the oppreſſor; after ſome bitter reproaches, they engage, and go off fighting. Malvina is left in all the agony of diſtreſs. Expectation is raiſed for the event, when we are told by HIDALLAN, the follower of ERRAGON—"*My royal maſter's dead.*"—*Dead!—Erragon and Connal both are dead:—Furious they met, they fought, and both together fell, a mutual ſacrifice to mortal ire.*" This borders too much upon the improbable and the ludicrous. Dr. *Trapp*, in his tragedy of *Abramule*, tried the ſame expedient, and he had the misfortune to make it paſs in ſight of the audience. The Author of the Captives was not ſo daring: he remembered his Horace; *Segnius irritant animos demiſſa per aurem*, &c. But the ſubterfuge did not avail. Laughter enſued, and laughter is a fatal enemy to the pathos of tragedy. But let it be remembered, that the diſtreſs of Malvina, occaſioned by this incident, is touched with a delicate hand. She is thus deſcribed:

Minla. ——All at once,
Ere I beheld her near, with trembling hand
Eager ſhe claſped my arm; then ſtartingly,
Not knowing where, preſs'd on; of all enquiring.
Who, who hath ſeen my Erragon? when under
The branching oaks ſhe met a breathleſs body,
Born by two men. She gazed, ſhe ſhriek'd, ſhe fell,
On her dead huſband. Bleſt had been her fate
Ne'er to riſe more. But who hath power to ſpeak,
Or hear the ſtory? There, alas! I left her
On the bare rivulet's bank: the ghaſtly head
Of her dead lord ſuſpended on her knee.

No tear falls down her cheek; her eyes are fix'd
In ſtedfaſt gaze upon his mangled body.
Speechleſs ſhe ſits, and motionleſs as he,
And almoſt of a piece.

Of this tragedy we ſhall only add, that if Dr. *Delap* had been aſſiſted by a good critic at the rehearſal, the fault in the plot, that occaſioned the downfal of his play, might have been avoided. A *Garrick* would have enſured ſucceſs.

The prologue and epilogue are both the production of Thomas Vaughan, Eſq. In the former he does not ſeem to have exerted his talents. He thought it, perhaps, one of thoſe pieces that might depend upon the execution of a comic actor. The epilogue, ſpoken by Mrs. Siddons, ſeems to be written *con amore*: It is an allegory well imagined, and in every line conſiſtent; the expreſſion is neat, and the whole ſo finiſhed, that we ſhall preſent it to our readers:

'At length our bark has reached the wiſh'd-for ſhore,
The winds are huſh'd—but is all danger o'er?
The trembling bard ſtill hovers o'er the main—
Still dreads the dancing waves that laſh in vain;
Clings like th' affrighted ſailor to the maſt,
And ſhudders at the dangers he has paſt.
'Dangers indeed—for who, in times like theſe,
Would launch his ſhip to plough dramatic ſeas?
Where growling thunders roll, and tempeſts ſweep
Such crowds of bold adventurers to the deep?
O'er his poor head the winds of malice blow,
And waves of angry cenſure rage below.
'Critics, like monſters, on each ſide appear,
Herald, the whale; and ſhark, the *Gazeteer*—
If theſe he chance t' eſcape, there comes a ſquall
From *Lloyd's*, *St. James's*, *London*, or *Whiteball*;
Here *Chronicle*, like Scylla, guards the coaſt,
There foams Charybdis—in the *Morning Poſt*.
Mark how they break his rudder, cut his cable,
Tear up plan, diction, ſentiment, and fable;
Their order is—an order they enjoy—
To ſeize, to burn, to ſink, and to deſtroy.
'What wond'rous chance our author ſhould ſurvive,
That in ſuch boiſterous ſeas his bark's alive?
But fond Ambition led the bard along,
And Syren Muſes tempted with a ſong;
Fame, like another Circe, beck'ning ſtood,
Wav'd her fair hand, and bade him brave the flood.
Who could reſiſt, when thus ſhe ſhew'd her charms,
Sooth'd his fond hopes, and woo'd him to her arms?
Half-rigg'd, half mann'd, and leaky, as you find,
He trick'd his frigate out, and brav'd the wind.
'Your partial favour ſtill may ſwell his ſails,
And fill his veſſel with propitious gales;

Though

Though peppered with ſmall ſhot, and tempeſt toſs'd,
You ſtill may land him on this golden coaſt;
Convinced that thoſe the ſureſt path purſue,
Who truſt their *all* to candour and to you. M...y

ART. XIII. *A Political Index to the Hiſtories of Great Britain and Ireland*; or, A Complete Regiſter of the Hereditary Honours, Public Offices, and Perſons in Office, from the earlieſt Periods to the preſent Time. By Robert Beatſon, Eſq. 8vo. 9s. boards. Edinb. Creech; Robinſons, &c. London. 1786.

THE induſtrious compiler of this uſeful work informs us, in his preface, that it is the reſult of many years inquiry; that he proſecuted it, at firſt, without any view to publication, but merely for his own private ſatisfaction, being naturally curious and inquiſitive on ſubjects of this kind: and deeming it likewiſe intereſting to ſociety.

In the courſe of his reſearches, he tells us (and the reſpectable character of the Author entitles him to an unlimited credit for whatever he aſſerts), that he was enabled to detect a variety of miſtakes, and to correct many errors that have been publiſhed, reſpecting the peerage, the great officers of ſtate, the law, naval and military officers, &c. And theſe miſtakes and errors having, unfortunately, happened in works of the firſt merit, which ſtand high in the eſtimation of the world, and which are often conſulted and referred to, they have been, conſequently, fixed and eſtabliſhed, in too many inſtances. In moſt of the Hiſtories of Great Britain, ſays Mr. Beatſon, and in particular the parliamentary hiſtories, when a nobleman may be the ſubject either of panegyric or cenſure, he is only mentioned by his title, and the reader is left in doubt, where titles have ſo frequently fluctuated from one family to another, to know the individual meant to be the object of condemnation or applauſe. In like manner, the officers of ſtate, of the houſhold, of the law, &c. are ſeldom mentioned in hiſtory, but by the name of the office they hold; by which means, in ſuch a rapid ſucceſſion of different perſons to the ſame office, the individual is loſt among the multitudes who have held the appointment.

We are further informed, that the ſatisfaction which his inquiries afforded him in one branch, induced him to extend them to others; that as he daily experienced their utility himſelf, he was enabled to rectify the information of his friends, on ſuch ſubjects as he had examined; and that (encouraged by them to proceed) he was led to hope, that his labours might in time produce a very uſeful publication.

Accordingly he has, at length, been induced to offer to the Public a work, the objects of which are, in the *firſt* place, to form a ſort of political index to the hiſtories of Great Britain and Ireland, where the individuals may be found, and their

rank and political connections traced, whoſe meaſures may be the ſubject of hiſtorical information: *ſecondly*, to ſupply a correct regiſter of the great and reſpectable body of the peerage of each of the kingdoms, from their original creation; aſcertaining and explaining their riſe to higher dignities,—when their titles were transferred into other families,—when forfeited,—or when extinct: *laſtly*, to arrange the other numerous official liſts, which the Author has been at great pains to render correct, from the earlieſt to the lateſt periods, in ſuch a manner as, by reference from one to another, to elucidate to the reader of modern hiſtory, the æra of every ſucceſſive adminiſtration, and to preſent to his view, the whole group of perſons acting in conjunction with the oſtenſible miniſter.'

With reſpect to his *materials*, the Author profeſſes his obligations to Sir W. Dugdale's *Summonſes to Parliament*, to the *Hiſtorical Regiſter*, and to a variety of *Chronicles* and *Peerages*; and he concludes his preface with an handſome acknowlegement of 'the very large and reſpectable ſubſcription with which he has been honoured.'—By way of dedication, his work is inſcribed to the learned and ingenious Dr. Adam Smith, whoſe approbation of his labours was, it appears, one of his encouragements to offer the fruit of them to the Public.

To thoſe who only read for amuſement, a publication of this kind will, perhaps, appear to be a dry, uninviting compilement. It is, indeed, not a work for *continued* reading, but for *reference*, and *occaſional conſultation*; in which light it will, we doubt not, be found a uſeful library book. But having ſaid this, we may, however, obſerve, and it will be no more than bare juſtice to the Author, that many of his pages are calculated to afford conſiderable entertainment, as well as valuable information. We here have an eye to his details and deſcriptions of the nature, importance, duties, and utility of the great departments of government, the law-offices, &c. his explanations of the different degrees of nobility, baronets, eccleſiaſtical dignitaries, &c. and his view of the archbiſhoprics, biſhoprics, &c. &c. In his account of the admirals and captains of the navy, mention is made of all the conſiderable engagements at ſea; in which every Engliſh reader will find himſelf more or leſs intereſted. In the diviſion comprehending the military department, the fate of every general officer killed in any action, or who otherwiſe fell * in the ſervice of his country, is duly recorded. The hiſtory of the orders of the Garter, Thiſtle, Bath, and St. Patrick, is another entertaining part of the work; and though not very

* Under this head *accidents* are noticed: for inſtance, "Lieutenant General STANWIX *drowned in* 1766, *in his paſſage from Ireland to England.*"

new, as to matter of information, would naturally have been expected in such a compilation.

In brief, the Public are certainly obliged to the Author, for the compilement and publication of so useful a work: a work produced at the expence of much time and great labour, and (we believe) executed with strict fidelity. With respect to its accuracy, indeed, we can only speak on presumption, from appearances: for it cannot be expected that we should take upon us to examine this very large volume, with *minuteness*, and particular attention to dates, successions, and the vast variety of other particulars contained in a production of this multifarious kind. G.

MONTHLY CATALOGUE,

For JULY, 1786.

DRAMATIC.

Art. 14. *The Fool*; a Farce. In two Acts. As performed at the Theatre Royal, Covent Garden. By Edward Topham, Esq. 8vo. 1s. Strahan, in the Strand. 1786.

THIS farce is dedicated by the Author to Mrs. Wells, from whose invention the happiest parts of the piece are said to have sprung. That the publication of it will give that *prolonged life* which the Author promises himself, we cannot venture to pronounce. It seems to be a trifle written to oblige a favourite actress, who, we may conjecture, thinks that she plays the fool with a becoming grace. A Fool, therefore, was to be introduced at all events; and Laura, lately married to Beaufort, in Portugal, is made to pass herself upon her husband for an ideot, and for this notable reason, because in the hours of courtship Beaufort told her, *that an excess of fondness was preferable even to better sense in the character of a wife.* An Abbé comes over in the same ship, and wants to seduce her affections; but no humour arises from his character. Pepper, her godfather, happens to be at *Brighton*, and is astonished to find that she is a fool. Pepper goes into a bathing machine with a servant maid; but this incident has the luck of being indecent, without producing, or even tending to, any thing like the *vis comica*. The dialogue is in a few places lively, but the whole is of little value. The prologue, by M. P. Andrews, Esq. is not void of merit. M.

Art. 15. *The Bum-brusher*; a Farce. Intended to be translated into Latin, and performed before the Masters and Fellows of Colleges in Cambridge. 8vo. 1s. Bell. 1686.

An attempt, as it should seem, under the name of Dr. Rhombus, a mathematician, to ridicule some private character at Cambridge. But the Author is not a master of ridicule. The whole pleasantry consists in the marriage of the Doctor (whoever he be) with Mrs. *Loveman*, who thinks and talks in the true spirit of a widow. Upon a subject of delicacy her language is coarse, and her meaning too plain. The piece is dedicated to Mr. *Colman*; but that gentleman, with

with his uſual judgment, leaves it to be acted before the Univerſity of Cambridge. M—y.

Art. 16. *The Peruvian*; a Comic Opera; in three Acts. As performed at the Theatre Royal, Covent Garden. By a Lady. The Muſic chiefly compoſed by Mr. Hook. 8vo. 1s. 6d. Bell. 1786.

As this piece is founded on Marmontel's tale of *Coralie, ou L'Amitié a L'Epreuve*, it were needleſs to preſent the fable in detail. It will be ſufficient to obſerve that *Coraly* (which by the way is an ill-choſen name for the Engliſh ſtyle) is in love with Belville: for the ſake of his peace and the tranquillity of his family, ſhe is going to embark for *Peru*, her native country, when BLANDFORD, juſt returned from a voyage, lands on the beach. In the courſe of the dialogue it appears that Blandford had left *Coraly* in the care of his friend *Belville*, with intent, on his return from ſea, to make her his wife. Belville has beheld her charms with ſenſibility, but love itſelf could not prevail upon him to do what might be deemed a violation of friendſhip. He reſigns his truſt, and with an aching heart conſents to ſee the perſon, whom he loves to an exceſs of tenderneſs, wedded to Blandford. The diſtreſs of *Coraly*, upon this occaſion, is intereſting, and even pathetic. Her ſentiments are elegant, and expreſſed with delicacy. She acknowledges her obligations to Blandford; he was her deliverer, the guardian of her innocence; but ſhe adds, "I reverence him as a parent: I reſpect Blandford—but I love Belville." She tells the latter, "I am reſolved not to deceive: were I to give my hand to Blandford, my heart would ſtill be your's." Belville argues againſt himſelf, and the thought of having robbed his friend of her affections fills him with horror. Her anſwer is the language of the heart: "What (ſays ſhe) have you robbed him of? My heart was free, and I had a right to diſpoſe of it. Blandford never won it by ſuch delicate attention as your's. His generous kindneſs to me was ever STRIKING, but your's was INTERESTING. He is all GOODNESS, you all GRACIOUSNESS." Notwithſtanding this avowal of her affections, ſhe yields to the perſuaſive reaſoning of the man ſhe loves, and is at length upon the point of giving her hand to Blandford. Here the fable takes an unexpected turn. Blandford finds that her heart is fixed upon Belville. In this ſituation, with a generoſity that graces his character, he renounces his pretenſions in favour of his friend. The comic characters of Sir Gregory Craveall and Sir Harry Cripplegait give no additional beauty to the piece. The truth is, buffoonery ill ſuits with that vein of delicacy which runs through every part of the fable that relates to the amiable Coraly.

The ſongs, in general, grow out of the occaſion, and many of them are written with taſte and delicacy of ſentiment. M—y.

Art. 17. *An Eſſay on the Pre-eminence of Comic Genius.* With Obſervations on the ſeveral Characters Mrs. Jordan has appeared in. Small 8vo. 1s Becket. 1786.

The Public never ſuffers eminent merit to be without a rival. The maxim is of antient date, and the experience of ages has proved it to be founded in truth. We do not, therefore, wonder at an attempt to place Mrs. Jordan in competition with Mrs. Siddons. The

Author of the piece before us endeavours to eſtabliſh his poſition in favour of the comic muſe. To the *gorgeous fictions* of tragedy, with all its *tumid* graces of imagery and diction, he prefers the more humble portraits of comedy, and the delineation of manners. Comedy, he obſerves, is founded in nature; tragedy is ſupported by art. The performer who repreſents terrific phrenzy, or excels in ſtudied declamation, may be entitled to praiſe; but the actor who gives a picture of contemporary manners is more valuable to the intereſts of ſociety: by the former we are aſtoniſhed; by the latter we are taught.

Having thus taken his ground, the Eſſayiſt thinks he may ſafely allow to Mrs. Siddons the higheſt excellence in tragedy—ſecure of his point in favour of Mrs. Jordan. He deſcribes the latter in a variety of characters, ſuch as the Country Girl, the Romp, the Virgin Unmaſked, Miſs Hoyden, and many others. The concluſion of this ſyllogiſm is obvious.

The pre-eminence of the comic genius once eſtabliſhed, and Mrs. Jordan being diſplayed in the brighteſt colours, it follows that Mrs. Siddons muſt deſcend from her throne.

Of this little tract it is but juſtice to ſay, that it is written with art and elegance. To decide upon the merit of actors or actreſſes is not within our province, as Reviewers.

Should the ingenious writer of this pamphlet have a number of followers, we ſhall not think it a matter of wonder. Dryden ſays, were Virgil and Martial to ſtand for parliament men, we all know who would carry the election. M..y.

Art. 18. *The Country Wife*; an Entertainment. In two Acts. Altered from Wycherly. As performed at the Theatre Royal, Covent Garden. 8vo. 1s. Lowndes, &c. 1786.

Art. 19. *The Virgin Unmaſked*; a muſical Entertainment. In one Act. By Henry Fielding, Eſq. With Alterations. As performed at the Theatres Royal in Drury Lane and Covent Garden. 8vo. 1s. Payne, &c. 1786.

Of the two preceding articles it may be ſufficient to obſerve, that the former has been cut down to an after-piece, and the latter has undergone ſome trifling alterations, evidently for the purpoſe of introducing Mrs. Brown and Mrs. Jordan (rival actreſſes) to a London audience. A.M.

Art. 20. *The Children of Theſpis*; a Poem. Part I. 4to. 3s. Bew, &c. 1786.

The *Roſciad* of Churchill ſeems to have uſurped all dominion over the performers of both our theatres. Since his time many attempts have been made. The late Mr. Hugh Kelly wrote Theſpis *, or, a Critical Examination, &c. in which were found many good lines, and ſome brilliant paſſages; but the vigour of Churchill ſtill remained unrivalled. Of the poem now before us, the fate will probably be the ſame as that of Theſpis: it will divert for a time, and be forgotten. Churchill will long be remembered, and the reaſon is, he has given the diſtinctive features, the ſpecific qualities of the

* See Review, Vol. XXXV. p. 388,

ſeveral

ſeveral performers, whom he thought proper to paſs in review before the Reader. "The Children of Theſpis" is not ſo happy: a great deal is ſaid under every article, but for the moſt part it is general praiſe or ſatire, indiſtinct and unappropriated. The peculiar talents of the performers are not deſcribed, and their characteriſtic defects remain untouched. The Author ſeems to have a rapid and flowing facility in the kind of verſification which he has choſen, the *hand-gallop* of Anſtey; but it may be owing to that very facility that we do not find any acuteneſs of criticiſm, nor indeed much expence of thinking. The piece has, notwithſtanding, great variety, and may amuſe thoſe, who like, at this ſeaſon of the year, to have their winter amuſements recalled to the imagination. It may be added, that all, who love to ſee patriots and ſtateſmen ſeverely mauled, may here enjoy the mangled characters of Mr. Fox, Mr. Burke, Mr. Sheridan, and others. M..y.

Art. 21. *The Green Room Mirror*; clearly delineating our preſent Theatrical Performers, by a genuine Reflection. 8vo. 2s. Macklew. 1786.

It is not enough that the actors are reviewed and laſhed in the poem called *The Children of Theſpis:* the Author of the *Mirror* makes them again paſs muſter in plain proſe. The piece is beneath the dignity of criticiſm. We ſhall only ſay of it, "If the jargon of unintelligible language, unnatural metaphor, and falſe glitter deſerve recommendation, the Public are ſolicited in favour of this Writer." D.

POETRY.

Art. 22. *A Poem on the Happineſs of America*; addreſſed to the Citizens of the United States. By David Humphreys *, Eſquire. 4to. 2s. Newbery. 1786.

This Writer unites in himſelf the two characters of the *Vates* of the ancients, being at once a poet and a prophet: but if his inſpiration in the latter capacity be not leſs equivocal than the former, the Americans have little to hope for from his predictions †. He is not, however deſtitute of poetical talents. E.

Art. 23. *Miſcellaneous Poetry.* By Mrs. Weſt: written at an early Period of Life. 4to. 2s. 6d. Swift. 1786.

Eaſe and ſimplicity are the diſtinguiſhing characteriſtics of the firſt productions of this ruſtic Muſe. Mrs. Weſt is the wife of a Northamptonſhire farmer, and, as we are informed, is a perſon of a truly reſpectable character. Prompted by nature only, with little advantage from books, ſhe expreſſes her genuine feelings and ſentiments, in numbers which, for neatneſs and harmony, will entitle her to rank with Mrs. Leapor, Mrs. Mary Jones, and Mrs. Cockburn.

Mrs. Weſt ſpeaks of her natural inclination for poetry, in an introductory Elegy, addreſſed to a friend, who adviſed her to publiſh her compoſitions: and from this poem we ſhall ſelect a verſe or two, by way of ſpecimen of her manner:

* Colonel in the ſervice of the American States.

† We were better pleaſed with this gentleman's former piece, intitled, "A Poem addreſſed to the United States of America:" See Review, Vol. LXXII. p. 388.

'Oft, as the ſwains their joyous concourſe held,
As Mirth and Song proleng'd the feſtal day,
By Fancy's faſcinating power impell'd,
Her devious feet have wander'd far away.——

Then in ſome ſhady covert, unperceiv'd,
To times remote her penſive thoughts have turn'd;
When ancient Heroes deathleſs fame atchiev'd,
And fell ambition its deſtruction mourn'd.

The black battalions ſhadow all the plain!
The riſing tumult rends the trembling air!
It dies away;—and now that plaintive ſtrain
Mourns for the fate of ſome much-injur'd fair.——

* * * *

Ah! vagrant Muſe, by thee too ſoon deceiv'd,
My infant heart thy choral ſongs approv'd;
I pour'd thy native wood-notes unperceiv'd,
And thee, ere reaſon dawn'd, to madneſs lov'd,

Soft Senſibility, thy fatal child
With magic power enſlav'd my ductile mind,
Then, while ſucceſs on all my wiſhes ſmil'd,
Her touch to extacy each joy refin'd.

And, oh! my friend! yet, why to thee explain
A truth thy feeling heart muſt oft deplore?
She too can aggravate the ſtings of pain,
Till weary nature can ſuſtain no more.

With ſuch a boſom inmate ſhall I dare
The unknown paths of public fame to try?——

* * * *

These lines will ſuffice to introduce Mrs. Weſt to the acquaintance of our Readers.

The pieces in this little collection are chiefly of the Elegiac kind; beſide which, there is a Legendary Tale, of conſiderable length; and a pretty Ode on Spring.

In her prefatory addreſs, the Poeteſs modeſtly apologizes for ſuch defects as may be obſerved in performances which have only been to her "an agreeable relaxation, without having the power to detach her from the eſſential duties of domeſtic life."

Art. 24. *A Monody on the much-lamented Death of Samuel Johnſon*, LL.D. By the Author of The Field Negroe, Antigua Planter, Grey's Cliff, Kirkſtall Abbey, and other Miſcellaneous Pieces. 4to. 1s. Baldwin.

There is an obſcurity in this Monody, through which we have in vain attempted to penetrate. The numbers flow melodiouſly over the ear, but the words make few diſtinct impreſſions on the mind. Speaking of the tombs in Weſtminſter Abbey, our Poet ſays,

'Here cold Ambition aſks a final pauſe,
And yields ſupine to Death and Nature's laws;
Here the young Cupids in the ſhrine above
Mock the cold ſpectres of departed love.
Here, by a pen of unavailing gold,
The tale of woe and penury is told.

Here

Here Genius makes the humble earth its bed,
And ſad cold tears from colder ſtones are ſhed;
The worm here twines like Virgil's monſtrous ſnake,
The golden letters fade, the columns ſhake;
Sepulchral atoms blot th' æthereal view,
And mildew thrives where verdant laurels grew.
E'en time itſelf betrays a loſt regard,
And makes each tomb as mortal as each bard.'

Young Cupids mocking the cold ſpectres of departed love—ſad cold tears ſhed from colder ſtones—ſepulchral atoms blotting an æthereal view—and *the worm of the tomb twining like Virgil's monſtrous ſnake*—are phraſes which appear to our *cold* fancies *vox et præterea nihil*. We might apply the ſame remark to many other paſſages in this poem; particularly when the poet makes Dr. Johnſon

'From tangled ſcience prune the ſpiry *thorn*,
Which *clouded* ſenſe and learning's early morn:'

when he ſays, that

'His mind look'd into things with piercing eye,
To charm the deſert and to brave the ſky:'

and when he ſpeaks of '*death's diſtilling affection's purer kiſs*,' of 'fame's loud trumpet ſounding *within* the ſtone;' and of 'a *crimſon* landſcape *ſwooning in ſnow*.'

In the midſt of many faults, we meet, however, with ſeveral good lines; among which are the following:

'And now his urn ſhall drink the falling tear,
And bleeding friendſhip learn to ſorrow there;
Surviving Bards ſhall there the hours beguile,
And pilgrim feet inveſt the diſtant aiſle;
There, oft at morn, or ev'ning's awful prayer,
Some friend, ſome tender ſervant linger near,
With genuine grief ſhall mourn death's fatal dart,
Bend to his ſhrine, and ſmite a faithful heart;
With rapture trace each feature of his buſt,
And ſoftly penſive wipe th'unhallow'd duſt.' E.

LAW.

[*The following article has been ſent to us by a Correſpondent; and as the Author of the publication to which it relates maintains a doctrine that* WE *have ever oppoſed, the character here given of the work is inſerted merely to evince our impartiality.*]

Art. 25. *An Examination into the Rights and Duties of Jurors*; with ſome Obſervations on the Law of Libels. 2s. 6d. Whieldon. 1785.

This pamphlet is written profeſſedly to encounter the popular doctrine, that jurors are judges of the law as well as facts, in all inſtances; and ſecondly, to aſſert their right to determine on all the matter of a libel, as an excepted caſe from the juriſdiction of the courts of juſtice. This is an hazardous, becauſe a new method of treating the queſtion, and it requires a very able and experienced pen to manage a ſubject of ſo much nicety as the examiner's diſtinction makes it. How far he merits the former character, will appear from the ſpecimens here offered to the reader. From the boldneſs of his attempt, it does not ſeem that he has had time to acquire very

much of the latter; and the fervour of its ſtyle juſtifies the ſuſpicion of a no very advanced age in its author.

In conſidering the rights and duty of jurors, he deduces his principles from, 1ſt, The nature of the inſtitution; 2dly, the reaſon of the thing; and 3dly, the conſtant practice of the courts of law. On the firſt he is full and explicit; and heſitates not to bring into his ſervice even the 29th chapter of Magna Charta itſelf. 'Numerous inſtances,' ſays he, 'daily occur of perſons ſuffering the very extremity of thoſe evils againſt which the chapter of Magna Charta is ſaid to provide, without the intervention of a jury, and ſolely by the law of the land. A man ſhall be *taken* and *impriſoned* on a *capias ad reſpondendum*. If he abſconds, and cannot be found, but is returned *quinto exactus*, he ſhall be outlawed; this outlawry is attended with a forfeiture of all his goods and chattels to the king: and a man's deſtruction is completed when, if he pleads guilty to an appeal of murder, he ſhall be hanged; and not in any one of the caſes which we have offered is recourſe had to trial by jury. In ſhort, wherever the facts aſſerted by the plaintiff or proſecutor are allowed by the defendant or priſoner, the *lex terræ* will not ſuffer the abſurd and uſeleſs delay of trial by jury to find what is already admitted, but ſteps in with its judgment on the confeſſion.'

On the ſecond head the examiner brings down the authorities of M. De Lolme and Dr. Towers to anſwer or refute themſelves. On the third, he apologizes for ſeeming to make the courts judges in *ſua propria cauſa*, when they attempt to aſcertain the limits of their power; and thus accounts for his frequent appeal to authorities and precedents. 'Where elſe,' ſays he, 'ſhall we ſeek the boundaries by which the authority of the different courts is reſtrained, but in the ſolemn adjudication of the ſuperior courts of juſtice? If I claim, by preſcription, a way through my neighbour's field, I can prove my right only by evidence that my anceſtors have exerciſed the ſame right time immemorial. And this evidence ſhall be ſufficient to eſtabliſh my title, becauſe it is the very beſt that can be adduced.'

His general concluſion from all theſe premiſes is, that a jury is to take the law from the judge, and him only, becauſe they cannot take it in evidence; and that if they differ from him on any other ground than the facts, they incur all the guilt, though they may eſcape the puniſhment, of perjury. But it being eſſential to a libel that it be *falſe* and *malicious*, the jury are to judge of that falſity and malice as a matter of fact totally and excluſively within their province.

Theſe are the general outlines of the work before us. Of the execution our readers muſt judge for themſelves. To the principle, if we had room and leiſure, we might urge ſome objections. One of the moſt material will ſuffice at preſent: That it is ſcarcely neceſſary to aſſiſt the encreaſing authority of the courts in general; and that jurors will be induced to exert the power, rather by general arguments than by that cloſe and profeſſional reaſoning which this Author advances in their ſervice. With reſpect to ſtyle, the *lima labor et mora* ſeems to have been not ſufficiently attended to. The beginning a paragraph ſo often with a 'then' is very tireſome, as, 'Wherein then it may be aſked—The excellence then conſiſts—

All

All then that the advocates can ſay—Whether then we reaſon—In all private libels then—'

On the whole, the ſtyle is animated, and the reaſoning ingenious: and thoſe who are fond of great and many authorities will find that the Author has not ſpared the drudgery of collecting them.

Art. 26. *An Eſſay on the Law of Libels.* With an Appendix, containing Authorities. To which are ſubjoined, Remarks on the Caſe in Ireland of Attachment; and the Letter of the Hon. T. Erſkine on that Subject. 8vo. 2s. 6d. Dilly. 1785.

Mr. Capel Lofft, the ingenious Author of this Eſſay, takes the popular ſide of the queſtion, and he reaſons well upon it. He explains the nature of libels; he contends that juries are judges of law as well as fact; he draws the character of a conſtitutional and conſcientious juror, with juſtice and energy, and he is careful to eſtabliſh his principles on good authorities. On the whole, this is a valuable tract; and it will be held in high eſtimation by the true friends of Britiſh freedom. Mr. Erſkine's letter, annexed, is a fine piece of oratory and ſound argument.

POLITICAL.

Art. 27. *Liberal Opinions on Taxation*, and a new Syſtem of Funding; by which the Landholder and Stockholder, being equally ſecured, would run the ſame Fortune, and the latter eſcape the dangerous Envy of being conſidered as a kind of Foreigner, unconcerned in the Calamities incident to the Country. By the Author of "Thoughts on Taxation," &c. 8vo. March. *No price.*

This writer thinks the government funds ought to be ſubject to taxation as well as land; which ſhews that he does not ſufficiently advert to the different ſpecies and circumſtances of the property he brings into compariſon. But under this idea, with a view to *extend* the amount of the funds, which he conſiders as beneficial to commerce, he recommends opening a ſubſcription for a million, by way of experiment, at 4 *per cent.* while the land-tax is rated at 4s. to fluctuate with that tax at the rate of 5s. intereſt for 1s. tax. Conſequently, ſuch a fund would be at 5 *per cent.* when land is clear of taxation; and he thinks ſuch a plan of funding would give additional ſecurity to property of every kind, and unite the intereſts of the landed and moneyed men. We leave it to their conſideration.

EAST INDIA SHIPPING.

Art. 28. *An Olio*, as prepared and dreſſed on board an Eaſt Indiaman. The Ingredients by the Directors, Huſbands, Meſſieurs Baring, Brough, Dalrymple, and others. Decorated and garniſhed with Notes and Obſervations by the Cook. 8vo. 1s. 6d. Hooper. 1786.

It is very probable that Tim Twiſting * may have been the cook on this occaſion, in which the much conteſted queſtion concerning the price of Eaſt India freight, is taken up with rather more attention than might have been ſuppoſed from the whimſical ſtyle of the title-page.

'This branch of trade,' he obſerves, 'ſeems to be miſunderſtood, under the idea that it may be carried on and conducted by ſhips re-

* See Rev. Vol. LXXII. p. 234.

duced

duced to *mere carriers* under a rigid œconomy. It is true, that ſhips might be ſo conſtructed, to be navigated with a ſmaller number of men, and their equipment for defence be reduced in proportion; and it is alſo certain, that ſuch an equipment might be ſufficient againſt the petty attacks of Indian powers; but what would be the event whenever the flames of war ſhould burſt forth in Europe and ſpread over the globe?

'The wiſdom of former Directors held it indiſpenſably neceſſary to have their ſhips manned and armed, not only to contend with corſairs, but with the frigates of our enemies; the event has juſtified their wiſdom, and many inſtances prove it.'

Some inſtances are quoted, in a note, of the good ſervice performed by Indiamen, not only in ſelf-defence, but in active ſervice. The Author adds, in another place, which will give an idea of the outline of his argument: 'Had any reſponſible men ſtood forth and ſaid, we will furniſh you with ſhips fitted, manned, and in every other reſpect equipped agreeable to your accuſtomed manner, ſubject to all your preſent regulations and agreements, and ſave you 150,000*l. per annum*; ſuch an offer had merited attention: but when they ſay, change your ſyſtem and adopt ours, they direct your councils.'

Much has been ſaid on both ſides; but as we are not *ſhips huſbands*, we deſire not to interfere among the ſuitors further than briefly to make known their public pretenſions.

POLICE. N.

Art. 29. *Hints reſpecting the public Police.* By H. Zouch, Clerk, a Juſtice of the Peace. Publiſhed at the Requeſt of the Court of Quarter Seſſions held at Pontefract, April 24th, 1786. 8vo. 1s. Stockdale.

Theſe hints originate in ſound ſenſe and humanity; and the preſervation of ſocial order depends ſo materially on the judicious exertion of the powers veſted in Juſtices of Peace to that end, that if this worthy magiſtrate can but inſpire his brethren on the bench, and his reſpectable neighbours, with a ſuitable portion of that well-directed zeal by which he is himſelf actuated, the diſtricts where it operates muſt ſoon be peculiarly diſtinguiſhed by a moral reformation.

EDUCATION. N.

Art. 30. *The New Spelling Dictionary*, teaching to write and pronounce the Engliſh Tongue with Eaſe and Propriety; in which each Word is accented according to its juſt and natural Pronunciation; the Part of Speech is properly diſtinguiſhed, and the various Significations are ranged in one Line, with a Liſt of proper Names of Men and Women: the Whole compiled and digeſted in a Manner entirely new, to make it a complete Pocket Companion, &c. By the Rev. John Entick, M.A.—A New Edition, reviſed, corrected, and enlarged throughout. By William Crakelt, M. A. 12mo. 2s. bound. Dilly. 1785.

This little Dictionary (which at its firſt appearance we recommended to notice, as being uſeful to foreigners, and all other perſons who were deſirous of acquiring a competent knowledge of the Engliſh tongue) is now conſiderably improved; and, as we are informed by Mr. Crakelt, in his advertiſement, has received the addition of ſome thouſands of words,

The

The "Table of words that are alike in ſound, but different in ſpelling and ſignification," which we find at the end of the grammatical introduction, will certainly be ſerviceable to the *learner.*

This table, however, is by no means ſo full and accurate as we could wiſh.—Many words are omitted, and in ſome few inſtances there is a fault in the arrangement. We would adviſe the Editor, in his next edition, to attend particularly to this part of his publication (which from its novelty and utility we cannot but approve), ſo as to render it generally acceptable.

This done, the "New Spelling Dictionary" may be conſidered as the moſt perfect of its kind. *A. B.*

MISCELLANEOUS.

Art. 31. *A New Syſtem of Geography*; or, a Geographical, Hiſtorical, and Commercial Grammar; and Preſent State of the ſeveral Kingdoms of the World. Containing, 1. The Figures, Motions, and Diſtances of the Planets, according to the Newtonian Syſtem, and the lateſt Obſervations. 2. A general View of the Earth conſidered as a Planet. 3. The Grand Diviſions of the Globe into Land and Water, Continents and Iſlands. 4. The Situations and Extent of Empires, Kingdoms, States, &c. 5. Their Climates, Productions, Natural Curioſities, &c. 6. The Birds and Beaſts peculiar to each Country. 7. Obſervations on the Changes on the Face of Nature ſince the moſt early Period of Hiſtory. 8. The Hiſtory and Origin of Nations, their Government, Religion, Laws, Naval and Military Strength, &c. 9. The Manners and Cuſtoms of the People. 10. Their Language, Learning, Arts, Manufactures and Commerce. 11. The Chief Cities, Structures, and artificial Curioſities. 12. The Longitude and Latitude, &c.—To which are added, I. A Geographical Index, with the Names and Places alphabetically arranged. II. A Table of the Coins of all Nations, and their Value in Engliſh Money. III. A Chronological Table of remarkable Events from the Creation to the preſent Time. By William Guthrie, Eſq. the Aſtronomical Part by James Ferguſon, F. R. S. The 3d Edition, with great Additions and Improvements. 4to. With the Maps 1l. 15s. Boards, Dilly, &c. 1786.

We have already ſpoken ſo particularly of the deſign and execution of Mr. Guthrie's Geographical Grammar *, that had the preſent publication been merely a new edition of that work, we ſhould, in courſe, have paſſed it over in ſilence. It is but juſtice, however, to the Editor, to obſerve, that "The New Syſtem of Geography" is much more ample and circumſtantial in its hiſtorical details than was the original compilation. The political and commercial parts have likewiſe undergone a reviſion, and are materially improved.

The Editor obſerves, in his advertiſement, that "ſince the laſt quarto edition came from the preſs, the ſtock of geographical and political knowledge has been much increaſed by the publication of ſome valuable accounts of travels and voyages." This is undoubtedly true, and he has certainly profited by them. His ſelections are judiciouſly made, and the narrative part is, on the whole, rendered not only entertaining, but inſtructive. We muſt farther re-

* See Rev. Vol. XLV. p. 428.—Vol. LXII. p. 490.

mark

mark that the Work is properly illuſtrated by a ſet of accurate maps. A. B.

MEDICAL.

Art. 32. *A new Medical Dictionary*; or general Repoſitory of Phyſic. Containing an Explanation of the Terms, and a Deſcription of the various Particulars relating to Anatomy, Phyſiology, Phyſic, Surgery, Materia-Medica, Chemiſtry, &c. &c. By G. Motherby, M. D. 2d Edit. conſiderably enlarged and improved. Folio 2 l. 2 s. Boards. Johnſon, &c. 1785.

In our remarks * on the firſt edition of this Work we obſerved, that 'the execution of it was as good as might be expected in a deſign ſo various and extenſive.' To make his dictionary more generally uſeful, the Author has, in this ſecond edition, inſerted many new articles, and conſiderably enlarged others.

The diſeaſes in the province of Surgery, ſeem to be more particularly deſcribed; the method of cure more fully treated of; and thoſe that are peculiar to warm climates more completely elucidated: circumſtances which we highly approve, ſince the principal purpoſe of publications of this kind, is to furniſh medical practitioners, eſpecially thoſe of the army and navy, who have neither leiſure nor opportunity to peruſe many books, with uſeful information compriſed in conciſe but comprehenſive terms.

Chemiſtry has received many improvements, ſince the publication of the firſt edition of this work, to which the Author has been attentive; ſeveral of the recent diſcoveries in that ſcience are here inſerted, more eſpecially ſuch as are any ways conducive to the improvement of pharmacy, or which tend to render the practice of it more ſimple and eaſy.

The anatomical parts are conciſe but accurate, and well adapted to give the practical ſurgeon a ſufficient knowledge of the human body. The plates, which accompany the work (of which no mention is made in the title-page) are executed with preciſion, and are very juſt repreſentations of the various parts of the body; the muſcles in particular are well delineated, and diſtinctly marked.

At the end of each article there is a reference to moſt of the authors who have treated of the ſubject at large, by which we obſerve that, in compiling this work, the Author has made uſe of the moſt approved and diſtinguiſhed writers, as authorities, in the various branches of medical knowledge. R--- m.

Art. 33. *An Eſſay on Uterine Hæmorrhages, depending on Pregnancy and Parturition.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Phyſicians, and Teacher of Midwifery in London. 8vo. 2 s. Johnſon. 1785.

This ſmall pamphlet is properly a continuation of ſeveral other tracts, publiſhed by Dr. Denman. It treats of anomalous or complex labours, which conſtitute the fourth claſs of his diviſion. This claſs is divided into four orders. Order 1ſt, treats of labours attended with an hæmorrhage. Order the 2d, of labours attended with convulſions. Order the 3d, of labours with two or more children. Order the 4th, of labours, in which the *Funis Umbelicalis* pre-

* Vid. Monthly Review, Vol. LVIII. p. 318.

ſents

ſents before the child. Theſe four orders, and their ſeveral ſubjects, are diſcuſſed with great perſpicuity by Dr. Denman, and we recommend his publication as highly deſerving the attention of perſons employed in the obſtetric art.

Art. 34. *A Method of preventing or diminiſhing Pain in ſeveral Operations of Surgery.* By James Moore, Member of the Surgeons Company of London. 8vo. 2s. 6d. Cadell.

The means by which the Author of this pamphlet attempts to accompliſh the purpoſe profeſſed in his title-page, is by compreſſing the nerves going to the limb which is to be the ſubject of the operation. For the attainment of this end, Mr. Moore has contrived ſome convenient inſtruments, of which he has given plates, and directions how they are to be uſed. The ideas of the Author are ingenious, and deſerve the attention of his ſurgical brethren.

Art. 35. *Remarks on the Means of obviating the fatal Effects of the Bite of a Mad Dog*, or other rabid Animal; with Obſervations on the Method of Cure when Hydrophobia occurs; and the Opinion relative to Worming of Dogs refuted: illuſtrated by Examples. By R. Hamilton, M. D. of the Royal College of Phyſicians, London, and Member of the Medical, Phyſical, and other Literary Societies in Edinburgh and London. 8vo. 5s. bound. Longman. 1785.

The contents of this book are chiefly a compilation from various authors upon the ſubject, to which many caſes are added, collected by the Author, and particularly the hiſtory of the hydrophobia, under which the ſon of Admiral Rowley laboured, and of which he ſome time ago died. Though Admiral Rowley's ſon was attended, very ſoon after the bite of the mad dog, by Dr. Turton and Mr. Hunter, and cauſtics were immediately applied to the wounded part, yet it did not prevent the fatal effects of the diſeaſe. Maſter Rowley was bit on the right ſide of the lower lip: and beſides the immediate application of cauſtics to the part affected, the child took the Ormſkirk medicine, the Tonquin medicine, and had a great deal of mercury rubbed into him: but all theſe means were uſed to no purpoſe. Exciſion of the part is doubtleſs the only efficacious prophylactic of this terrible diſorder; nor ſhould this be neglected at any period before the approach of the ſymptoms. The ſooner it is done after the bite, the better chance would the perſon ſtand of eſcaping the diſeaſe. Even at any period before the attack of the diſorder, the operation preſents the beſt founded hope of avoiding the threatened calamity. Dr. Hamilton applied himſelf, very properly, and judiciouſly, to explode the faith which has been idly placed in ſuch inefficacious medicines as the Ormſkirk, Tonquin, &c.

THEOLOGY, &c.

Art. 36. *Sixteen Diſcourſes* on ſeveral Texts of Scripture, addreſſed to Chriſtian Aſſemblies in Villages near Cambridge. To which are added ſix Morning Exerciſes. By Robert Robinſon *. 8vo. 6s. Boards. Dilly. 1786.

The Author of theſe Diſcourſes very juſtly remarks, that the propriety of every action depends upon circumſtances; and that this is

* Author of the tranſlation of *Saurin*'s Diſcourſes: for which, ſee our late Reviews.

particularly the caſe with reſpect to the choice of ſubjects of preaching, and the manner of treating them. This conſideration not only excuſes, but juſtifies, the familiar, or, if you pleaſe, the humble ſtyle, in which theſe Diſcourſes are written: for they were, for the moſt part, delivered extemporé to illiterate auditories, and are printed, as nearly as could be recollected, as they were ſpoken. In ſuch a ſituation, the Author might be vindicated in adopting a mode of addreſs very different from the uſual forms of regular compoſition. And in committing ſome of theſe diſcourſes to the preſs, he has given a ſpecimen of popular eloquence, which, notwithſtanding ſome peculiarities, and ſome extravagancies, may be of uſe to preachers in a like ſituation. The Author, with ſome zeal for orthodoxy, appears to poſſeſs a candid ſpirit, and a great deſire of doing good. Several of theſe ſermons are plain addreſſes to country people, on induſtry, caution, frugality, covetouſneſs, and other moral ſubjects, which, though perhaps too *low* to pleaſe a cultivated taſte, could not fail to be intereſting and uſeful to the people to whom they were delivered.

Art. 37. *Conſolation to the Mourner, and Inſtruction both to Youth and Old Age, from the early Death of the Righteous.* In two Diſcourſes. By Samuel Cooper, D. D. Miniſter of Great Yarmouth. Occaſioned by the Death of his eldeſt Daughter (who had only juſt entered into her twenty-firſt Year). To which is ſubjoined an Appendix, containing her Character, and two Elegies on her Death. 12mo. 2s. 6d. Becket, &c. 1786.

If the maxim be true, that——"*Triſtia mœſtum*
Vultum verba decent,"

the ſtyle in which theſe diſcourſes are written is by no means ſuitable to the occaſion. Inſtead of that modeſt ſimplicity of language, which is the natural expreſſion of grief, we meet with a magnificent diſplay of opinions and ſentiments in all the decorations of metaphorical and declamatory diction. On any ſubject an unneceſſary profuſion of words, and eſpecially a redundancy of figures, dazzles more than it enlightens; but if ever it be unſeaſonable and improper to approach toward the turgid, it muſt be peculiarly ſo when the ſoul is oppreſſed with ſorrow. In marking this impropriety we would, however, by no means be underſtood to imply the moſt diſtant inſinuation reſpecting the ſincerity of the Author's grief on the occaſion of this diſcourſe. We only mean to expreſs our regret, that his general manner (which we have formerly had opportunities of noticing) ſhould have led him, in the preſent inſtance, ſo far out of the road of nature and correct taſte. It is impoſſible that the loſs of ſo accompliſhed and perfect a pattern of excellence as Miſs Cooper was, ſhould not have occaſioned much diſtreſs to her friends: for her father (and he declares that he does not ſpeak it from the partiality of a parent) ſays of her—'If ever human being was perfect, ſhe was a complete model of all the perfection the Deity can require; becauſe it was all humanity can attain. She was not only ſpotleſs, but, beſides being in poſſeſſion of all thoſe other ornaments of nature, which moſt forcibly attract the attention, and moſt firmly engage the eſteem of the world, ſhe was endued with every moral virtue, and every Chriſtian grace, and altogether refined from every the leaſt alloy of any earthly foible or human frailty.' Without at all depreciating the

the real merit of this excellent young woman, we may be allowed to underſtand the panegyriſt in a figurative ſenſe; for it is only by an *hyperbole*, that this character is applicable to any *human being*. E.

Art. 38 *Proceedings for Sunday Schools*; and a Plan of that in St. Stephen's, Norwich, eſtabliſhed October 16th, 1785. 8vo. 6d. Norwich. Chaſe and Co.

Much laudable pains appear to have been taken by the Rev. Mr. Adkin *, the Author of this pamphlet, in eſtabliſhing Sunday ſchools at Norwich. The particulars of his proceedings, which are here minutely related, may be very uſeful to thoſe who are inclined to begin, or carry forward, this good work, in other places. Farther aſſiſtance may be derived from the Appendix to Dr. Horne's Sermon on this ſubject: See our Review for this month, Art. X. E.

Art. 39. *The Goſpel of Chriſt worthy of all Acceptation:* or, the Obligations of Men fully to credit, and cordially to approve, whatever God makes known, &c. By Andrew Fuller. 12mo. 1s. 6d. Buckland, &c.

Art. 40. *Remarks on a Treatiſe intitled*, "The Goſpel of Chriſt worthy," &c. Wherein the Nature of ſpecial Faith in Chriſt is conſidered, and ſeveral of Mr. F.'s Miſtakes pointed out. By William Button. 12mo. 1s. Buckland, &c. 1785.

Art. 41. *Philanthropos:* or, a Letter to the Rev. Andrew Fuller in Reply to his Treatiſe on Damnation, &c. &c. &c. By Philip Withers, D. D. Chaplain to Lady Dowager Hereford. 12mo. 2s. 6d. Richardſon, &c. 1785.

This controverſy, on Goſpel Faith, Grace, &c. is enveloped, on all ſides, in ſuch a cloud of myſtical language, that we acknowledge ourſelves wholly incompetent to the taſk of forming a judgment on its merits. The initiated will, doubtleſs, read theſe pieces with delight, and will think, at leaſt, that they read them with underſtanding: and far be it from us to interrupt their pleaſure or edification, by the troubleſome intruſion of unhallowed criticiſm. E.

SERMONS.

I. *The Importance and Extent of Free Inquiry in Matters of Religion:* Preached before the Congregations of the Old and New Meeting of Proteſtant Diſſenters at Birmingham, November 5, 1785. To which are added, Reflections on the preſent State of Free Inquiry in this Country; and Animadverſions on ſome Paſſages in Mr. White's Sermons at the Bampton Lectures; Mr. Howes's Diſcourſe on the Abuſe of the Talent of Diſputation in Religion, and a Pamphlet intitled, "Primitive Candour." By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. 6d. Johnſon.

In this diſcourſe, and the ſubſequent remarks, Dr Prieſtley aſſerts the right, and the importance, of an unreſtrained and diligent inveſtigation of truth. The ſum of what he advances is, that religion, as well as other ſubjects, affords a boundleſs field of inquiry; — that much yet remains to be done in order to complete the reformation; that the fear of moving foundations ought not to prevent us from making improvements; that the ſpirit of inquiry and innovation, to which we owe every advance in knowledge and reformation, from the days of our heathen anceſtors to the preſent time, ought to be

* See his Sermon on this ſubject, Rev. for May.

left without reſtraint;—that, if free ſcope be given to inquiry, truth will always have the advantage over error, and conſequently, if Chriſtianity be true (on which ſuppoſition alone wiſe men will wiſh for its prevalence), there can be no reaſon to apprehend that it ſhould ſuffer from the moſt rigorous examination.

'The friends of free inquiry and truth (ſays our Author) may reſt ſatisfied, that as every effort which has hitherto been made to bear down the cauſe for which they contend, has in reality ſerved to promote it, ſo alſo will every future effort that can be made for the ſame purpoſe. The cauſe of truth may be compared to an engine, conſtructed ſo as to be put in motion by the tide, and which is kept in its proper movement whether the water flow in or flow out. Nothing here is wanting but *motion*, it being impoſſible for that motion, from whatever quarter it ariſe, to operate unfavourably.'

The general principle, ſo well expreſſed in this paſſage, is undoubtedly right. There ſeems great reaſon to expect, from the preſent progreſſive ſtate of knowledge, that truth will, at length, ſo far prevail over error, that, on all queſtions which lie *within the compaſs of the human faculties*, there will be a *general* agreement in opinion. But to predict what particular ſyſtem of opinions will, in the reſult of this progreſs, be admitted as true, is certainly to give a *premature* judgment on a matter which is, by ſuppoſition, as yet undetermined.

In reply to the ſtrictures on Socinianiſm in Mr. White's Sermons at the Bampton Lecture, Dr. Prieſtley maintains, that Chriſtianity loſes none of its value upon Socinian principles; and that Socinianiſm is not an advance towards Deiſm, but tends to eſtabliſh Chriſtianity by removing ſome of the principal objections which have been made againſt it.

In his remarks upon Mr. Howes's Diſcourſe, he flatly contradicts his repreſentation of facts, and reſents his inſinuations that Dr. P. only pretends to believe Chriſtianity.

The remarks upon "Primitive Candour" contradict the Author's repreſentation of the doctrine of the Gnoſtics, and endeavour to invalidate his arguments, deduced from thence, to prove that the firſt Chriſtians were Unitarians. E.

II. Preached at Kingſton upon Thames, February 19, on the Death of Captain Richard Pierce, Commander of the Halſewell Eaſt-Indiaman, which was loſt off the Iſland of Purbeck, January 6, 1786. By the Rev. Matthew Raine, A. M. Fellow of Trinity College, Cambridge. 4to. 1s. Kearſley.

Of this diſcourſe it will be a ſufficient recommendation to ſay, that it is exceedingly well adapted to the affecting event which occaſioned it. The moral leſſons taught by ſuch events are plainly repreſented, and urged with manly energy, from the words of St. James, *What is your life? It is even a vapour*, &c. E.

*** The *Critique* on the laſt edition of Shakeſpeare, will appear in our next.

†† S. is miſtaken in his CONJECTURE:—and, with reſpect to his valuable PUBLICATION, our account of it (which was drawn up before we were favoured with his letter) will appear in the Review for Auguſt.

Erratum in our laſt, viz. P. 474, par. 3, l. 9, for 'tracts,' r. traits.

THE MONTHLY REVIEW,

For AUGUST, 1786.

ART. I. *The Plays of William Shakſpeare.* With the Corrections and Illuſtrations of various Commentators; to which are added Notes by Samuel Johnſon and George Steevens. The Third Edition, reviſed and augmented by the Editor of Dodſley's Collection of Old Plays. 8vo. 10 Vols. 3l. 10s. bound. Bathurſt, Rivingtons, &c. 1785.

IN the courſe of our periodical labours, we have frequently obſerved, that Faſhion exerts her influence over the literary, as well as over the gay world. No ſooner does a writer of acknowledged merit enter any walk of literature, than numerous authors are eager to purſue the ſame path, without ever ſtopping to conſider, whether their predeceſſor may not have ſelected all the flowers in his way; whether the Public taſte may not be ſufficiently gratified with thoſe which have already been preſented to it; or whether (which indeed, though moſt neceſſary to be conſidered, it is leaſt of all likely that they would conſider) they themſelves have abilities and diſcernment to add to the ſelection. We have ſeen the example of a *Sterne* turning every pen to the writing of ſentimental journies; that of a *Percy* exciting a general rage for collecting old ballads; and that of a *M'Gregor* filling the town with "Heroic Epiſtles." But, perhaps, there is no inſtance where the power of faſhion, and the prevalence of example, are more conſpicuous than in the caſe of of the work before us. The Commentators on our immortal Bard now amount, as appears by the liſt given in the public papers, to upwards of fifty; moſt of whom have ſprung up within theſe few years. Indeed, ſo formidable is their number and their bulk, that, we know, many admirers of Shakſpeare are apprehenſive that their favourite Poet is in danger of being made to reſemble a *Dutch* edition of a CLASSIC. But, for our part, when we reflect on the great names and talents of moſt of the Commentators, and when we review the effect of their labours, we are filled with gratitude for what has been already done; and freely acknowledge, that we wiſh the zeal of others, as well fitted for the taſk as thoſe who have hitherto engaged in

it, may be effectually called forth: being well convinced, that by a diligent peruſal of the old writers; by a careful attention to the cuſtoms, manners, and language of the times in which Shakſpeare lived; and, above all, by a penetrating judgment, many of the great Dramatiſt's obſcurities, which have hitherto reſiſted the united efforts of all his Annotators, may be happily elucidated.

The preſent edition of our great Poet is given to the world by Mr. Reed of Staple's Inn, who has proved himſelf well qualified for the undertaking by his former publications; and who, we will venture to predict, will receive no ſmall addition to his literary credit, from the work under conſideration. In his advertiſement, the Editor modeſtly informs us, that 'he did not intrude himſelf into his preſent ſituation;' but entered on his office 'in conſequence of an application which was too flattering, and too honourable for him to decline: Mr. Steevens, after withdrawing himſelf from a repetition of thoſe labours which he had exerted in ſuperintending the two former, having committed to him the care of this third edition. The following extract contains a ſummary of thoſe particulars wherein the preſent differs from the preceding editions:

'As ſome alterations have been made in the preſent edition, it may be thought neceſſary to point them out. Theſe are of two kinds, additions and omiſſions. The additions are ſuch as have been ſupplied by the laſt Editor, and the principal of the living Commentators. To mention theſe aſſiſtances, is ſufficient to excite expectation; but to ſpeak any thing in their praiſe will be ſuperfluous to thoſe who are acquainted with their former labours. Some remarks are alſo added from new Commentators, and ſome notices extracted from books which have been publiſhed in the courſe of a few years paſt.'

The Editor then proceeds to inform us, that 'the moſt important of the omiſſions are ſome notes which have been demonſtrated to be ill-founded, and ſome which were ſuppoſed to add to the ſize of the volumes without increaſing their value.' He has alſo diminiſhed the number of quotations which had been produced to exemplify particular words, or explain obſolete cuſtoms; becauſe when the point is once known to be eſtabliſhed, there is not the ſame neceſſity for them, that there was, before the matter had been fully ſettled: and in vindication of this part of his conduct he appeals to the authority of Prior,

> "That when one's proofs are aptly choſen,
> Four are as valid as four dozen."

As to his own obſervations, Mr. Reed tells us, that 'he has added but little to the bulk of the volumes, having, upon every occaſion, rather choſen to avoid a note, than to court the opportunity of inſerting one.'

Among

Among the new matter, beſides additional obſervations by the former Annotators, we find here the notes of Sir William Blackſtone, Sir Joſhua Reynolds, Meſſrs. Henley, Henderſon, Monck Maſon, thoſe of the author of Remarks on the laſt (1778) edition of Shakſpeare, and moſt of the criticiſms which were publiſhed in Mr. Malone's Supplement to Shakſpeare: whence the Editor has alſo extracted Mr. Tyrwhitt's ingenious obſervations on romances of chivalry; Warburton's very curious Letter to Concanen, of which ſome notice was taken in our Review, vol. lxiii. p. 255; and alſo ſeveral of the ſtories from old and ſcarce books, which have ſerved Shakſpeare as the ground-work of many of his dramas; particularly the ſtory of *The two lovers of Piſa*, from which Falſtaff's adventures in the *Merry Wives of Windſor* ſeem to have been borrowed: a declamation from an old book called, *The Orator*, printed at London 1596, which probably furniſhed the original of the incident of the *bond* in the *Merchant of Venice:* a ſtory from '*Weſtward for Smelts*,' to which Shakſpeare ſeems to have been indebted for part of the fable of *Cymbeline:* and the long, but curious, poem of '*The tragicall hyſtory of Romeus and Juliet.*'

The prolegomena to this edition fill nearly half of a very thick volume: but, as this part of the work does not materially differ from the edition of 1778; and was largely deſcribed in the 62d volume of our Review, page 12, &c. we ſhall take no further notice of it here, than juſt to expreſs our wiſh, that, as Mr. Reed has judiciouſly borrowed many things from Mr. Malone's Supplement, he had alſo, in this part of his publication, inſerted that gentleman's ingenious account of our ancient theatres. We ſhall therefore proceed to extract, for the entertainment and information of our Readers, ſome illuſtrations of difficult paſſages, ſubjoining, as we go along, our own remarks; in hope that, by a ſucceſsful interpretation of ſome places, which have been hitherto miſunderſtood, we may encourage future critics to try their ſtrength upon our great Bard's remaining obſcurities.

To Proſpero's inquiry, in the firſt Act of the Tempeſt, 'Are they ſafe?' Ariel replies, 'Not a hair periſh'd; on their *ſuſtaining* garments not a blemiſh:' that is (ſays Mr. Steevens) 'Their garments that bore them up and ſupported them. So in King Lear, "In our *ſuſtaining corn.*" Mr. Edwards, in his MSS. recommends us to read, *ſea-ſtain'd*, with which Dr. Johnſon ſuppoſes 'no reader will be ſatisfied.' We own ourſelves not ſatisfied with either the emendation, or the explanation. We do not think that *ſuſtaining* has the ſenſe of *bearing up* eieither here, or in Lear. May it not mean, their garments which ſuſtained the violence of the tempeſt—their ſuffering garments? even that which was moſt expoſed to the ſtorm, and ſuffered its greateſt fury, has not now a blemiſh. So Poſthumus,

mus, aſſuring Jachimo that he would meet with a repulſe in his attempt upon Imogen, ſays: 'I doubt not you *ſuſtain* (i. e. ſuffer) what you're worthy of:' Cymbel. Act I. Sc. 5.

In the ſame play, Act II. Anthonio ſays:

'Although this Lord of weak remembrance, this,
Who ſhall be of as little memory
When he is earth'd, hath here almoſt perſuaded,
(For he's a ſpirit of perſuaſion, only
Profeſſes to perſuade) the King, his ſon's alive;
'Tis as impoſſible that he's undrown'd,
As he, that ſleeps here, ſwims.'

From the preſent reading 'of this entangled ſentence,' Dr. Johnſon ſays, that he can draw no ſenſe; and therefore propoſes to read:

For *be* a ſpirit of perſuaſion, only
Profeſſes to perſuade.

Which may mean (adds the Doctor) that '*he alone, who is a ſpirit of perſuaſion, profeſſes to perſuade the King*; or that, *He only profeſſes to perſuade*, that is, *without being ſo perſuaded himſelf, he makes a ſhow of perſuading the King.*' In the preſent edition the lines are judiciouſly put into a parentheſis, and we have the following note from Mr. Steevens: 'The meaning may be—He is a mere rhetorician, one who profeſſes the art of perſuaſion, and nothing elſe; *i. e.* he profeſſes to perſuade another to believe that of which he himſelf is not convinced: he is content to be plauſible, that has no farther aim.' The ſenſe of the paſſage is this: He has almoſt perſuaded the King, his ſon's alive; and no wonder he ſhould be thus ſucceſsful, for he is a very ſpirit of perſuaſion; the art of perſuaſion is his ſole profeſſion, his only calling. It is not quite clear whether Mr. Steevens thus underſtands the words. The expreſſion '*mere* rhetorician,' and the latter part of his note, lead one to ſuppoſe he does not. For the parentheſis contains no declaration, as he ſeems to intimate, that this 'Lord of weak remembrance' was not himſelf convinced of what he endeavoured to perſuade the King; but only aſſigns a reaſon for the *ſucceſs* of his endeavours. Similar expreſſions in our Poet's other plays will illuſtrate this place. In the firſt Part of Henry IV. Act I. Sc. 2d. Falſtaff ſays to Poins; 'Well, may'ſt thou have the *ſpirit of perſuaſion.*' And towards the end of the 3d Act of Troilus and Creſſida, Therſites ſays of Ajax: 'Why, he'll anſwer nobody; he *profeſſes* not anſwering.'

The following note upon the words, 'maſter of fence,' in the Merry Wives of Windſor, will give our Readers an idea of the high eſtimation in which the Duello and its laws were held in the days of Shakſpeare; and will ſerve to ſhew the juſtice and neceſſity of that ridicule upon it, which is ſo frequent in our old comedies:

'—a

'—— *a maſter of fence.*] *Maſter of defence*, on this occaſion, does not ſimply mean a profeſſor of the art of fencing, but a perſon who had taken his *maſter's degree* in it. I learn from one of the Sloanian MSS. (now in the Britiſh Muſeum, No. 2530, xxvi. b.), which ſeems to be the fragment of a regiſter formerly belonging to ſome of our ſchools where the "Noble Science of Defence" was taught from the year 1568 to 1583, that in this art there were three degrees, viz. a *maſter's*, a provoſt's, and a ſcholar's. For each of theſe a prize was played, as exerciſes are kept in univerſities for ſimilar purpoſes. The weapons they uſed were the axe, the pike, rapier, and target, rapier and cloke, two ſwords, the two-hand ſword, the baſtard ſword, the dagger and ſtaff, the ſword and buckler, the rapier and dagger, &c. The places where they exerciſed were commonly theatres, halls, or other enclоſures ſufficient to contain a number of ſpectators, as Ely-Place, in Holborn; the Bell Savage, Ludgate-Hill; the Curtain in Hollywell; the Gray Friars, within Newgate; Hampton Court; the Bull in Biſhopſgate-Street; the Clink, Duke's Place, Saliſbury Court; Bridewell; the Artillery Garden, &c. &c. &c. Among thoſe who diſtinguiſhed themſelves in this ſcience, I find *Tarlton* the Comedian, who "was allowed a maſter" the 23d of October 1587 [I ſuppoſe, either as grand compounder, or by mandamus], he being "ordinary gromie of her Majeſties chamber," and Robert Greene, who "plaide his maiſter's prize at Leadenhall with three weapons, &c." The book from which theſe extracts are made is a ſingular curioſity, as it contains the oaths, cuſtoms, regulations, prizes, ſummonſes, &c. of this once faſhionable ſociety. King *Hen.* VIII. K. *Edward* VI. *Philip* and *Mary*, and Queen *Elizabeth*, were frequent ſpectators of their ſkill and activity. Stevens.'

Mr. Tyrwhitt has well illuſtrated this paſſage in Meaſure for Meaſure, Act III. Sc. 2. *Elbow.* —'Bleſs you, good father friar.' *Duke.* 'And you, good brother father.'

'*father:*] This word ſhould be expunged. Johnson.

If *father* be retained, we may read:

Duke. *And you, good brother.*

Elb. *Father* ——

Duke. *What offence*, &c. Stevens.

I am neither for expunging the word *father*, nor for ſeparating it from its preſent connexions. In return to Elbow's blundering addreſs of *good father friar*, i. e. *good father brother*, the Duke humorouſly calls him, in his own ſtyle, *good brother father*. This would appear ſtill clearer in French. *Dieu vous beniſſe*, mon pere frere.—*Et vous auſſi*, mon frere pere. There is no doubt that our *friar* is a corruption of the French *frere*. Tyrwhitt'

In the Provoſt's deſcription of the hardened, unfeeling ſtate of Barnardine, previous to his execution, the words, 'inſenſible of mortality, and deſperately mortal,' ſays Dr. Johnſon, are obſcure. He objects to Hanmer's reading, '*mortally deſperate*,' and 'is inclined to believe that *deſperately mortal* means *deſperately miſchievous*. Or,' adds the Doctor, '*deſperately mortal* may mean a man likely to die in a *deſperate* ſtate, without reflection or repentance.' We think the Provoſt means to ſay; 'He has no

ſenſe of his approaching fate, and yet that fate is ſo certain as to be beyond all hope of pardon; he has no chance or expectation of a reprieve; he is deſperately mortal.'

In the ſame play Angelo ſays of Iſabella:

——'But that her tender ſhame
Will not proclaim againſt her maiden loſs,
How might ſhe tongue me? Yet reaſon dares her No:
For my authority,' &c.

Warburton explains this; '*dares her* to reply *No* to me, whatever I ſay.' Theobald corrects the paſſage, and reads: 'dares her *note*.' Hanmer alters the pointing: 'dares her: No.' So does Upton: 'dares her—No.' Which he explains thus: *Were it not for her modeſty, how might ſhe proclaim my guilt? Yet (you'll ſay) ſhe has reaſon on her ſide, and that will dare her to do it. I think not; for my authority*, &c. Johnſon ſays, he has nothing to offer worth inſertion. Mr. Steevens would read: 'yet reaſon dares her *not*:' which he expounds, '*reaſon does not challenge or incite her to appear againſt me*.' Mr. Henley ſays, the expreſſion is a provincial one, and means, 'reaſon dares her [by which we ſuppoſe he underſtands, defies her] to do it, as by this means ſhe would not only publiſh her "maiden loſs," but alſo as ſhe would ſuffer from the impoſing credit of his ſtation and power.' We think Mr. Henley rightly underſtands the paſſage, but has not ſufficiently explained himſelf. Reaſon, or reflection, is, we conceive, perſonified by Shakſpeare, and repreſented as *daring* or *over-awing* Iſabella, and crying No, to her, whenever ſhe finds herſelf prompted to 'tongue' Angelo. *Dare* is often met with, in this ſenſe, in Shakſpeare. Beaumont and Fletcher have uſed the word *No* in a ſimilar way in the Chances, Act III. Sc. 4. vol. v. page 53, edit. 1778.

—— 'that ſhe, or he,
Or any of that family are tainted,
Suffer diſgrace, or ruin, by my pleaſures,
I wear a ſword to ſatisfy the world *no*.'

Again, in 'A Wife for a Month,' Act IV. vol. v. page 331.

'I'm ſure he did not, for I charg'd him *no*.'

Upon the word *charact* in Act V. Sc. 1. of this play, we meet with the following philological remark of the late Judge Blackſtone:

'*Charact* ſignifies an inſcription. The ſtat. 1 Edw. VI. c. 2. directed the ſeals of office of every Biſhop to have "certain *charact*s under the King's arms, for the knowledge of the dioceſe." *Characters* are the letters in which the inſcription is written. *Charactery* is the materials of which characters are compoſed.

"Faries uſe flowers for their *charactery*."

Merry Wives of Windſor. BLACKSTONE.'

In Much ado about Nothing, Act. II. Sc. 1. Benedick ſays of Beatrice, 'ſhe huddled jeſt upon jeſt, with ſuch *impoſſible conveyance*,

veyance, upon me, that I ſtood like a man at a mark, with a whole army ſhooting at me.' The principal conjectures upon this place are thus ſummed up by Mr. Reed:

'*ſuch* impoſſible *conveyance.*] Dr. Warburton reads *impaſſable*: Sir Tho. Hanmer *impetuous*, and Dr. Johnſon *importable*, which, ſays he, is uſed by Spenſer, in a ſenſe very congruous to this paſſage for *inſupportable, or not to be ſuſtained.* Alſo by the laſt tranſlators of the Apocrypha, and therefore ſuch a word as Shakſpeare may be ſuppoſed to have written. EDITOR.'

Mr. Steevens obſerves, that *importable* is often uſed by Lidgate, and by Holinſhed; but adds, that *impoſſible* may be licentiouſly put for *unaccountable*; and quotes a paſſage, where it is ſo uſed, from Beaumont and Fletcher, and another from Maſſinger. Mr. Malone believes the meaning to be—'*with a rapidity equal to that of* jugglers *who appear to perform* impoſſibilities.' The old reading, '*impoſſible* conveyance,' is right, and means only *exceſſive* dexterity. This hyperbolical expreſſion is ſomewhat analogous to what the grammarians call double ſuperlatives, ſuch as *moſt higheſt*, *chiefeſt*, *moſt univerſal*, &c. which warm and animated writers, who abound more in fancy than in judgment, are apt to fall into, eſpecially if they chance to compoſe in an age, a nation, or at a time of life when correctneſs is not much ſought after. And indeed ſimilar modes of expreſſion are not wanting in the beſt writers. When Demoſthenes ſays, 'I have performed all, even with an induſtry beyond my power,' what is the induſtry he ſpeaks of, but an *impoſſible* induſtry? To the example quoted by Mr. Steevens from Beaumont and Fletcher, may be added this other from the ſame authors:

'Deſign me labours *moſt impoſſible*,
I'll do them.'

Love's Cure, Act III. Sc. 2. vol. vii. p. 440. edit. 1778.

This language ſeems uncouth to an Engliſh ear, becauſe we ſober iſlanders, who are contented with tame common ſenſe, have long ſince diſcarded it; but our more ſublime and leſs accurate neighbours on the continent, who love a little rant as well as reaſon, have retained it to the preſent day. The Preſident Henault, ſpeaking of the offer, made to the Elector Palatine, of the crown of Bohemia, ſays: 'La ſage Louiſe Julianne ſa mere avoit prevue tous ſes malheurs, et avoit *fait l'impoſſible* pour le diſſuader d'accepter cette couronne.' Abregé de l'Hiſt. de France, l'ann. 1620. And the phraſe is common to moſt of his countrymen.

In a note upon the expreſſion 'human mortals,' in the Midſummer Night's Dream, Act II. Sc. 2. Mr. Steevens had aſſerted, that the epithet *human*, was employed to mark the difference between *men* and *fairies:* the latter, though not *human*, being yet *ſubject to mortality.* This aſſertion, that theſe imaginary beings were believed to be mortal, has been controverted, eſpecially by

the author of the REMARKS. The preſent Editor, therefore, has, very properly, given us a pedigree of the fairy nation, which fully proves that the notion of fairies dying was generally known in Shakſpeare's time; and that the ſame opinion prevailed in the preſent century, appears, he obſerves, from Tickell's poem called *Kenſington Gardens.* This note is curious, but, as it is too long to be tranſcribed into our crowded pages, we muſt be ſatisfied with referring to the original, or to Spenſer's Fairy Queen, b. ii. c. 10. 70. and Warton's Obſervations on that Poet, vol. i. p. 55.

The Clown in 'As you like it,' Act V. Sc. 3. ſays to Audrey: 'To-morrow we will be married:' to which ſhe anſwers: 'I do deſire it with all my heart; and I hope it is no diſhoneſt deſire, to deſire to be a woman of the world.' Here Mr. Steevens has this note: 'To *go to the world*, is to be married. So in *Much ado about Nothing:* "Thus (ſays Beatrice) every one *goes to the world*, but I." The expreſſion occurs again in *All's well that ends well:* 'If I may have your ladyſhip's good-will to *go to the world*, Iſbel the woman and I will do as we may.' So alſo in the *Taming of the Shrew*, Act I. Sc. 2. Petruchio ſays, 'I am come abroad to *ſee the world*:' to which Hortenſio replies, 'Shall I then come roundly to thee and wiſh thee' [*i. e.* recommend thee] 'to a ſhrewd ill-favour'd wife?' We believe, in this phraſe there is an alluſion to St. Luke's Goſpel, xx. 34. "The children of this world marry and are given in marriage." From this, and many other paſſages, we are led to imagine that Shakſpeare might be often illuſtrated by a diligent attention to Scripture phraſeology. Some inſtances have been pointed out by his preſent Commentators; by Mr. Henley, vol. ii. p. 18. vol. iii. pages 156. 219. 234. vol. iv. p. 486. vol. v. p. 482. vol. vii. p. 64.; by Mr. Steevens, vol. ii. p. 440. vol. iv. p. 634. vol. v. p. 469. vol. ix. p. 478.; by Mr. Malone, vol. i. p. 6.; by Mr. Grey, vol. vii. p. 136.; by Mr. Collins, vol. vii. p. 232.; by Mr. Monck Maſon, vol. ix. p. 603. So alſo might be noticed, vol. ii. p. 63. 'teach her the way,' which is from Pſalm xxvii. 11. and Iſaiah, ii. 3.; and perhaps vol. iv. p. 570. 'inhabit trembling,' may be an imitation * of the Scripture phraſes, 'to inhabit

* If this imitation be allowed, '*to inhabit*,' in the paſſage in Macbeth, will bear its uſual ſignification, *to dwell in.* But in Review, vol. lxii. p. 267, we hinted our opinion, that *inhabit* might mean *harbour*, or *give habitation to*; and we rather believe this to be the true acceptation of the word. *To lodge* ſignifies both *to dwell*, and *to afford a dwelling to.* In the latter, which is the more unuſual of the two ſenſes, we find it in *The Love's Cure* of Beaumont and Fletcher, Act V. 'Thy valour's not thine own.... this breaſt would *lodge* it.' Why, then, may not *inhabit* bear the latter, as well as

habit praiſe,' Pſal. xxii. 3. See alſo Pſal. xcvii. 2. 'to inhabit eternity.' Iſa. lvii. 15. 'In our heart's table,' vol. iv. p. 10. is evidently from Prov. iii. 3. Jerem. xvii. 1. 2 Cor. iii. 3. 'No more the thirſty entrance of this ſoil ſhall daub her lips with her own children's blood,' is copied from Geneſ. iv. 11. The appellation of 'Corinthians,' vol. v. p. 333. and of 'Epheſians, of the old church,' ſeems to refer to the diſſolute manners of thoſe people, previous to their converſion to Chriſtianity, as mentioned by St. Paul. In vol. viii. p. 237. 'the cantle of the world,' is much like, 'the corners of the earth.' Pſal. xcv. 4. See alſo Jerem. xlviii. 45. 'I ſay, live, boy: ne'er thank thy maſter; live,' vol. ix. p. 347. is an alluſion to Ezekiel xvi. 6. and many other inſtances might be produced, but the foregoing are ſufficient for our preſent purpoſe.

In the induction to *The Taming of the Shrew* we read:

'Perſuade him, that he hath been lunatick;
And, when he ſays he is,—ſay that he dreams,
For he is nothing but a mighty lord.'

'*For when he ſays he is,—ſay that he dreams,*
For he is nothing but a mighty lord.]

I ſhould rather think that Shakſpeare wrote:

"And when he ſays he's *poor*, ſay, that he dreams."

The dignity of a lord is then ſignificantly oppoſed to the poverty which it would be natural for him to acknowledge. STEEVENS.

'If any thing ſhould be inſerted, it may be done thus:

"And when he ſays he's *Sly*, ſay that he dreams."

The likeneſs in writing of *Sly* and *ſay* produced the omiſſion.

JOHNSON.

'This is hardly right; for how ſhould the lord know the beggar's name to be *Sly?* STEEVENS.

'Perhaps the ſentence is left imperfect, becauſe he did not know by what name to call him. BLACKSTONE.'

Had the learned judge conſidered that the above lines were intended to be ſpoken upon a ſtage, he would ſcarcely have ſuppoſed that they were deſignedly left imperfect; for, in that caſe, how was the actor to pronounce them? The ſenſe is complete without the inſertion of any additional words. 'Perſuade him

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as the former, of theſe two meanings? And does it not actually bear this ſenſe in Act III. Sc. 3. of *As you like it?* The Clown having learnedly compared himſelf among the goats, to Ovid among the Goths; Jaques exclaims, 'O knowledge *ill-inhabited!* worſe than Jove in a thatched houſe!' *i. e.* knowledge to which there is *given an ill habitation.* At all events, we beg leave to enter our proteſt againſt putting *inhibit* into the text. How many plauſible conjectures, which their ill-adviſed predeceſſors had advanced into the body of the page, have the late Editors, in conſequence of their more extenſive reſearches, been obliged to degrade to their proper place, the margin? Can they, then, be too ſcrupulous in admitting their own corrections?

that

that his former implicit and undiſturbed belief, of his being a tinker, was the effect of lunacy; and when he ſuppoſes, and ſays, that the preſent appearances, of his being a mighty lord, are only the conſequence of a diſordered brain, tell him that ſuch a ſuppoſition is entirely groundleſs.' There is an oppoſition between '*he hath been*' and '*he is*.'

The King of France, in *All's well that ends well*, ſays to ſome young lords, who were taking leave for the Florentine war:

—— 'let higher Italy
(Thoſe bated, that inherit but the fall
Of the laſt monarchy) ſee, that you come
Not to woo honour, but to wed it.' Act II. Sc. 1.

Biſhop Warburton ſuppoſes the words in the parentheſis to be a qualification of the expreſſion '*higher* Italy.' The King, he thinks, means to call Italy ſuperior to France—but upon this proviſo—that thoſe petty ſtates be deducted who inherit but the fall of the laſt monarchy, *i. e.* of the Roman, the laſt of the four great monarchies of the world. Hanmer reads: 'Thoſe *baſtards* that inherit,' &c. and conſiders the King as 'reflecting upon the abject and degenerate cities and ſtates which aroſe out of the ruin of the Roman empire.' Dr. Johnſon takes *higher* (rightly, we think) to be ſaid of ſituation rather than dignity, and explains the paſſage, '*Let Upper Italy ſee that you come to gain honour, to the abatement, that is, to the diſgrace and depreſſion of thoſe* that have now loſt their ancient military fame, and *inherit but*, &c. We think Hanmer's interpretation the true one; but do not ſee any neceſſity for his alteration of the preſent text. 'Thoſe *bated*,' may mean, 'thoſe degenerate, thoſe abject fellows.' And this we alſo conceive to be the ſenſe of the word in the paſſage quoted by Dr. Johnſon from *Coriolanus*: 'moſt *abated* captives,' *i. e.* moſt abject captives.

The word *loſt*, in the following lines from Act II. Sc. 2. of the *Twelfth Night*, ſeems harſh to a modern Reader:

'She made good view of me; indeed ſo much,
That, ſure, methought her eyes had loſt her tongue,
For ſhe did ſpeak in ſtarts diſtractedly.
She loves me, ſure.'

This has not been properly explained. Dr. Johnſon's note, the only one in the preſent edition (Warburton's conjecture, '*croſt*,' being wiſely croſſed out), is as follows: 'We ſay a man *loſes* his company when they go one way and he goes another. So Olivia's tongue *loſt* her eyes; her tongue was talking of the Duke, and her eyes gazing on his meſſenger.' *Loſt*, as we underſtand the lines, here means *ruined*. Olivia's eyes had deprived her tongue of its powers: ſhe could only ſpeak diſtractedly. This ſignification of *loſt* was not uncommon in our Poet's days. Thus Cordelia ſays to Lear: 'Though not to have it' [a profeſſing

profeſſing tongue] 'hath *loſt* me in your liking;' i. e. *ruin'd* me in your good opinion. In *Love's Labour loſt* we have 'to *loſe* an oath' (vol. ii. p. 471.) *i. e.* to violate it. So alſo in Beaumont and Fletcher's *Love's Pilgrimage:* 'If my unhappy fortune have not *loſt* me;' Act III. Sc. 2. i. e. *ruin'd* me. Again, in the ſame ſcene, 'From theſe we bred deſires, but *loſe* me heaven, if mine were luſtful;' *i. e.* let heaven deſtroy me. In the *Double Marriage*, of the ſame authors, Act V. Seſſe ſays to his daughter Martia, 'For thou, in taking leave of modeſty, haſt kill'd thy father, and his honour *loſt*; i. e. *ruin'd* his reputation.

Mr. Henderſon, of whoſe growing abilities as an actor we had formed the higheſt expectations, and whoſe loſs we ſhall long continue to deplore, in one of his notes, which in general appear to be the reſult of purſuing the black-letter track, that Mr. Steevens had ſo ſucceſsfully trodden before him, has given us the following inſtance of the vulgar notion of the poiſonous nature of ſpiders, which is alluded to in the *Winter's Tale*, Act II. Sc. 1. 'That ſpiders were eſteemed venomous appears' (ſays he) 'by the evidence of a perſon who was examined in Sir T. Overbury's affair, "The Counteſie wiſhed me to get the *ſtrongeſt poyſon* I could, &c. accordingly I bought *ſeven* ..... *great ſpiders* and *cantharides*."

The Critics are divided in opinion about the origin of the phraſe, *God 'ild you*, which frequently occurs in old Engliſh writers. It is variouſly written; *God yeld you*; *God eyld you*; and *God dylde you*. Dr. Johnſon ſuppoſes it to be a corrupted contraction of '*God ſhield you*;' i. e. *protect* you. Warburton and Steevens derive it from *God yield you*; i. e. *reward you*. The laſt mentioned gentleman, in a note upon Macbeth, Act I. Sc. 6. has quoted ſome examples to confirm his interpretation. God *ſhield*, which is ſometimes met with, he ſeems to ſuppoſe a different phraſe, meaning, God *forbid*; and thinks it could never be uſed as a form of returning thanks. We rather believe that *God 'ild you*, is a corruption of *good will to you*; a form of ſalutation, borrowed, perhaps, originally from the Scripture: '*good will towards men*.' In our old books, *good* is often written *gode*; and *will* is written *ele*. Thus in the Harleian Catalogue, vol. ii. No. 13735, we have the title of an old book of huſbandry, 'compyled ſometyme by mayſter Fil. Herbarde, of charytie and *good-ele* that he bare to the weale of this mooſte noble realme.' Printed by Berthelet, 1546. From *gode ele t' you* to *God ild you*, the tranſition is eaſy and natural. Two, indeed, of the inſtances quoted by Mr. Steevens, the one from *Antony and Cleopatra*, and the other from the old romance of *Sir Guy of Warwick*, do not ſeem to accord with our explanation; but it is highly probable, that in Shakſpeare's days, the true origin of the phraſe might be little underſtood. The ordinary writers, if they thought at all about

about the derivation of it, might haſtily conclude, that an expreſſion, often evidently ſignificative of a grateful mind, was primarily intended to implore the reward of heaven. They would therefore ſometimes write it improperly *God yield you. Yield you*, however, ſeems a harſh expreſſion for *reward you*: beſides, we often find 'God 'ild you,' uſed by a ſpeaker, who has received no previous favour from the perſon he addreſſes; and therefore cannot properly ſay, 'God *reward* you.'

In conſequence of a change, firſt propoſed in the *Gray's Inn Journal*, No. 15, all the late editions of our Poet have pointed the laſt of theſe lines in Macbeth, Act II. Sc. 2. thus:

'Will all great Neptune's ocean waſh this blood
Clean from my hand? No; this my hand will rather
The multitudinous ſeas incarnardine,
Making the green—one red.'

It had been common to read 'the green one, red.' Mr. Malone, however, thinks, that in the modern regulation 'there is a quaintneſs, that does not ſound to his ears either like the quaintneſs of Shakſpeare, or the language of the time.' Now wherein does this quaintneſs conſiſt? Is it in the word *green* ſtanding ſeparate? '*the green*,' for, the ſea's greenneſs; its green colour? Surely, this is not ſo quaint as '*the green one*.' But even if '*the green*,' thus ſeparated, be underſtood to mean, not the colour, but the ſea itſelf, how is this more quaint (eſpecially when the terms *ocean* and *ſea* had been uſed juſt before) than the expreſſion '*the deep*,' which is often found in Shakſpeare? And that the coupling of *one* with *red*, is not a quaintneſs unknown to the language of the time, appears from a ſimilar phraſe in the laſt ſcene of Beaumont and Fletcher's Love's Cure, vol. vii. p. 478. 'May all my body here be made *one* wound.'

In the firſt part of Henry 4th, Act I. Sc. 2. Falſtaff ſays to the Prince, 'Marry, ſweet wag, when thou art King, let not us, that are ſquires of the night's body, be call'd *thieves of the day's beauty*.' Here Mr. Theobald ſhrewdly obſerves, that 'they could not ſteal the fair day-light.' He therefore ſubſtitutes *booty*; and takes the meaning to be, 'let us not be call'd *thieves*, the purloiners of that *booty*, which, to the proprietors, was the purchaſe of honeſt labour and induſtry by day.' Mr. Steevens expounds the paſſage, '*Let not us, who are body ſquires to the night*, i. e. adorn the night, *be called a diſgrace to the day*. To take away the beauty of the day, may probably mean' (ſays he) 'to diſgrace it.' The editors have miſtaken the ſenſe here, by not attending to the ſignification of the prepoſition *of*, which in this, and numberleſs other places of our Author, and his contemporaries, is uſed for *by*. *The day's beauty* is a metonymy for the *ſun*: an appellation often given to royal perſonages. Thus, in this very play, Falſtaff ſays to Prince Henry: 'Shall the bleſſed

ſun of heaven prove a micher?' So in the opening of the tragedy of Richard III. we find Edward IV. ſtiled 'the *ſun* of York.' And again in Henry VIII. Act I. Sc. 1. the Duke of Norfolk ſays of that monarch and of Francis I. 'when theſe *ſuns* . . . . challeng'd the noble ſpirits to arms, they did perform beyond thought's compaſs.'

In the ſecond part of Henry IV. Act I. Sc. 2. Falſtaff having pleaded youth as ſome apology for his licentious life, the Chief Juſtice aſks: 'Do you ſet down your name in the ſcrowl of youth, that are written down old with all the characters of age? . . . . . Is not your voice broken? your wind ſhort? your chin double? your *wit ſingle?* and every part about you blaſted with antiquity?' Dr. Johnſon explains '*your wit ſingle?*' to mean 'your merriment unfaſhionable? ſuch as no one had any part in but himſelf: a calamity' (obſerves the Doctor) 'always incident to a grey-hair'd wit, whoſe alluſions are to forgotten facts, and his illuſtrations drawn from notions obſcured by time.' Mr. Steevens ſuppoſes that Shakſpeare meant only, that he had more *fat* than *wit*, that his wit was not increaſed in proportion to his body, which was bloated by intemperance to twice its original ſize.' But, what mark, or 'character of age,' is there in a man's not growing more *witty*, as he grows more *fat? Wit*, in this paſſage, means (a ſenſe, which it has often been ſhewn to bear, by the Commentators) *underſtanding, intellect.* And *ſingle* (which they do not ſeem to have noticed) ſignifies *weak; infirm, feeble, not ſtrong.* 'Is not your wit ſingle?' is equivalent to, 'is not your intellect impaired?' a certain mark of age. We will add ſome examples of this uſe of the word *ſingle.* In Beaumont and Fletcher's *Queen of Corinth*, Act III. Sc. I. Neanthes having obſerved of Onos that he muſt be fifty years of age; Soſicles replies, 'All men believe it when they hear him ſpeak; he utters ſuch *ſingle* matter' [*i. e.* ſuch weak nonſenſe] 'in ſo infantly a voice.' In the *Captain* of the ſame authors, Act IV. Sc. 2. Iacomo calls to a drawer, 'More beer, boy, very ſufficient *ſingle* beer.' A little afterwards, this is called '*ſmall* beer.' '*Single beer*' occurs alſo before in the ſame ſcene, and in Act II. Sc. 1. and is to be found in other authors. In the Tempeſt near the end of Act I. the word ſeems to bear this meaning. Ferdinand had called himſelf, 'the beſt of thoſe that ſpoke his ſpeech, were he but where 'twas ſpoken.' 'What wert thou' (aſks Proſpero) 'if the King of Naples heard thee?' 'A *ſingle* thing' (*i. e.* the ſame weak thing, anſwers Ferdinand) 'as I am now, that wonders to hear thee ſpeak of Naples *.' In Romeo and Juliet,

* This however may be underſtood, 'If the King of Naples did hear me, there would be but a *ſingle individual* preſent.' Ferdinand preſently adds, 'myſelf am Naples.' Poſſibly Shakſpeare meant the word *ſingle* to partake of both ſenſes.

Act

Act II. Sc. 4. Romeo ſays of Mercutio's wit: 'O ſingle ſol'd jeſt, ſolely ſingular for the *ſingleneſs*;' *i. e.* for its tenuity. This interpretation of *ſingle* explains a paſſage in Macbeth, Act I. Sc. 3. which Dr. Johnſon has miſunderſtood:

'My thought, whoſe murder yet is but fantaſtical,
Shakes ſo my *ſingle ſtate of man*, that function
Is ſmother'd in ſurmiſe; and nothing is,
But what is not.'

That is, my feeble ſtate of manhood; not, as the Doctor explains it, 'an *individual*, in oppoſition to a *commonwealth*, or *conjunct body*.' Hence alſo we may illuſtrate an expreſſion in Othello, Act I. Sc. 2. which has not a little perplexed the Critics:

— 'The magnifico is much belov'd;
And hath, in this effect, a voice potential,
As *double* as the Duke's.'

If *ſingle* mean *weak, impotent*; then *double* may eaſily mean *powerful, efficacious*.

'*The anſwer is as ready as a borrowed cap*,' ſays Poins, in the ſecond Part of Henry IV. Act II. Sc. 2. 'But how is a *borrowed* cap ſo ready?' ſays Warburton, who reads, 'a *borrower's* cap,' and ſees ſome humour in a fancied alluſion to the complaiſance of a man that goes to borrow money. Malone thinks a *borrowed* cap, may be a *ſtolen* one. But Dr. Farmer (whoſe note however is not inſerted in this edition) approves of Warburton's correction; adding, that, 'in the ſenſe of *ſtealing*, the ſentence ſhould be a cap *to be borrowed*; beſides, *conveying*' (he obſerves) 'was the cant phraſe for *ſtealing*.' The Critics have here waſted their ſtrength upon the wrong word. It is not *borrow'd* that requires an explanation, but *cap*; which does not, we apprehend, here mean, a covering for the head; but a *verſe*, or *proverb*, ſo called when uſed by way of retort to ſomething before ſpoken. So in Henry V. Act III. Sc. 7. the Conſtable of France is made to ſay, 'I will *cap* that proverb with—there is flattery in friendſhip.' And this ſenſe of the word *cap*, accords well with the whole of Poins's ſpeech, who is giving inſtances of ſome ready retorts. We have already, in a note upon *inhabit*, expreſſed our diſapprobation of advancing plauſible conjectures into the text. We are here again called upon to cenſure this injudicious practice. *Borrower*, in this paſſage, and Theobald's conjecture, *babbled*, in the next that we ſhall notice, do not amend, but corrupt the text. 'I wiſh,' ſays Dr. Johnſon, ſomewhere in his notes, 'we all explained more, and corrected leſs.'

[*To be concluded in our next.*] Anon.

Mr. Pearce

ART.

ART. II. *A Narrative of the Death of Captain James Cook:* to which are added, ſome Particulars concerning his Life and Character; and Obſervations reſpecting the Introduction of the Venereal Diſeaſe into the Sandwich Iſlands. By David Samwell, Surgeon of the Diſcovery. 4to. 1s. 6d. Robinſon. 1786.

THE information which this pamphlet conveys, is of ſo ſerious and extraordinary a nature, that it ſeems to require a circumſtantial Review: and the ſame conſiderations render it neceſſary to give our account of it, as much as poſſible in the Author's own words:

'The Author being of opinion that the event of Captain Cook's death has not yet been ſo explicitly related as the importance of it requires, truſts that this Narrative will not be found altogether a repetition of what is already known. At the ſame time, he wiſhes to add his humble teſtimony to the merit of the account given of this tranſaction by Capt. King.—He thinks himſelf warranted in doing this, from having frequently obſerved, that the public opinion ſeemed to attribute the loſs of Captain Cook's life, in ſome meaſure, to raſhneſs, or too much confidence, on his ſide; whereas nothing can be more ill-founded, or unjuſt. It is, therefore, a duty, which his friends owe to his character, to have the whole affair candidly and fully related, whatever facts it may involve, that may appear of a diſagreeable nature to individuals. The Author is confident, that if Capt. King could have foreſeen, that any wrong opinion reſpecting Capt. Cook would have been the conſequence of omitting ſome circumſtances relating to his death; the good-natured motive that induced him to be ſilent, would not have ſtood a moment in competition with the ſuperior calls of juſtice to the memory of his friend. This publication, he is ſatisfied, would not have been diſapproved of by Capt. King, for whoſe memory he has the higheſt eſteem, and to whoſe friendſhip he is under many obligations. He is ſanguine enough to believe, that it will ſerve to remove a ſuppoſition, in this ſingle inſtance, injurious to the memory of Capt. Cook, who was no leſs diſtinguiſhed for his caution and prudence, than for his eminent abilities and undaunted reſolution.'——

'The late appearance of this Narrative has been owing to the peculiar ſituation of the writer, whoſe domeſtic reſidence is at a great diſtance from the metropolis, and whoſe duty frequently calls him from home for ſeveral months together. He has the pleaſure of adding, that, in publiſhing his account of Capt. Cook's death, he acts in concurrence with the opinions of ſome of the moſt reſpectable perſons.'

Such are the motives which the Author aſſigns for the publication of this Narrative, as well as for the lateneſs of its appearance. The former, in our opinion, required no apology: the latter may; but whether what he offers will be thought ſufficient, with the generality of the world, we cannot determine; but we ſhall lay before our Readers his account of this moſt unfortunate tranſaction, omitting only ſome paſſages which appear to us of leſs moment than the reſt.

After relating ſeveral quarrels which happened between the natives and our people after their return, a ſecond time, to Keragegooah * Bay, in nearly the ſame terms uſed by Capt. King, he adds:

'To widen the breach between us, ſome of the Indians, in the night, took away the Diſcovery's large cutter, which lay ſwamped at the buoy of one of her anchors: they had carried her off ſo quietly, that we did not miſs her till the morning, Sunday, February the fourteenth. Capt. Clerke loſt no time in waiting upon Capt. Cook, to acquaint him with the accident: he returned on board with orders for the launch and ſmall cutter to go, under the command of the ſecond Lieutenant, and lie off the eaſt point of the bay, in order to intercept all canoes that might attempt to get out; and, if he found it neceſſary, to fire upon them. At the ſame time, the third Lieutenant of the Reſolution, with the launch and ſmall cutter, was ſent on the ſame ſervice to the oppoſite point of the Bay; and the Maſter was diſpatched in the large cutter, in purſuit of a double canoe, already under ſail, making the beſt of her way out of the harbour. He ſoon came up with her, and by firing a few muſkets, drove her on ſhore, and the Indians left her: this happened to be the canoe of Omea, a man who bore the title of Orono. He was on board himſelf, and it would have been fortunate, if our people had ſecured him, for his perſon was held as ſacred as that of the King. During this time, Capt. Cook was preparing to go aſhore himſelf, at the town of Kavaroah, in order to ſecure the perſon of Kariopoo, before he ſhould have time to withdraw himſelf to another part of the iſland, out of our reach. This appeared the moſt effectual ſtep that could be taken on the preſent occaſion, for the recovery of the boat. It was the meaſure he had invariably purſued, in ſimilar caſes, at other iſlands in theſe ſeas, and it had always been attended with the deſired ſucceſs: in fact, it would be difficult to point out any other mode of proceeding on theſe emergencies, likely to attain the object in view. We had reaſon to ſuppoſe, that the King and his attendants had fled when the alarm was firſt given: in that caſe, it was Capt. Cook's intention to ſecure the large canoes which were hauled up on the beach. He left the ſhip about ſeven o'clock, attended by the lieutenant of marines, a ſerjeant, corporal, and ſeven private men: the pinnace's crew were alſo armed, and under the command of Mr. Roberts. As they rowed towards the ſhore, Capt. Cook ordered the launch to leave her ſtation at the weſt point of the Bay, in order to aſſiſt his own boat. This is a circumſtance worthy of notice; for it clearly ſhews, that he was not unapprehenſive of meeting with reſiſtance from the natives, or unmindful of the neceſſary preparation for the ſafety of himſelf and people. I will venture to ſay, that from the appearance of things juſt at that time, there was not one, beſide himſelf, who judged that ſuch precaution was abſolutely requiſite:

* This Author differs greatly from Capt. King in his orthography of the language of the Sandwich Iſles. For example, he calls Karakakoa, Keragegooah; Terreeoboo, he calls Kariopoo; Kowrowa, Kavaroah; Kanucabareea, Kaneekapoherei; and Mahia Mahia he calls Ka-mea-mea, &c. &c.

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ſo little did his conduct on the occaſion bear the marks of raſhneſs, or a precipitate ſelf-confidence! He landed, with the marines, at the upper end of the town of Kavaroah: the Indians immediately flocked round, as uſual, and ſhewed him the cuſtomary marks of reſpect, by proſtrating themſelves before him. There were no ſigns of hoſtility, or much alarm among them. Captain Cook, however, did not ſeem willing to truſt to appearances; but was particularly attentive to the diſpoſition of the marines, and to have them kept clear of the crowd. He firſt enquired for the King's ſons, two youths who were much attached to him, and generally his companions on board. Meſſengers being ſent for them, they ſoon came to him, and informing him that their father was aſleep, at a houſe not far from them, he accompanied them thither, and took the marines along with them. When he arrived at the houſe, he ordered ſome of the Indians to go in, and inform Kariopoo, that he waited without to ſpeak with him. They came out two or three times, and inſtead of returning any anſwer from the King, preſented ſome pieces of red cloth to him, which made Capt. Cook ſuſpect that he was not in the houſe; he therefore deſired the lieutenant of marines to go in. The lieutenant found the old man juſt awaked from his ſleep, and ſeemingly alarmed at the meſſage; but he came out without heſitation. Capt. Cook took him by the hand, and, in a friendly manner, aſked him to go on board, to which he very readily conſented. Thus far matters appeared in a favourable train, but in a little time, however, the Indians were obſerved arming themſelves with long ſpears, clubs and daggers, and putting on thick mats, which they uſe as armour. This hoſtile appearance increaſed, and became more alarming, on the arrival of two men in a canoe from the oppoſite ſide of the Bay, with the news of a Chief, called Kareemoo, having been killed by one of the Diſcovery's boats, in their paſſage acroſs. Upon that information, the women, who were ſitting upon the beach at their breakfaſts, and converſing familiarly with our people in the boats, retired, and a confuſed murmur ſpread through the crowd. Captain Cook, being at this time ſurrounded by a great crowd, thought his ſituation rather hazardous: he therefore ordered the lieutenant of marines to march his ſmall party to the water-ſide, where the boats lay within a few yards of the ſhore: the Indians readily made a lane for them to paſs, and did not offer to interrupt them. The diſtance they had to go might be about fifty or ſixty yards; Captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly: he was attended by his wife, two ſons, and ſeveral Chiefs. Keowa, the younger ſon, went directly into the pinnace, expecting his father to follow; but juſt as the King arrived at the water-ſide, his wife threw her arms about his neck, and, with the aſſiſtance of two Chiefs, forced him to ſit down by the ſide of a double canoe. Capt. Cook expoſtulated with them, but to no purpoſe: they would not ſuffer the King to proceed, telling him that he would be put to death, if he went on board the ſhip. Kariopoo, whoſe conduct ſeemed entirely reſigned to the will of others, hung down his head, and appeared much diſtreſſed.

'While the King was in this ſituation, a Chief, well known to us, of the name of Coho, was obſerved lurking near, with an iron

dagger, partly concealed under his cloke, ſeemingly with the intention of ſtabbing Capt. Cook, or the lieutenant of marines. The latter propoſed to fire at him, but Captain Cook would not permit him. Coho cloſing upon them, obliged the officer to ſtrike him with his piece, which made him retire. Another Indian laid hold of the ſerjeant's muſket, and endeavoured to wrench it from him, but was prevented by the lieutenant's making a blow at him. Capt. Cook, ſeeing the tumult increaſe, and the Indians growing more daring and reſolute, obſerved, that if he were to take the King off by force, he could not do it without ſacrificing the lives of many of his people. He then pauſed a little, and was on the point of giving his orders to reimbark, when a man threw a ſtone at him: which he returned with a diſcharge of ſmall ſhot (with which one barrel of his double piece was loaded). The man, having a thick mat before him, received little or no hurt: he brandiſhed his ſpear, and threatened to dart it at Capt. Cook, who being ſtill unwilling to take away his life, inſtead of firing with ball, knocked him down with his muſket. He expoſtulated ſtrongly with the moſt forward of the crowd, upon their turbulent behaviour. He had given up all thoughts of getting the King on board, as it appeared impracticable; and his care was then only to act on the defenſive, and to ſecure a ſafe embarkation for his ſmall party, which was cloſely preſſed by a body of ſeveral thouſand people. Keowa, the King's ſon, who was in the pinnace, being alarmed on hearing the firſt firing, was, at his own entreaty, put on ſhore again: for even at that time, Mr. Roberts, who commanded her, did not apprehend that Captain Cook's perſon was in any danger: otherwiſe he would have detained the prince, which, no doubt, would have been a great check on the Indians. One man was obſerved, behind a double canoe, in the action of darting his ſpear at Capt. Cook, who was forced to fire at him in his own defence, but happened to kill another cloſe to him, equally forward in the tumult: the ſerjeant obſerving that he had miſſed the man he aimed at, received orders to fire at him, which he did, and killed him. By this time the impetuoſity of the Indians was ſomewhat repreſſed; they fell back in a body, and ſeemed ſtaggered: but being puſhed on by thoſe behind, they returned to the charge, and poured a volley of ſtones among the marines, who, without waiting for orders, returned it with a general diſcharge of muſketry, which was inſtantly followed by a fire from the boats. At this Captain Cook was heard to expreſs his aſtoniſhment: he waved his hand to the boats, called to them to ceaſe firing, and to come nearer in to receive the marines. Mr. Roberts immediately brought the pinnace as cloſe to the ſhore as he could, without grounding, notwithſtanding the ſhowers of ſtones that fell among the people: but Mr. John Williamſon, the lieutenant, who commanded in the launch, inſtead of pulling in to the aſſiſtance of Captain Cook, withdrew his boat farther off, at the moment that every thing ſeems to have depended upon the timely exertions of thoſe in the boats. By his own account, he miſtook the ſignal: but be that as it may, this circumſtance appears to me to have decided the fatal turn of the affair, and to have removed every chance, which remained with Captain Cook, of eſcaping with his life. The buſineſs of ſaving the marines out of the

the water, in conſequence of that, fell altogether upon the pinnace; which thereby became ſo much crowded, that the crew were, in a great meaſure, prevented from uſing their fire-arms, or giving what aſſiſtance they otherwiſe might have done to Captain Cook; ſo that he ſeems, at the moſt critical point of time, to have wanted the aſſiſtance of both boats, owing to the removal of the launch. For, notwithſtanding that they kept up a fire on the crowd from the ſituation to which they removed in that boat, the fatal confuſion which enſued on her being withdrawn, to ſay the leaſt of it, muſt have prevented the full effect, that the prompt co-operation of the two boats, according to Captain Cook's orders, muſt have had, towards the preſervation of himſelf and his people. At that time, it was to the boats alone, that Capt. Cook had to look for his ſafety; for when the marines had fired, the Indians ruſhed among them, and forced them into the water, where four of them were killed: their lieutenant was wounded, but fortunately eſcaped, and was taken up by the pinnace. Capt. Cook was then the only one remaining on the rock: he was obſerved making for the pinnace, holding his left hand againſt the back of his head, to guard it from the ſtones, and carrying his muſket under the other arm. An Indian was ſeen following him with caution and timidity; for he ſtopped once or twice as if undetermined to proceed. At laſt he advanced upon him unawares, and with a large club *, or common ſtake, gave him a blow on the back of the head, and then precipitately retreated. The ſtroke ſeemed to have ſtunned Capt. Cook: he ſtaggered a few paces, then fell on his hand and one knee, and dropped his muſket. As he was riſing, and before he could recover his feet, another Indian ſtabbed him in the back of his neck with an iron dagger. He then fell into a bite of water, about knee deep, where others crowded upon him, and endeavoured to keep him under: but ſtruggling very ſtrongly with them, he got his head up, and caſting his look toward the pinnace, ſeemed to ſolicit aſſiſtance. Though the boat was not above five or ſix yards diſtant from him, yet from the crowded and confuſed ſtate of the crew, it ſeems it was not in their power to ſave him. The Indians got him under again, but in deeper water: he was, however, able to get his head up once more, and being almoſt ſpent in the ſtruggle, he naturally turned to the rock, and was endeavouring to ſupport himſelf by it, when a ſavage gave him a blow with a club, and he was ſeen alive no more. They hauled him up lifeleſs on the rocks, where they ſeemed to take a ſavage pleaſure in uſing every barbarity to his dead body, ſnatching the

* 'I have heard one of the gentlemen who were preſent ſay, that the firſt injury he received was from a dagger, as it is repreſented in the voyage; but, from the account of many others, who were alſo eye-witneſſes, I am confident in ſaying that he was firſt ſtruck with a club. I was afterwards confirmed in this by Kaireekea, the prieſt, who particularly mentioned the name of the man who gave him the blow, as well as that of the Chief who afterwards ſtruck him with the dagger. This is a point not worth diſputing about: I mention it as being ſolicitous to be accurate in this account, even in circumſtances of themſelves not very material.'

daggers out of each others hands, to have the horrid ſatisfaction of piercing the fallen victim of their barbarous rage.

'I need make no reflection on the great loſs we ſuffered on this occaſion, or attempt to deſcribe what we felt. It is enough to ſay, that no man was ever more beloved or admired: and it is truly painful to reflect, that he ſeems to have fallen a ſacrifice merely for want of being properly ſupported; a fate, ſingularly to be lamented, as having fallen to his lot, who had ever been conſpicuous for his care of thoſe under his command, and who ſeemed, to the laſt, to pay as much attention to their preſervation, as to that of his own life.

'If any thing could have added to the ſhame and indignation univerſally felt upon the occaſion, it was to find, that his remains had been deſerted, and left expoſed on the beach, although they might have been brought off. It appears, from the information of four or five midſhipmen, who arrived on the ſpot at the concluſion of the fatal buſineſs, that the beach was then almoſt entirely deſerted by the Indians, who had at length given way to the fire of the boats and diſperſed through the town; ſo that there ſeemed no great obſtacle to prevent the recovery of Capt. Cook's body; but the lieutenant returned on board without making the attempt.

'It is unneceſſary to dwell longer on this painful ſubject, and to relate the complaints and cenſures that fell on the conduct of the lieutenant. It will be ſufficient to obſerve, that they were ſo loud as to oblige Capt. Clerke publicly to notice them, and to take the depoſitions of his accuſers down in writing. The Captain's bad ſtate of health and approaching diſſolution, it is ſuppoſed, induced him to deſtroy theſe papers a ſhort time before his death.

'It is a painful taſk, to be obliged to notice circumſtances, which ſeem to reflect on the character of any man. A ſtrict regard to truth, however, compelled me to the inſertion of theſe facts, which I have offered merely as facts, without preſuming to connect with them any comment of my own: eſteeming it the part of a faithful hiſtorian, "to extenuate nothing, nor ſet down aught in malice."

Theſe circumſtances are of too ſerious a nature to admit of any comment from us. No man, we conclude, can poſſibly ſit down ſilently under ſo direct a charge without being deemed guilty; but it would ill become us to judge in ſuch a caſe, before we have heard the accuſed party.

Mr. S.'s anecdotes relating to Capt. Cook's life and ſervices are more numerous than thoſe which are inſerted by Captain King, in the account of the voyage; and the Author concurs entirely in the opinion which we hazarded, in our account of that publication, concerning the introduction of the venereal diſeaſe into the Sandwich-iſlands: See Review, for October 1784, p. 298. He does not attempt to decide, abſolutely, that it was not left there by our people, but he endeavours fully to refute the arguments of thoſe who have contended for the contrary opinion.

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ART. III. *Aretæus*; conſiſting of Eight Books, on the Cauſes, Symptoms, and Cure of acute and chronic Diſeaſes. Tranſlated from the original Greek. By John Moffat, M. D. 8vo. 6s. Boards. Richardſon.

SO many are the requiſites for a good tranſlation of a valuable author, that we conſider a judicious and elegant tranſlator, as entitled to a very eminent place in the ranks of literary merit. A competent knowledge of the two languages is but a ſmall part of the many accompliſhments that form ſuch a character. He ought, in the firſt place, to be thoroughly acquainted with the ſubject, eſpecially if it be ſcientific, that he may be the better enabled to underſtand his author, and gain a clear and accurate idea of his thoughts. A good tranſlator ought to convey the ſenſe of the original in ſuch terms, and in ſuch a manner, as the author himſelf would have done had he written in the ſame language; whence it appears, that a genius, or a manner of thinking, ſimilar to that of the original writer, is a neceſſary qualification of a tranſlator, in order that the turn of their thoughts may not only be alike, but even be expreſſed in the ſame ſtyle.

Aretæus * is an author much admired by every phyſician who has attentively conſidered him; and the more he is examined, and ſtudied, the more brilliant he appears. His ſtyle is, perhaps, the moſt conciſe that can be, yet, at the ſame time, extremely perſpicuous: he conveys as much real knowledge in a ſingle line as many other writers have done in ſeveral pages. His energy of expreſſion commands attention, while his ſimple and unadorned, though forcible, arguments compel the aſſent of his readers. The deſcriptive part of his writings is ſo admirably executed, that no ſymptom, however trivial, is paſſed over in ſilence; and yet nothing appears redundant or tireſome. In the therapeutic part he is ſcarce equalled by any of his ſucceſſors, for method or elegance, and his inſtructions are delivered in plain and comprehenſible terms.

Aretæus is one of thoſe authors whoſe writings have not eſcaped the ravages of time. We have only part of them tranſmitted to us. Dr. Moffat, in his Preface, obſerves, 'that our

* He was a phyſician of the ſect of Pneumatiſts, but in what age he lived is not a matter eaſy to be determined. From an attentive peruſal of his writings, we may be enabled to diſcover what other writers preceded him; for inſtance, he mentions the antidote for the poiſon of vipers, diſcovered by Andromachus, Nero's phyſician, which evidently places him after Nero. Dioſcorides, the author of the *Exporiſta*, who lived a little before the time of Galen, quotes Aretæus: whence we may infer that he flouriſhed ſome time between the reigns of Veſpaſian and Adrian.

Author *writes* eight books in Greek; the four firſt, on the cauſes and ſymptoms of acute and chronic diſeaſes, and the other four, on the cure, or therapeutics. It is matter of regret [he adds] that the five chapters of the firſt book, on the cauſes and ſymptoms of acute diſeaſes have been loſt. I have therefore purpoſely avoided to give the cure of theſe, as it in ſome meaſure appeared contradictory to common ſenſe to obviate cauſes and ſymptoms, which were not in the original, or did not exiſt. I muſt likewiſe obſerve, that the *fifth* chapter holds the place of the firſt, in order that it might better pleaſe the eye, and have more the appearance of a whole: beſides theſe mentioned, there are a few chapters wanting in the cure of chronic diſeaſes, which I have taken care to point out in the courſe of the work, and to mark with afteriſks in the contents.'

Every edition * of Aretæus, which we have ſeen, contains a very large portion of the fifth chapter of the firſt book, in all probability the greateſt part of it. The diſeaſe deſcribed in it is evidently the epilepſy, whoſe various ſymptons are moſt accurately enumerated, and admirably delineated. We can ſee no reaſon why it ſhould be omitted in a tranſlation, or why the five firſt chapters of the cure of diſeaſes ſhould be neglected: they contain many curious obſervations, and are certainly as valuable as any of the reſt. Tranſlators, as editors, ought not to withhold any part of their author. The reaſon Dr. M. aſſigns for numbering his chapters as he has done, making the *fifth* (which we find to be the ſixth) of Aretæus the firſt of the tranſlation, is a trifling one, and the change is attended with a very great inconvenience, eſpecially to thoſe, who like us, wiſh to compare the tranſlation with the original.

As a ſpecimen, we have ſelected the 11th chapter of the third book, becauſe we think it neither the beſt nor worſt part of the performance, and on that account, properly adapted to give our Readers a general idea of the whole:

'If a difficulty of breathing is produced either from running, exceſſive exerciſe, or any other cauſe †, it is denominated Aſthma: that diſeaſe likewiſe ‡ known by the name Orthopnœa, is

* There are few editions of this valuable author.—A Latin tranſlation by Junius Paulus Craſſus, Profeſſor at Padua; printed at Venice, 1552, 4to.—A Greek edition by Jacobus Goupylus, Paris, 1554, 8vo. This edition was reprinted by H. Stephens.—A Greek and Latin edition, by Heniſchius, 1603, fol.—A Greek and Latin elegant edition, by Dr. Wigan, Oxford, 1723, fol.—Another by Boerhaave, at Leyden, 1731.

† *Any other cauſe.*] The original πᾶσα ἐργα would certainly have been better rendered by *any kind of labour.*

‡ *Likewiſe known.*] The adverb *likewiſe* belongs to the verb *called*, ἡ γινομένη δὲ ὀρθόπνοια καὶ ἡδὶ καλεομένη ἄσθμα; read therefore, *the diſeaſe Orthopnœa is likewiſe called Aſthma.*

called

called Aſthma, becauſe the patients, during the paroxyſms, are affected with a difficulty of breathing *: it obtains the appellation Orthopnœa from the patient's not being able to breathe eaſily, unleſs in an erect poſture of body; in a reclining ſtate †, there is danger of ſuffocation taking place. In this diſeaſe the lungs are affected, and the parts ſubſervient to reſpiration ſympathize, ſuch as the diaphragm and thorax; but ſhould the heart ſuffer, death muſt inevitably be the conſequence, as both reſpiration and life originate from this viſcus ‡. The cauſe is coldneſs of breath with moiſture: the matter conſiſts of thick glutinous humours lurking internally. Women are more ſubject to the diſeaſe than men, becauſe their habit is naturally moiſt and cold; boys likewiſe, but they more frequently recover than women, from their daily increaſe of ſtrength, and their nature very powerful in producing heat §: men are by no means ſo liable to the affection, but to them it ſooner proves mortal. Death attacks thoſe ſlowly whoſe lungs are warmed from any ſort of workmanſhip, ſuch as the manufacturing of wool, the working in calx, braſs, iron, or the fomenting of bath fires ‖. The marks of this diſeaſe approaching are, a heavineſs at the breaſt, a ſlowneſs to perform uſual buſineſs, and every thing elſe ¶, a difficulty of reſpiration, both in running and walking; the patients are troubled with hoarſeneſs and coughing, flatulency in the præcordia, eructations without being able to aſſign any reaſon, watchfulneſs and a ſmall obſcure nocturnal

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* *Are affected with a difficulty of breathing.*] How much more conciſe the original, ασθμαινουσι ἢ ὠδι, *are aſthmatic.*

† *In a reclining ſtate there is danger of a ſuffocation taking place*] Dr. M. thus tranſlates φυξ γαρ καλακλισι. ἐνεικιν τυ τον, τυ επι τω πνευμαι, ὀρθοπνοια τουνομα, ὀρθιω γαρ ανατιτασαι εις αναπνοην, και ὑπτιω καλακλινη θω ὠθεωτω, κινδυνω πτηνται. where we obſerve a too great degree of conciſeneſs; *viz.* the leaving out a whole ſentence.

‡ *As both reſpiration and life originate from this viſcus.*] τη δι γαρ ἡ τας αναπνοης ἡ της ζωης αρχη. Though the above is evidently the ſenſe of the Author, yet we think, *in it is the ſource of breath and of life*, more in the manner of Aretæus, and more agreeable to the original.

§ *From their daily increaſe of ſtrength, and their nature very powerful in producing heat.*] Making two members of a ſentence where the original conſiſts only of one, which Dr. M. frequently does, is a liberty we cannot think juſtifiable, as the beautiful conciſeneſs of the Author is thereby totally loſt. The original is ἡ γαρ φυσις η αυξησι θερμηνει δυναμωτατη, *for nature in their growth is very powerful in producing heat.*

‖ *The fomenting bath fires.*] This is an affected expreſſion for *heating of baths*, λεβητων ὑποστυπῃσι.

¶ *Every thing elſe.*] απασαι πραξις might have been rendered *every kind of work.*

heat: their noſtrils are ſharp and prepared for reſpiration. If the diſeaſe increaſes, the cheeks are red, the eyes ſtand out as in perſons that are ſtrangled, and they ſnore while they are awake: but the evil comes to a greater height in the time of ſleep: the voice is obſcure *, without ſound, the deſire for cold air is great, they walk abroad, nor can any houſe ſuffice the purpoſes of reſpiration; they breathe in an erect poſture, as if anxious to draw in all the air poſſible, and open their mouths greedily, ſtill deſiring it in greater quantity. The whole face is pale except the cheeks, which are red; a profuſe ſweat breaks out about the forehead and neck; they are troubled with a conſtant violent cough, and eject a ſmall, thin, cold matter, ſomewhat reſembling an efflorescence of froth; the neck becomes tumid on drawing the breath, and the præcordia are revulſed †; the pulſe is ſmall, frequent, and oppreſſed; the legs are waſted: and if the ſymptoms ſtill increaſe, the patient is ſometimes ſtrangled, as in the caſe of epilepſy. But if they wear a more favourable appearance, the cough is ſomewhat rarefied, and becomes longer, with an excretion of humid matter in greater quantity; a watery ſubſtance will be dejected in abundance, the urine will flow copiouſly without ſediment, the voice will be better formed and more ſonorous ‡, attended with refreſhing ſleep and a remiſſion of the præcordia; during the remiſſion a pain ſometimes paſſes to the ſcapulæ, the breathing becomes rare and gentle, with a degree of ſtrength and aſperity of voice; in this manner do the patients eſcape death; but during the remiſſions, although they walk about in an erect poſture, they have evident ſymptoms of the diſeaſe.'

From

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* *Obſcure without ſound*] We here obſerve a very material fault: in the firſt place, *obſcure without ſound* is tautology, and the ſenſe of the original, ὑγρὴν ἀνευ φωνης, is by no means adhered to. The true meaning of the word ὑγρη in this place is *fluctuating, wavering, unſettled*; for ὑγρος, though it properly ſignifies *moiſt* or *watery*, is often by the beſt Greek writers metaphorically put for the *fluctuation* or *wavering* of water, or any thing that has that appearance. Of this we have an example in Pindar's 1ſt Pyth. ὁ δε κυματων ὑγρον νωτον αἰωρεῖ, of which almoſt all the interpreters and commentators have made nonſenſe by rendering it, *lifts his moiſt back*; and again in Longinus, Sect 34. where he ſpeaks of digreſſions that are made τῳ ὑγρῳ ἁρμονίᾳ. But how Dr. M. could render ὑγρη, *obſcure*, we know not.

† *Præcordia are revulſed.*] ἀνεσπασμενα ought to have been rendered *drawn up*, or *contracted*, which appears more clearly to be the meaning of Aretæus, ſince he afterwards mentions the relaxation, which Dr. M. calls *remiſſion*, of the præcordia when enumerating the ſymptoms of the diſeaſe's growing milder or diminiſhing.

‡ *The voice will be better formed and more ſonorous, attended with,* &c.] *Better formed, attended with,* and *and* are wholly wanting in the original: but this is not the only place where our Tranſlator hath

connected

From the foregoing notes our Readers will be enabled to form a general idea of the merits of Dr. Moffat's tranſlation, which (excepting a few errors, that, in a work of ſuch labour and difficulty as the preſent, may eaſily eſcape the moſt obſervant eye) gives pretty nearly the ſenſe of the original: but, although Dr. M. has in many places ſtudied to make his language elegant, he has by no means imitated that conciſeneſs and perſpicuity ſo peculiar to his Author, and in which his great beauty chiefly conſiſts. **R---m.**

ART. IV. *A Treatiſe on the Art of Muſic*; in which the Elements of Harmony and Air are practically conſidered, and illuſtrated by an Hundred and Fifty Examples in Notes, many of them taken from the beſt Authors: The whole being intended as a Courſe of Lectures, preparatory to the Practice of Thorough-Baſs and Muſical Compoſition. By W. Jones. Folio. 1l. 1s. Printed for the Author.

IT has been a matter of long and juſt complaint, that, in a country where Muſic is extremely cheriſhed; where men of ſuperiour abilities in the compoſition, and talents in the execution of good Muſic, of every country in Europe, are ſure of patronage; where native profeſſors are numerous, and where the lovers of the Art, who cultivate both the theory and practice of Muſic, more abound, perhaps, than in any other part of the world, a clear, claſſical, well-digeſted, and comprehenſive Muſical Code, or fundamental treatiſe on the moſt eſſential parts of this delightful Art, ſhould be wanting in our language.

We had great hopes that this chaſm in our literature would be amply filled, and ſtudents no longer left to purſue their intricate road without a guide, when we underſtood that the treatiſe before us was the work of a gentleman of leiſure, learning, and ſcience, who had already diſtinguiſhed himſelf as an ingenious and diligent enquirer into many curious ſubjects of natural hiſtory and mechanics.

With theſe favourable ſentiments we undertook the peruſal of the work, and ſhall, with the utmoſt candour, lay before our Readers the ſenſations it excited, and the degree of praiſe that ſeems due to the Author.

As he explains his plan and intentions in the Preface, we ſhall let him ſpeak for himſelf:

'The firſt object I had in view when I began the following work, was to preſent a compendious ſyſtem of the principles of *Thorough-Baſs* and the rules of *Modulation* to a Lady who has a moſt excellent finger upon the harpſichord. But as I proceeded, I was inſenſibly drawn on to extend my plan, for the benefit of ſome young friends,

connected together ſentences which are diſtinct and ſeparate. We would, more agreeably to the original, read, *the voice is more ſonorous; ſleep more refreſhing; the præcordia* (or as the Greek has it *hypochondria*) *relaxed*, &c. which preſerves in ſome meaſure the beautiful conciſeneſs of the Author.

who

who wiſhed to know the reaſon of things, and to learn Muſic as ſcholars learn other things, by learning the principles of the Art in the firſt place; which in this Art is contrary to the general practice: and I may ſay thus much for the work, ſhort and imperfect as it is, that it contains much of that information, which as a ſtudent in Muſic I often wiſhed to find but never could.

'I have been informed, that ſome muſical gentlemen who have heard of my deſign, have totally miſtaken the nature of it; ſuppoſing it to be a conjectural enquiry into the theoretical foundations of Muſic, ſuch as few readers would underſtand, and which could afford neither entertainment nor improvement to the practitioner: whereas my work, though not profeſſing to interfere with Maſters and teach the performance of Muſic, which has already been done by *Geminiani*, *Paſquali*, *Emanuel Bach*, and of late by Mr. *Bemetzreider*, is in fact an elementary Treatiſe on the *Art*, which begins with the firſt rudiments, and explains every thing by examples in Notes. The player of Thorough-Baſs will find a great advantage, and perform to much better effect, if he ſees into the principles of his Art. The Voluntary-player will give more ſatisfaction to his hearers, if his thoughts are well-connected, and his Muſic properly meaſured into Clauſes and Periods, ſo as to ſpeak *ſenſe*, and be eaſily underſtood. And every admirer of Muſic, who takes the pains to enquire what it is that conſtitutes real excellence, will hear good Muſic with more pleaſure than if he heard it in ignorance: for the ignorant are very apt to be moſt pleaſed with falſe excellence, and to deſpiſe the true, becauſe their minds are not yet opened and prepared for its effects. If you play an *Adagio* of *Corelli* to a perſon who knows nothing of Harmony, you will raiſe no admiration; for the ſame reaſon, as if you were to read *Milton* or *Shakeſpeare* to a man who does not underſtand the grammar. But a noiſy vulgar *Allegro*, full of impertinence and repetition, or a common Ballad, will ſtrike the fancy of the one, as a low comedy or a farce is adapted to the capacity of the other. There is as much incompetent and erroneous judgment in Muſic as in any art whatſoever; and it cannot be corrected but by infuſing more knowledge into thoſe who are capable of it and willing to receive it. Of this we have many lamentable examples amongſt the Pſalmodiſts of the country, who beſtow great labour on Muſic not fit to be introduced into the worſhip of GOD, and conceive a higher opinion of it than of the beſt compoſitions of our greateſt Maſters, who being truly learned in their profeſſion knew how to adapt their Muſic to the nature and dignity of their ſubject, and have inſpired the hearers of it with pleaſure and devotion for ages paſt. But the works of ſome other ſelf-recommended Compoſers, not half learned in their art, are generally better accepted; as many of the common people are found to have a better opinion of a Mountebank than of a Phyſician who has a talent for his profeſſion, and is poſſeſſed of all the improvements of ſcience. How often has my patience been tried, and my nerves put upon the rack by the impertinent quaverings in ſome country Choirs; while at the ſame time I have obſerved the congregation either laughing or frowning, and all ſerious people uneaſy at ſeeing every good end defeated for which Muſic is brought into the church.

'Where there is more learning, there will of courſe be more taſte and better diſcernment: and when a perſon who is preſent at a performance of Choral Muſic has ſkill enough to ſee the progreſs of it in a Score-book at the ſame time, he hears it with as much effect as if he had more ears than Nature has given: and indeed ſo he has; for as learning gives a *ſecond ſight* to the mind of man, ſo doth ſkill in Muſic improve the hearing in the ſame degree. As we amuſe ourſelves by reading a Tragedy without ſeeing it acted on the ſtage, ſo is it poſſible to be entertained by Muſic without hearing it: and at times, when I could neither hear Muſic nor play it, I have found ſatisfaction and improvement by caſting my eye over the Score of ſome excellent compoſition.'

This is fair reaſoning; but in the next page, when the Author talks of *nature* in Muſic as of nature in Poetry, he ſeems wholly to forget that nature, conſidered as a model of imitation, has much leſs to do with Muſic than with any of the ſiſter Arts; that no Operas, Oratorios, Choral or Lyric ſpecimens of ancient Greek or Roman Muſic, are come down to us, to ſerve as models, like the Poems of Homer and Virgil; and that it has been obſerved, and never contradicted, that we have little in nature to imitate. When we cry, laugh, exult, or repine, it is not in muſical tones. The whole is nearly a work of art and imagination; and under the guidance of the fundamental rules of Harmony, that imagination which affords us the higheſt pleaſure and amuſement is certainly the beſt. That men do not agree in this as in the excellence of a Poet's, Painter's, or Sculptor's imagination, is from the variety of imagery in the mind of man, where there is no type in view, to keep it from rambling.

What the Author gives as an indiſputable criterion of the ſuperiority of the Muſic of the old Maſters over that of the modern, is both unjuſt and feeble: 'If,' ſays he, 'you try its effect upon an organ, you diſcover its emptineſs and inſignificance.' But why ſhould Muſic be compoſed to ſuit the genius of the organ, which it is morally certain will never be performed upon that inſtrument? Indeed Handel, in his *Harpſichord Leſſons*, has frequently impriſoned and fettered the hand by long and binding notes that have totally loſt their effect before they are relinquiſhed; but, according to our Author, this is the moſt unanſwerable proof of the excellence of every ſpecies of Muſic. What ſhall we do with Memo Scarlatti's wild, original, and fanciful pieces, on the organ? what with many of Schobert's? of Emanuel Bach's, and of other excellent writers for the *Piano Forte?* Are they to be all deſpiſed and thrown aſide, becauſe they loſe their whole merit of light and ſhade, expreſſion, and beſt effects, when played on an organ *?

* Mr. J. ſeems to feel that he has puſhed this matter ſomewhat too far, and, as a ſalvo, condeſcends to ſay, 'Though I take the organ as a teſt of ſtyle *in general*, I muſt yet allow, that there may be Muſic, good in its kind, without being proper for the organ.'

To

To what the Author ſays of former treatiſes, we readily ſubſcribe:

'The Art of Muſic does not now want to be invented, and can ſcarcely be improved; but it certainly wants to be methodized and made eaſier than heretofore. I therefore wrote this book, becauſe I found nothing ready to my hands, that agreed with my own ideas of the ſubject. Of thoſe Authors who have profeſſed to teach Muſic by books, ſome are ſhort and obſcure, ſome perplexed and immethodical, ſome very defective and yet voluminous; as if they had purpoſely endeavoured to render a difficult ſubject more difficult by their manner of treating it, and had affected not to be underſtood. Many have been deterred by theſe obſcurities of Muſic from attempting to make a ſtudy of it. Theſe it has been my endeavour to remove by proceeding in a regular method, and making every thing intelligible by examples in notes; the labour and difficulty of adding which has undoubtedly prevented many muſical authors from writing a work of this kind; and I have found it the moſt weariſome part of my undertaking.'

The muſical reading of our Author muſt however have been too much confined, if he is to be *told* at this time, that 'the ſyſtem of Fundamental Baſſes is the property of *Rameau*:' and, before the writing of this book, not to have known any thing of *Graſſineau*'s dry and bald tranſlation of *Broſſard*'s celebrated *Muſical Dictionary*, is ſtrange; and ſtill more ſtrange, that he ſhould recommend it ſo long *after* the publication, and even tranſlation, of *Rouſſeau*!

Marpurg's writings would be very likely to pleaſe our Author, as, with more knowledge of the ſubject, he was as great a ſtickler for old Muſic as himſelf. He is ſtill living, and aſhamed of many of his haſty deciſions, which have long loſt their weight in Germany. He calls *Galuppi* (*Buranello*) a *paltry compoſer*, and pays the ſame compliment to *Sarti*, becauſe they did not, like the old Maſters, make a Fugue of every movement in their Operas.

It is only the firſt edition of Dr. Pepuſch's *Short Treatiſe on Harmony* that wants the plates; the ſecond *has* them, which it is pity our Author did not ſee; as the work is claſſical, as far as it goes, except in his wiſh to eſtabliſh the eccleſiaſtical modes in ſecular Muſic.

CHAP. I. *Of the Scale of Muſic; or the Octave, as a Syſtem of Degrees.* As nothing is ſo important in ſcience as the preciſion, clearneſs and accuracy of definitions, we cannot help obſerving, that our Author's definition of a *key-note* is neither clear nor exact, when he ſays that 'the note we begin with is called the *Key-note*, or *Uniſon*.' Does *every* piece of Muſic begin with the key-note? Does not the treble, and even the baſs in Fugues, frequently begin upon the 5th, and ſometimes the 3d of a key? The firſt Allegro of Correlli's IXth Solo begins upon the 5th, and the laſt Allegro on the 3d of the key.

The definition of the minor key, in this chapter, is likewiſe

incomplete. The trial of a minor key is moſt ſecure in *deſcending:* as no accidental ſharps or naturals are then wanting, which a good natural ear will require in *aſcending*, and which no Compoſer of modern Muſic ever aſcends without. The key of A, for inſtance, though without flats or ſharps at the clef, requires one at leaſt, and generally two, in aſcending from the key-note to its octave; which, according to Tartini, and the more modern Maſters, is done by the following intervals: A B C D E F G* a; and by the elder Maſters thus, A B C D E F* G* a; though in deſcending all is natural, a G F E D C B A.

The adjuſting the minor key by two diſſimilar Tetrachords, is puzzling and round-about. Two ſimilar conjoined Tetrachords from B to E and from E to A, aſcending, and from a to E and E to B, deſcending, with the additional A, or *proſlambanomenos* of the Greeks, if we muſt talk of *Tetrachords* in a muſical horn-book, ſeem moſt clear and neceſſary.

When the Author tells us, that 'different keys have their different characters, *as all Muſicians know*, though few are able to account for it,' we expected his own reaſons for this difference—and if he had any other to aſſign than the temperament of keyed-inſtruments, and the degree of gravity or acuteneſs in which the key ſtands in the general ſcale, he ſhould have told us the ſecret.

In his Examples VIII. and IX. referred to p. 13, for accompanying the ſcale aſcending and deſcending, he has neither given the true fundamental harmony to the 5th of the key by which all cloſes are made, nor are the chords he has given elegantly taken: the *two* 5ths in the harmony to A and B aſcending, as well as deſcending, will hurt both the eye and the ear of every ſmatterer in compoſition.

Indeed we looked in vain for ſome ſtriking, practical principles of harmony, laid down or eſtabliſhed in this work, like the *Baſſe-fondamentale* of Rameau, or *la regle de l'octave* inſerted in Rouſſeau and elſewhere.

Ex. XI. in giving the principal diſcords and their reſolutions, why omit their *preparations?*

P. 8. The reaſon aſſigned by the Author, and by many of his predeceſſors, for the diſtinction of *perfect* and *imperfect* concords, is not ſatisfactory.

Ex. V. gives no idea of the key of C, to which E is 3d major. Nor would that ſound be uſed to combine the harmony in any other key than A or E. G would certainly have done the buſineſs better in the key of C. Indeed, this example and its explanation are equally confuſed, unintelligible, and ſuch as are likely to miſlead a learner. Ex. VI. would have been more uſeful with a Baſs.

In

In Chap. III. the 2d period gives ſuch an account of common and uncommon Chords, as, we fear, will be difficult for young ſtudents in harmony to comprehend.

P. 12. The Author ſpeaks contemptuouſly and unjuſtly of Rameau's work, of which he ſeems only to have ſeen a very bad tranſlation. The laſt edition at Paris, under the title *Code de Muſique pratique*, 1760, is better arranged, and more inſtructive, than any book of the kind with which we are acquainted. Indeed the merit is due to Rameau, not of *inventing* harmony, but of analyſing and digeſting it into a ſyſtem, and furniſhing from the fundamental baſs the true *etymology* of Chords; a diſcovery of which all later writers on practical harmony have availed themſelves, though generally without acknowledgment. D'Alembert's *Elemens de Muſique*, upon Rameau's principles, is a well digeſted and inſtructive book, with which our Author confeſſes his unacquaintance; and the Abbé Rouſſier's writings, in ſpite of French and Greek prejudices, are admirable. After the peruſal of theſe, of Padre Martini's treatiſe on Counterpoint, and ſeveral modern tracts on practical Harmony, the relations of chord to chord, and key to key, ſeem here, indeed, but darkly and lamely explained.

Chap. IV. *Of the Inverſion of Chords, and their internal Conſonance.* Though the title of this chapter tells a Muſician its whole purport, yet it ſeems to be rendered obſcure by too much explanation. Nor does it appear, Chap. V. that the Reader will gain the more knowledge, or ſave the more time; by the Author's trying to explain the derivation and conſtruction of diſcords differently from his predeceſſors. Dr. Pepuſch and Rameau ſeem to have left nothing new to ſay on the ſubject.

Chap. VI. *Of Modulation, its Forms and Limits.* When the Author tells us, in the 2d period of this chapter, that 'ſo long as we keep to the fundamental harmony, without departing from the degrees of the octave, the key is ſtill the ſame'—we agree with him; yet, when he adds—'but when we make a *cadence* in any *new key*, ſome one of the degrees muſt be changed from natural into ſharp or flat'—we do *not* agree with him, that degrees are only changed at a *cloſe*; nor that the accidental ſharp 7th of a minor key, which is departing from his own degrees of the octave in the minor ſcale, is announcing a *new* key. This is inaccurate and confuſed.

The modulations upwards by 5ths, and downwards by 4ths, in the old harmonic circle, would have been better explained by notes than words.

There are violations of the rules of compoſition in Ex. XX. Pl. 5. The firſt is a breach of a common rule, which the Author himſelf has laid down, p. 20, againſt the diatonic ſucceſſion of two perfect conſonances (as two 5ths or two 8ths) in accompanying

companying G F in the minor ſcale deſcending; and the other in having the diſcord of $\frac{4}{3}$ to B, unreſolved.

We think, in the chain of 7ths, Ex. XXIV. the omiſſion of the 8th in the chord of the 7th is a defect; as it ſo much enriches and conveniently combines the harmony, that the muſical ſtudent ſhould be early recommended to practiſe it: the ſame quadruple combination being wanted in the chords of $\frac{6}{5}$ and $\frac{6}{4}$, its derivatives.

Modulation is a ſea of ſuch extent, that it was impoſſible for the Author to ſail into all the ports, and touch at every little private creek in the courſe of a ſhort chapter. The principal harbours are certainly that point from which we ſail, and to which we muſt return, and its 5th and 4th. Perhaps, if he had reaſoned leſs about it, and given more ſtriking and maſterly examples, the young Muſician would have profited more.

The ſhort rule that every note of the major ſcale, except the 7th, and of the minor, except the 2d, on account of their having no true 5th, may in the courſe of a movement be made a key note, is well known and ſimple, and if illuſtrated by an example in notes, would have ſaved the Author the trouble of writing and printing two or three pages.

We can hardly allow the Author's Ex. XXIV to be any modulation at all, according to his own definition, p. 23; for as there

there is no accident of flat or ſharp, the whole is fundamental harmony: and there ſeems ſomething a little Hibernical in 'modulating *from* the key *into* the key, without quitting it.' The Author certainly means that the whole period is in one key; but then where is the *modulation?*

Excluſive of the *regle de l'octave*, major and minor, aſcending and deſcending, the Author might have ſaved himſelf and his reader much trouble, by giving examples of natural and elegant, as well as curious and latent harmonies, in accompanying the ſcale, which would have inſtilled the principles of maſterly modulation, accompaniment, and ſelection in the young ſtudent, and improved his hand, without vitiating his taſte by fragments of battered old paſſages, which it is now become diſgraceful to uſe.

As we entirely agree with the Author in wiſhing to diſcountenance licentious and affected modulation, we ſhall here inſert his opinions (p. 31) on that ſubject:

'Experiments of ſtudied and extraneous modulation are fitter for prelude and Capriccio, as matter of curioſity, than for the improvement of Muſic: they ſhew what may be done, rather than what ought to be done, in regular compoſition; and if they touch the fancy of a conſiderable artiſt, who perſuades himſelf that all art conſiſts in the producing of ſomething new and ſtrange, he will be going out of his way to bring them in upon all occaſions. Muſic will afford us ſo much variety within the proper bounds of modulation, that we need not have recourſe to theſe unnatural diſtortions. How ſparing was the modulation of antiquity, and yet how ſweet are many of its productions! They knew that there are much greater ends to be attained in Muſic than novelty of modulation; which they ſtudiouſly avoided, and for fear of ſtraying too much, were cautious of new experiments even to a fault. Our danger lies on the other ſide: we are too much diſpoſed to throw down fences and overleap ancient boundaries. Yet it muſt be owned there are ſome real improvements in modulation of late years: therefore what I here ſay muſt not be underſtood as if I wiſhed to exclude all extraneous modulation. In Recitative and ſlow movements liberties may be taken with great effect for purpoſes of expreſſion, to ſurpriſe the ear without ſhocking or miſleading it.'

It ſeems, however, as if our Author's cenſure of the 'German maſter, who has gone through all poſſible forms of modulation,' was a little too ſevere; for this Author, like Geminiani, in his *Guida Armonica*, has given a Dictionary of Modulation, which he never could mean the purchaſer of his book ſhould uſe or play *all at once*. It is a book to conſult, not to read, any more than any other lexicon. And though he has pointed out the *north-weſt* paſſage from one remote key to another, yet we are ſtill at liberty to *double the cape*, and perform the old round-about *paſſage*, whenever it is thought more pleaſant or convenient.

(To be concluded in our next.) Dr. B—y.

ART. V. *A Comparative View of the Ancient Monuments of India*; particularly thoſe in the Iſland of Salſet, near Bombay, as they have been deſcribed by different Writers. Illuſtrated with Prints. 4to. 5s. ſewed. Nichols. 1785.

THE attention of the curious hath been called to theſe ſtupendous works, by accounts of them which have been read before the Society of Antiquaries, and ſome of them are inſerted in the laſt volume of the Archaeologia. Mr. *Gough*, a member of that Society, publiſhes this volume as a kind of ſupplement to thoſe deſcriptions, and here throws together, in one view, the narratives of travellers of different nations. To which are added ſeveral engravings.

The firſt deſcription is taken from *Linſchoten*'s Voyage, publiſhed in 1598: to which ſucceed that which was given by Dr. Fryer in 1672, and by the Rev. Mr. J. Ovington in 1689. Theſe are the oldeſt accounts, excepting that of Gemelli Careri, in 1693, which is here added. The other writers are, John Henry Groſe, Monſ. Antequil du Perron, and M. Niebuhr; all of whom have publiſhed ſince the year 1750 *, except Mr. Groſe, whoſe voyage to the Eaſt Indies is dated in that year. The largeſt contributions to the compilation are made by Niebuhr, and Antequil du Perron. Mr. Gough has copied the plates of the firſt of theſe authors, from whom alſo he has made conſiderable extracts; and the latter furniſhes more minute and exact deſcriptions of ſeveral of theſe Pagodas than any other in the liſt.

Our ingenious and diligent collector very properly cenſures one part of M. du Perron's conduct: 'He has copied (it is obſerved) ſome inſcriptions, which may be of conſequence to the lovers of languages; but what this traveller ſays of himſelf does him no honour. He took from the temple of *Peniſer* a figure of a cow, which the Bramins had juſt rubbed with oil, out of veneration, and he refuſed to reſtore it to their earneſt entreaties; they could not take it from him becauſe he was armed. This is but one inſtance, among many others which he gives, of the mildneſs of their character; and could a Bramin, or any other ſtranger, have behaved in ſuch a manner among Chriſtians in Europe, as he behaved among the Indians, without drawing on himſelf the conſequences of their reſentment? Who can hereafter blame the Bramins for debarring Europeans from a ſight of their ancient temple?

It would be difficult for us to give the reader a particular account of theſe wonderful excavations, with their various pillars, figures, &c. ſome of them gigantic, or monſtrous, others of a common or dwarfiſh kind, &c. The apartments are numerous,

* Their books were all mentioned in our Review: See our *General Index*.

the ſculpture different, yet much of it is mentioned as excellent, and the whole, as hath been obſerved in our former article, on the 7th volume of the Archæologia *, is a ſubject of admiration and aſtoniſhment.

The time when this laborious work was accompliſhed, together with its deſign, and the meaning of the ſeveral figures of which it is compoſed, are ſubjects on which very little light is thrown at preſent. The Bramins who lived near ſome of theſe excavations, pretended, as Du Perron informs us, that they appear, from their written annals, to have been the works of Alexander the Great: the improbability of which he expoſes, on many accounts, and among others, becauſe there is not to be found in the images or ſculptures the leaſt ſhadow of alluſion to the hiſtory, manners, or worſhip of the Macedonians; and what is yet more unaccountable, not even of the Gentoos. The moſt probable conjecture then, he adds, that occurs, is, that the religion of theſe laſt muſt have undergone ſome revolution, and that theſe temples were the work of the aborigines of the country.

Monſ. D'Ancarville concludes, 'that they are connected with theological principles formerly common to the Greeks, Tartars, Indians, and Japaneſe. Theſe principles, he adds, disfigured by the religious fables framed by theſe ſeveral people, all go back to the ſymbolic worſhip of the Scythians, which in the Weſt became changed into Helleniſm, was deſtroyed by Chriſtianity, and in the Eaſt aſſumed the form which it ſtill retains among the Japaneſe, Tartars, and Indians.'

Thus the ſubject remains in great uncertainty. Farther inveſtigations, which will no doubt be employed, may produce more clear and poſitive concluſions.

We finiſh this Article by obſerving that the copper-plates are ten in number, exhibiting outlines of many principal figures, and alſo ſeveral parts of the temples. **H.**

ART. VI. *Numiſmata Scotiæ; or, a Series of the Scottiſh Coinage, from the Reign of William the Lion, to the Union.* By Adam de Cardonnel, Member of the Antiquarian Society of Edinburgh. 4to. 1l. 1s. Nicol. 1786.

WHATEVER engages the attention of mankind, generally produces a number of writers. Hence inveſtigation follows inveſtigation, till what was at firſt conſidered only as an amuſement, terminates at laſt in matter of real inſtruction. Till the beginning of the ſixteenth century, very little attention was paid to the ſtudy of medals. About the year 1525, the firſt book on that ſubject, of any conſequence, appeared. In 1550,

* See Review for February and April 1786.

the

the publications reſpecting it were become numerous. Near the ſame time, there were eſtimated, on the continent of Europe, near one thouſand cabinets of medals, excluſive of thoſe in Great Britain. At preſent, the collections formed in this iſland alone, may be computed at ſome hundreds. As theſe have increaſed in number, the writers on numiſmatic ſubjects have alſo increaſed, inſomuch that it would now be no eaſy matter to enumerate them. Of theſe, ſome have merited highly of the lovers of this branch of ſcience; but much the greater part, or, to ſpeak in the language of connoiſſeurs, the *mult*, are better conſigned to oblivion.

The work before us is divided into three parts, *viz.* the Silver, Gold, and Billon or copper coin of Scotland. Theſe are followed by extracts and copies of papers from the records of that kingdom, relative to the ſubject; and the whole is uſhered in with a Preface and Dedication to the Duke of Buccleugh. When a nobleman diſtinguiſhes himſelf for his talents and public ſpirit, an addreſs of this ſort cannot be conſidered as adulation; and it muſt be confeſſed that the Author has acquitted himſelf, on this occaſion, with no indelicate hand.

In the ample Preface, which might more properly be called an Introduction, the Writer, ſpeaking of the coins of William the Lion, mentions it as a remarkable circumſtance, that till the year 1780, when a number of the coins of that monarch were found by digging, 'none bearing the leaſt ſimilitude to them have appeared in any cabinet, except one publiſhed by Snelling, in his View of Coins ſtruck by Engliſh princes in France.' Now we have ourſelves, for more than theſe twenty years, been in poſſeſſion of an undoubted Penny of that King's (we know not where found), which has been ſeen and examined by moſt of the connoiſſeurs, particularly by the late Mr. Snelling, Mr. Duane, &c. &c. It is pretty nearly the ſame with that given by the writer, under No. 17, Plate 1.

In the beginning of the ſame Preface, the Author remarks, that 'Snelling, on Scottiſh money, is ſo very defective, and many of his plates are ſo badly executed, that they ſcarcely bear any reſemblance to the pieces *they mean* to repreſent; beſides that they often totally diſagree in the deſcriptive part.'—Poor Snelling, when he formed his plates of Scottiſh money, was very ill at eaſe, both in body and mind.—The deſcriptive parts were chiefly drawn up by others. Yet in ſpite of all this, the book, as the Author adds, is 'become remarkably ſcarce;' and we will venture to ſay, will ever be conſidered as the work of a maſter. But what renders this paſſage the more deſerving of notice, is, that where a cenſure of this kind had been paſſed on the work of another, the cenſurer ſhould have taken particular care to be free from any thing of the ſort himſelf. Yet,

whoever will be at the pains to examine the references to Plates VI. VII. page 14; again Francis and Mary, No. 9, Plate VII. page 15; alſo No. 11, ſame page and plate; with No. 16, page 21, Plate XII.; and No. 5, ſame page and plate; No. 2, and 3, of Plate III. Gold Coinage, page 29; No. 11, and 13, Plate III. page 31; No. 12, page 32, &c. &c. will find much to reprehend on this head. Theſe errors are the more unpardonable, as the Author, to his honour be it ſpoken, on other occaſions, is both the writer and engraver of his own work.

Although the plates, in general, exhibit no very great degree of beauty, yet, as they have been executed by our Author's own hand, they are, probably, pretty exact delineations of ſuch pieces as came under his notice. We have ſomething, however, to object to his language. 'Surmounted of' (p. 12.), inſtead of *by*, is not Engliſh; not to mention other inſtances.—The words 'they mean,' p. 1. of the Preface are ſtill worſe, as they ſeem to attribute a reaſoning faculty to plates. The ſilver, gold, and copper coins alſo forming the principal part of the work, appear to us too much in the nature of an Index, or what is commonly called a *Barebones*, as conſiſting of very little more than legends. Had the Author followed the plan obſerved by Snelling, in his *Silver, Gold, and Copper Coinage of England*, his book would have been ſtill more acceptable. At preſent, nothing is mentioned in it of *rarity*, and ſeveral other points, of the laſt importance to young collectors. When a work, too, might be reduced to nearly half the ſize, the reader may juſtly complain that he is obliged to pay ſo much for white paper. Whoever contemplates the looſeneſs of the printing, and the many blank ſpaces in it, will find too much room for diſſatisfaction on this account.

In other reſpects, to thoſe who wiſh to be acquainted with the Scottiſh coins, this treatiſe may be uſeful, at leaſt to ſuch as are not already poſſeſſed of Snelling. With gentlemen alſo, as a book of reference, to be conſulted occaſionally, it may not inconveniently fill up a niche upon a quarto ſhelf in a library. The plates are numerous, and of courſe afford a great variety; to which we muſt add, that as far as any of the coins have fallen into our hands, and we have ſeen moſt of them, they ſeem to be very accurately delineated.

*** We are happy in this opportunity of being able to announce to the admirers of Simon's Works, that a copper halfpenny of Oliver Cromwell, by that artiſt, and the only one we have ever ſeen or heard of, has lately fallen into the hands of a gentleman, well known to moſt of the lovers of virtù.

Th—s.

ART.

Art. VII. *A Biographical Dictionary*; containing an Hiſtorical Account of all the Engravers, from the earlieſt Period of the Art of Engraving to the preſent Time, &c. &c. To which is prefixed, *An Eſſay on the Riſe and Progreſs of the Art of Engraving*, both on Copper and Wood; with ſeveral curious Specimens of the Performances of the moſt ancient Artiſts. By Joſeph Strutt. Vol. I. 4to. 1l. 1s. Boards. Faulder. 1786.

THIS work is prefaced by an Eſſay on the Art of Engraving, with an account of its origin and progreſs; in ſeven chapters.

Chap. I. The excellency of the art of engraving; the qualifications requiſite for an engraver; the different modes of engraving; and ſome obſervations concerning criticiſms on prints.

II. The antiquity of the art of engraving, and by whom it appears to have been firſt practiſed.

III. The remains of antiquity conſidered.—The military accoutrements of the barbarous nations, ornamented with engravings.—An Egyptian figure of Iſis deſcribed.—Deſcription of an Etruſcan Patera and Parazonium.—The ſtyle of engraving among the Anglo-Saxons.—The braſs plates or tomb-ſtones of ancient date.—Variety of religious and domeſtic ornaments executed by engravers.

IV. The firſt diſcovery of producing impreſſions from engraved plates conſidered; and the claim of the Germans and Italians to this invention examined; with an account of the moſt ancient engravings of each country, and a curious ſpecimen of the workmanſhip of an artiſt ſuppoſed to be a native of England.

V. The peculiar ſtyle of the German ſchool, and an examination of the works of the artiſts belonging to that ſchool; eſpecially with reſpect to the mechanical part of the execution of their engravings, from the year 1461 to 1500.

VI. The general ſtyle and character of deſign among the Italian engravers, and the extent of their knowledge in the execution of the mechanical part of the plates, examined, from 1464 to 1500.

VII. Deſcription of the eight plates referred to in the foregoing works.

The hiſtorical part contains the lives of near three thouſand engravers, arranged alphabetically, and chronologically; pointing out their ſeveral ſtyles of engraving, their moſt eſteemed productions, their diſciples, with the ſignatures, cyphers, monograms, and other marks, by which their works are diſtinguiſhed.

In the prefatory chapters, among ſeveral judicious obſervations, we meet with many that are leſs praiſe-worthy; but what ſeems the moſt reprehenſible, is an oſtentation of learning diſplayed in a number of Hebrew quotations, in the ſecond chap-

ter, where the art of engraving is deduced from Tubal Cain; though from the tranſlation of one of them, with which Mr. Strutt has indulged us, Tubal Cain ſeems rather to have made and ſharpened the graver, than uſed it. Had Mr. Strutt commenced his inveſtigation a ſcore or two of centuries lower down, we are apt to think he would not have thereby deprived his readers of any material piece of information; particularly as his ſubject regards only that kind of engraving calculated for yielding impreſſions on paper. The plates deſcribed in the 7th chapter are moſtly well executed copies from ſcarce engravings of old maſters. Reſpecting the hiſtorical part of this work, the Author in a manner anticipates the accuſation of dulneſs, by obſerving, that very little amuſement, excluſive of what relates to the arts, can be gathered from the lives of perſons who lived and died in obſcurity. We cannot help obſerving the impropriety of applying the term, "*flouriſhed*," to the miſerable exiſtence of many inferior artiſts on whom he has beſtowed it; ſurely ſuch men, unleſs engravers of penmanſhip, cannot be ſaid to have ever flouriſhed. In fine, after fairly weighing and eſtimating the merits of this work, againſt the many errors and omiſſions diſcoverable in it, the balance preponderates in its favour; and although we hoped for and expected a ſomewhat better performance, this work will, with whatever imperfections it may be chargeable, ſtill be found, as a book of reference, uſeful to artiſts, and to collectors of prints. The preſent volume terminates with the letter G inclusive.

ART. VIII. *A Hiſtory of the Art of Engraving in Mezzotinto*, from its Origin to the preſent Times, including an Account of the Works of the earlieſt Artiſts. Printed at Wincheſter. 8vo. 2s. Sold by Egerton, London. 1786.

THE Author of this Tract informs us, that it owes its origin to his having obſerved, that no expreſs treatiſe had as yet been publiſhed on that ſubject; and from his conſidering it, on account of the acknowleged ſuperiority of our Engliſh artiſts, as a tribute in ſome ſort due to the honour of his country. 'In England at leaſt' (ſays he) 'the art ought not to paſs without diſtinct notice. In this country it has been cultivated, in this country it has indiſputably received its higheſt improvements, and it is therefore that a late foreign writer has given to it the name of "The Engliſh manner" by way of eminence.'

Reſpecting the invention of this art, known abroad by the title of "*la maniere noire*," although the honour of it has generally been given to Prince Rupert, ſeveral unqueſtionable authorities are adduced, proving that it was really diſcovered by Colonel

Colonel de Siegen, a Heſſian officer, either in the year 1643, or 1648; he left behind him two ſpecimens of his diſcovery.

Our Author alſo introduces another very diſtinguiſhed claimant, of our own nation, whoſe pretenſions, he obſerves, he cannot properly paſs by unnoticed, although they ſeem to reſt on miſtaken grounds; this is Sir Chriſtopher Wren. In the preface to Dr. Hooke's *Micrographia* it is ſaid, "he (Dr. Wren) was the firſt inventor of the art of graving in mezzotinto, which was afterwards proſecuted and improved by his Royal Highneſs Prince Rupert, in a method ſomewhat different, upon the ſuggeſtion (as is ſaid) of the learned and ingenious John Evelyn, Eſq:—Of this art ſome original eſſays are extant: viz. the head of a Moor, &c. by the Inventor; the execution of St. John Baptiſt, by the Prince; on the ſword is the mark R. P. f. (i. e. Rupertus Princeps fecit); over it an electoral coronet."

As the circumſtance of this invention is not mentioned by Mr. Evelyn, in his treatiſe written expreſly on the ſubject of engraving, where he celebrates Dr. Wren's ſkill in deſigning, his ſilence is, by our Author, conſidered as an objection of ſuch weight, as leads him to ſuppoſe Dr. Hooke's aſſertion founded on a miſtake.

The mechanic proceſs of this ſpecies of engraving, its peculiar character, its excellencies, and the ſubjects beſt adapted to it, are conſidered and explained; ſome account is alſo given of the earlieſt artiſts who have practiſed this mode of ſculpture, with a liſt of their principal pieces.

In the appendix are given, No. 1. Comparative Tables of Artiſts, in mezzotinto, of different nations, before the middle of the preſent century. No. 2. Liſt of Modern Britiſh Artiſts, and of thoſe now or lately living. No. 3. Liſt of Mezzotintos after ancient maſters, by modern artiſts.

This Work will, we make no doubt, prove an acceptable acquiſition to all lovers of the arts, particularly to the collectors of mezzotintos; and appears to us, as the Editor likewiſe obſerves, in the advertiſement, to have added, in many inſtances, to the ſtock of information, which the Public were before poſſeſſed of, relative to that ſubject.

D

ART. IX. *Remarkable Ruins, and Romantic Proſpects in the North of Scotland,* accompanied with ſingular Subjects of Natural Hiſtory, and ancient Monuments, hitherto undelineated and undeſcribed. Drawn and deſcribed by the Rev. Charles Cordiner, of Banff, and engraved by Peter Mazell. 4to. The firſt ſix Numbers at 5s. each. White, &c.

THE Public are indebted to the pencil of a ſelf-taught genius for the repreſentations of theſe remote views, antiquities, and curious ſubjects, which, without the aſſiſtance of

his labours, would probably have mouldered away unknown; we muſt not therefore examine theſe performances too critically, nor expect to find in them, all the ſcience of a profeſſed artiſt.

This work conſiſts of the four following heads, Remarkable Ruins, Romantic Proſpects, ſingular ſubjects of Natural Hiſtory, and Ancient Monuments: let us conſider each of theſe articles ſeparately.

With reſpect to the firſt, juſtice obliges us to obſerve, that Mr. Cordiner ſeems a little deficient in the knowledge of perſpective, both linear and aerial; and this is more ſtrikingly apparent in delineations of buildings, than in any other ſubject: we would therefore adviſe him to make himſelf maſter of the principal rules in that ſcience, which he will, if a mathematician, attain in a very ſhort time, by ſtudying Brook Taylor's moſt valuable treatiſe on that ſubject; otherwiſe, let him peruſe Highmore, Kirby, or ſome one of the many commentators on that able maſter.

The ſame deficiency, in point of perſpective, occurs in the proſpects, though the linear errors are not quite ſo conſpicuous in theſe ſubjects as in architecture, as was before remarked; but as a want of keeping, or violation of the aerial perſpective, is too obvious in many of them, we would alſo adviſe our Author to ſtudy that article, in the works of ſome of our beſt artiſts, and at the ſame time to attend to their management of light and ſhade, particularly with an eye to the general effect.—Notwithſtanding theſe ſtrictures, both the ruins and proſpects have a conſiderable degree of merit.

The ſubjects in natural hiſtory appear to have been drawn with great accuracy and neatneſs, from ſpecimens uncommonly curious and intereſting.

The ancient monuments conſiſt chiefly of ſculptured ſtones placed over the graves of princes, heroes, and other great men, generally containing ſome alluſions to war, or the chace. Theſe, as well as the preceding article, are executed with taſte and neatneſs, (and there is every reaſon alſo to believe) with the ſtricteſt fidelity.

This work is publiſhed in numbers, each containing four plates, with letter-preſs deſcriptions. The plates meaſure ſeven inches and a quarter, by five and a quarter. They are neatly engraved, and printed on good paper. Only ſeven numbers have yet been publiſhed. It is to be hoped Mr. Cordiner will meet with ſo much of the public favour, as may induce him to continue this pleaſing and curious publication; for, ſhould any accident cauſe him to relinquiſh it, it may, probably, be long ere another perſon, equally qualified, will be found, in that remote country, to complete what he has ſo well begun.

As

As Mr. Cordiner here ſtands in the double capacity of draughtſman and hiſtorian, in order to give our Readers an idea of his abilities for executing the latter, let him ſpeak for himſelf:

A SINGULAR POLYPE.

'The *Zoophyta* are in general diſtinguiſhed by ſuch diſplays of intelligence, and wiſe deſign in the formation of them, as fill our minds with admiration. The detail of particular facts relating to their ſtructure and œconomy, become hence moſt exceedingly intereſting, as it leads to new diſcoveries of the univerſal care of the great Author of Nature. This is the primary object of natural hiſtory, and enhances the delight and entertainment of it.

'This very beautiful Polype, at A and C*, we ſhall call the Sea Marygold, until abler hands ſhall appoint it a more characteriſtical place in the ſyſtem of marine animals.

'It is remarkable, that the caſe B, in which it lodges, is not a ſhell, nor of a ſhelly ſubſtance; but is of a ſkinny nature, ſoft, compreſſible, elaſtic; by this peculiarity it is eſſentially diſtinguiſhed from all thoſe animals that are the inhabitants of tubular ſhells. Its rays, or tentacula, are admirably contrived for catching and incloſing minute animals; and it is often employed in playing them round in the water, ſeemingly in ſearch of food and nouriſhment; and is ſeen evidently catching at ſomething, at atoms which elude human obſervation.

'The ſtructure of the *tentacula* is very remarkable; the extremity of each appears like a miniature of the whole; and each individual ray, viz. 1, 2, 3, &c. is an active trap; they ſeverally bend and wave in oppoſite directions, and in theſe exertions vary their form, as at E.—D. is one of the tentacula on a ſtill larger ſcale, by which the exquiſitely fine formation of the whole is the more clearly diſplayed.

'It is altogether moſt delicately alive to any hoſtile touch, and ſeems even to have a preſentiment of the approach of injury, probably from the movement of the water; and then with inſtantaneous dexterity retreats into the caſe B; and is there ſo completely ſhut up, as not to be the leaſt diſcernible.

'When all has been quiet about it for ſome time, it expands by ſlow degrees, as if fearful of the danger, or the enemy being not yet paſt; but feeling no diſturbance, ſpreads forth again in all its beauty. A, is the natural ſize on the tubular coraline to which it adhered.—C, the ſame magnified.—It was dredged up from the bottom of fifty fathom water, from hard ground, ſome leagues from the coaſt of Banff; where corals, and ſtones co-

* We copy theſe references (though we cannot give the plates), to avoid mangling the Author's expreſſions.

vered

vered with ſhells, are frequent, and exhibit varieties of animals not found on the ſhores."

N. B. The *ſeventh* number of the above work is publiſhed, but we have not yet ſeen it.

ART. X. *Letters and Papers on Agriculture, Planting*, &c. Selected from the Correſpondence-book of the Society inſtituted at Bath for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerſet, Wilts, Glocester, and Dorſet, and the City and County of Briſtol. Vol. III. 8vo. 7s. Boards. Dilly. 1786.

IF Agriculture is not, in all caſes, a profitable buſineſs to gentlemen of fortune, it is, at leaſt, in every ſituation, a pleaſing amuſement, as it not only induces a moderate bodily exerciſe, highly conducive to health, but alſo tends to excite thoſe ſociable affections which conſtitute one of the higheſt pleaſures of life. Even among thoſe who follow agriculture as a buſineſs, this laſt circumſtance is conſpicuous in an eminent degree, when compared with other occupations of men, in a ſimilar ſtation or rank. Among manufacturers, and artiſans of every kind, a ſpirit of monopoly is univerſally prevalent. They view others of their own profeſſion with a jealous and diſtruſtful eye, and the firſt leſſon taught in their apprenticeſhip is to take care not to divulge the ſecrets of their trade. If any one in theſe employments is ſo lucky as to make a uſeful diſcovery in the line of his buſineſs, his greateſt ſtudy is to conceal it from others, and ſo to diſguiſe his operations, as to lead them on a wrong ſcent in their attempts to copy after him.—Not ſo the farmer. If he makes any uſeful diſcovery, he, on all occaſions, ſhows a generous ſatisfaction in communicating every particular concerning it to as many as are diſpoſed to liſten to him. He rejoices in the proſpect of benefiting others. He anticipates the good effect that may probably reſult from it; and, inſtead of hiding his *candle under a buſhel*, he does every thing in his power to diſſeminate that knowledge as univerſally as poſſible.

The volume now before us, and the two former that have been publiſhed by the ſame Society, ſufficiently illuſtrate theſe poſitions, and much good may be expected to reſult from their labours, if they perſevere, and are extremely careful in their ſelection of papers for the Public. The objects of agriculture are many, and they may be varied by ſuch a number of circumſtances, as to occaſion a diverſity approaching to infinite. It muſt therefore happen, that certain anomalous caſes will frequently occur, which, by being conſidered as general, will open a wide field for imagination to range in, and lead to concluſions that can by no means be authorized by general practice. The buſineſs of an editor of a work of the kind before us ſhould be

to communicate to the Public, with fidelity, ſuch caſes of this kind as occur, and to mark with a diſtinguiſhing accuracy thoſe circumſtances which give room to fear that they may not be ſo generally uſeful as the ſanguine propoſer may expect. We obſerve ſome attempts of this kind in the preſent volume, though they ſeem not to be directed by a hand ſufficiently experienced to decide with that preciſion which a ſteady knowledge never fails to confer. We hope, in the ſucceeding volumes, this circumſtance will be carefully attended to.

As we think there is a probability that many more volumes may be uſhered into the world under the auſpices of this reſpectable Society, and as it is ever our deſire that uſeful knowledge may be as generally diſſeminated as poſſible, we hope to be pardoned for offering a few more hints, that will probably tend to render the work ſtill more generally uſeful, if duly adverted to.

It cannot have eſcaped the obſervation of the very reſpectable members of the Bath Society, that certain particulars in the practice of agriculture are very well known, and have been long experienced, in one part of the country, which are not at all underſtood in other parts of it. Hence it muſt happen, that long diſſertations will ſometimes be made by an inhabitant of one diſtrict, to lead toward a diſcovery of facts that have already been well known, with certainty, in another. To avoid theſe uſeleſs diſcuſſions then, as much as poſſible, it ſhould be the ſtudy of the Society to render their work as *generally* acceptable as they can make it among *actual farmers*. With this view, conciſeneſs of narration, and every other contrivance that can tend to moderate the price, and to raiſe the value of their book, ſhould be adopted. We are the rather induced to take notice of this particular, on the preſent occaſion, becauſe, in the volume before us, we obſerve ſome ſtriking deviations from this rule, which, for the reaſons above given, we ſhould be ſorry to ſee continued in the ſucceeding parts of the work.

The preſent volume, in imitation, as it would ſeem, of the French memoirs, begins with an *eloge* (we give it the French name, becauſe we have not, that we know of, an exact appropriated Engliſh name for the ſame thing) of the late Thomas Curtis, Eſq. Vice-preſident of this Society, &c. Now, although it is very natural for thoſe who had the happineſs to be acquainted with Mr. Curtis, if he was really a very amiable man, to wiſh to pour out ſome grateful tribute to his memory, nothing, ſurely, can be leſs intereſting than ſuch effuſions, to thoſe who were altogether unacquainted with him, and who can have no abſolute reliance on the truth or juſtice of thoſe eulogiums which they find ſo liberally beſtowed on him. It is well known, that in France, where this practice ſo peculiarly prevails, it ſeems to have been adopted rather with a view to diſplay the talents of the

the living, than to do honour to the memory of the dead. Were the Bath Society a ſchool of rhetoric, were its members emulous of tranſmitting their names to poſterity for the powers of their oratory, like a *Boſſuet*, a *Flechier*, or a *Thomas*, and were their memoirs intended chiefly to excite a taſte for the *Belles Lettres* among the youth of this country, we ſhould have no objection to ſuch exerciſes of genius;—but as it was inſtituted for far other purpoſes, we hope that, in future, if it ſhall be judged neceſſary to make ſuch *eloges* of members deceaſed, they may be only read in the Society, where thoſe who are moſt likely to be intereſted in it may be preſent:—or if, for the gratification of friends, it ſhall be thought proper to publiſh them, let theſe *eloges* be ſeparately printed, that thoſe who incline may purchaſe them; but let them not be ſent into the world connected with matter that is of a nature ſo very diſſimilar, that the one can ſcarce be expected to give pleaſure to thoſe who wiſh for the other.

As the letters and papers in this volume are very numerous, and as the ſame ſubject is reſumed in different places, inſtead of a general analyſis of each paper, which would lead to great length, we ſhall endeavour to give the Reader ſome notion of the leading facts that are here noticed, under the following heads:

POTATOES.

I. We obſerve, with a ſenſible degree of pleaſure, that the culture of the potatoe ſeems to engage the attention of ſo great a number of the members of this Society; for we are perſuaded, that when the right management of this very valuable plant ſhall be as generally known as its importance requires it to be, and the uſes to which it may be applied more generally underſtood, it will be found of much more general importance than it ever yet has been thought.

1783. John Billingſley, Eſq. after two ploughings from an oat ſtubble, harrowing and dunging at the rate of 30 cart loads of dung *per* acre, obtained from 6 acres, 550 ſacks of *beſt* potatoes (240 lb. *per* ſack), 100 ditto *middling*, and 50 ditto *ſmall*; in all, 700 ſacks: or *per acre* 116⅔ ſacks; or buſhels, at 60 lb. *per* buſhel, 350.

Culture. April 27th began planting, and finiſhed the 25th May, in beds eight feet wide, and the alley 2½ feet; placed the ſets at 1 foot diſtance on the fallow, then ſpread the dung on them, after which they were covered 3 or 4 inches with the earth from the alleys. Five ſacks of ſeed planted to the acre.—This ſeems to be but a moderate crop.

The ſame gentleman obtained the Society's premium in the year 1784, for the produce of ſeventy acres of potatoes, of which ſix acres, being a fair part of the above, yielded of beſt potatoes 600 ſacks, 120 middling ditto, and 50 ditto of ſmall; in all

770

770 ſacks: or *per* acre 128½ ſacks; or buſhels, at 60 lb. each, 385.

Culture. From an oat ſtubble, twice plowed, and harrowed. On the 8th May began planting, by marking out the field into ridges 8 feet wide, leaving a ſpace 2 feet wide for an alley between every two ridges. The manure (a compoſt of ſtable dung, virgin earth, and ſcrapings of a turnpike road [Qu. the proportions?]), was then brought on the land, and depoſited in ſmall heaps on the centre of each ridge, in the proportion of about 30 cart loads [Qu. the contents?] to each acre. A trench was then opened with a ſpade, breadth way of the ridge, about four inches deep; in this trench the potatoe ſets were placed at the diſtance of nine inches from each other; the dung was then ſpread in a trench on the ſets, and a ſpace or plit of 14 inches in breadth dug in upon them. When the plants were about ſix inches high, they were carefully hoed, and ſoon after the 2 feet intervals between the ridges were dug, and the contents thrown aroung the young plants. This refreſhment, added to the ample manuring, produced ſuch a luxuriance of growth, that no weed could afterwards ſhew its head.—*N. B.* Seven ſacks to the acre were planted.

Neither is this a large produce, though the culture be tolerably expenſive. In both theſe experiments cuttings only were planted.

The Rev. Mr. H. Cloſe, of Trimley, Suffolk, plants about 18 buſhels to the acre, and obtains of produce, on a good mixed loamy ſoil, on an average, about 300 buſhels [the weight of a buſhel not ſpecified] *per* acre, by the following culture:

'The land being well pulverized by two or three harrowings and ploughings, is then manured with 15 or 20 cart loads of dung [Qu.?] *per* acre, before it receives its laſt earth. Then it is thrown on to what the Suffolk farmers call the *French* balk,' which is narrow and deep ridge work, about 18 inches from the centre of one ridge to the centre of the other. Women and children drop the ſets in the bottom of every furrow, 15 inches apart; men follow, and cover them with large hoes, a foot in width, pulling the mold down ſo as to bury the ſets 5 inches deep. They muſt be two or three times hand hoed, and be kept free from weeds; always obſerving to draw the earth as much as poſſible to the ſtems of the young plants.'

The greateſt crop of potatoes, mentioned in this volume, is the following, by Mr. Joſeph Hazard; and as his mode of culture appears to us in many reſpects preferable to any of the former, we ſhall be excuſed for copying his directions verbatim:

'Firſt, then, the earth ſhould be dug 12 inches deep, if the ſoil will allow of it; after this a hole ſhould be opened about 6 inches deep, horſe dung, or long litter ſhould be put therein about 3 inches thick; this hole ſhould not be more than 12 inches in diameter; upon this dung, or litter, a potatoe ſhould be planted whole, upon which a little more dung ſhould be ſhook, and then earth muſt be

put thereon. In like manner the whole plot of ground muſt be planted, taking care that each potatoe be at leaſt 16 inches apart; and when the young ſhoots make their appearance, they ſhould have freſh mold drawn round them with a hoe; and if the tender ſhoots are covered, it will prevent the froſt from injuring them: they ſhould be earthed when the ſhoots make a ſecond appearance, but not be covered, as in all probability the ſeaſon will be then leſs ſevere.

'A plentiful ſupply of mold ſhould be given them; and the perſon who performs this buſineſs ſhould never tread upon the plant or hillock that is raiſed round it, as, the lighter the earth is, the more room the potatoe will have to expand.

'I obtained laſt year from a ſingle root, thus planted, very near 40 pounds weight of large potatoes, and from almoſt every other root in the ſame plot of ground from 15 to 20 pounds weight; and I will venture to aſſert, that unleſs the ſoil be ſtony or gravelly, ten pounds, or half a peck, of potatoes may almoſt always be obtained from each root by purſuing the foregoing method. *But note, cuttings or ſmall ſets will not do for this purpoſe.*'

We deſire the Reader to take particular notice of this laſt note, which we have therefore put in Italics, as we can aſſure him from our own experience, that he will find it of much more importance than he is probably aware of. Mr. Hazard has unfortunately omitted to ſpecify the weight of his plants, or the quantity of ſeed required to an acre.

An acre will contain 24,502.5 plants at 16 inches apart. Theſe, at 10 pounds each plant, would yield 245,025 pounds, which, at 60 lb. to the buſhel, is above 4083 buſhels. A moſt amazing produce! above thirteen times the quantity produced by any of the former modes of culture. Is this poſſible? Let thoſe who doubt the fact, fairly try the experiment as directed *.

Sir

* One who has long practiſed the following method of rearing potatoes recommends it as equally good, leſs expenſive, and more adapted to the operations of a farmer than the foregoing: Plough and harrow the ground two or three times, till it be ſufficiently pulverized, &c.; at the proper ſeaſon for planting plough it once more, and into every third furrow if plowed narrow, or every ſecond if plowed wide, ſhake with a dung-fork a little long dung or litter till it be about three inches thick, upon that litter drop the ſeeds (which ſhould always be large potatoes uncut) at the diſtance of 12 or 15 inches from each other, the whole to be covered by the plough in its ordinary courſe, and ſo on till the whole field be planted. Leave it in that ſtate till the potatoes begin to appear, then harrow it very much with weighty harrows that ſtrike deep; be not afraid of hurting the plants; if clods appear, let it be alternately rolled and harrowed till the whole is reduced to a fine tilth. After this operation the earth is left open and mellow to a great depth. In a few days, as ſoon as the potatoes can be diſtinctly ſeen, go over the whole with a hand-hoe, ſo as to cut up the whole of the weeds that appear. In a fortnight after hoe it again if any weeds appear, and looſen the earth

Sir Tho. Bever obtained of the white champion potatoes at the rate of 346 buſhels *per* acre; of another kind, procured from a friend at Mancheſter, at the rate of 648 buſhels *per* acre; and from another ſort obtained from Mr. Rigby, from Liverpool, which had been only two or three years before raiſed from ſeed, he obtained at the rate of 1080 buſhels *per* acre. Sir Thomas ſpecifies no particulars of the culture—we conclude that ſome circumſtances have eſcaped his notice, that tended to occaſion the very great diverſity in the produce, different from that of the kind planted. We wiſh to ſee ſome accurate experiments on this ſubject, which does not ſeem as yet to be ſufficiently underſtood.

With regard to the expenditure of potatoes, in the neighbourhood of towns, they can always be ſold as food for man; but in country places, at a diſtance from market, they can only be reared in large quantities as food for beaſts. In the firſt caſe they ſometimes ſell, we are told, as high as 14 ſhillings *per* ſack of three buſhels. As food for beaſts, the Rev. Mr. Cloſe thinks they cannot be valued at more than three ſhillings *per* ſack. They are, ſays he, excellent food for hogs; roaſting pork is never ſo moiſt and delicate as when fed with potatoes. Cows are particularly fond of them: half a buſhel at night, and the ſame proportion in the morning, with a ſmall quantity of hay, is ſufficient to keep three cows in full milk; they will yield as much and as ſweet butter as the beſt graſs. In fattening cattle, I allow them all they will eat; a beaſt of 35 ſtone (14 pounds to the ſtone) will require a buſhel *per* day, but will fatten one third ſooner than on turnips. The potatoes ſhould be clean waſhed, and not given until they are dry. They do not require boiling for any other purpoſe but fattening hogs for bacon, or poultry; the latter eat them greedily. Mr. Cloſe alſo obſerves, that potatoes alone do not ſo properly feed hogs, as when mixed with about one third the quantity of pea or barley meal. In all theſe particulars, Sir Thomas Bever and the other Correſpondents of the Society, in this volume, in general concur.

We were ſurpriſed to find ſo little mention in this work of the diſeaſe commonly called the *Curl* in potatoes. It is only once

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earth very thoroughly about the plants. When the potatoes are about 6 or 8 inches high, which will be in a very ſhort time after the laſt hoeing, run a light plough, drawn by one horſe, between the rows of potatoes, throwing the earth to the plants on each ſide as high as it can be made to lie. The plants ſoon cover the whole intervals, ſo that nothing more is wanted till the crop is taken up. Both hoeings, if the ground is in tolerable order and ſeaſon favourable, may be performed for five ſhillings an acre, and the ground is thus left as clear and looſe as can poſſibly be deſired.

incidentally

incidentally mentioned by Mr. Joſeph Webb, who contents himſelf with deſcribing a very ſimple mode of proofing his ſeed potatoes, to know whether they will have that diſeaſe, or not. He juſtly obſerves, that if the diſeaſe depended on the ſoil, it would be equal in the ſame field in different parts of it; but it is well known, that if ſeed has been got from different places, one part of the field ſhall be much infeſted with this diſorder, while another part ſhall be entirely ſound. Of this fact the writer of the preſent Article has the cleareſt proof at preſent under his eye, the whole of a field very near him being entirely found, except two patches in different parts of the field (where the ſeed was of another ſort), in which every third potatoe is curled. It alſo happens, that in ſome extenſive diſtricts the diſeaſe has not yet obtained a footing and is entirely unknown. From conſiderations of this nature, Mr. Webb is convinced, that the diſeaſe in all caſes originates from faulty ſeeds, and therefore concludes that the ſafeſt method of avoiding the evil is to try each parcel of ſeed as here directed: 'Soon after Chriſtmas,' ſays he, 'I made a hot-bed in the following manner; I laid horſe dung, &c. (as is generally uſed in making hot-beds) about 18 inches thick, over which I ſpread a layer of fine rich mold about 4 or 5 inches thick; upon the top of this I laid in different diviſions a certain number of potatoes of various ſorts, and covered theſe lightly over with more mold; they ſoon came up; I then obſerved which was freeſt from the blight or curl, for if there were not more than one of 40 or 50 defective, I concluded I might ſet them with ſafety, &c.' This method may be practiſed at a very ſmall expence. We ſhall only further obſerve on this head, that we have been aſſured, by perſons well ſkilled in this article, that potatoes produced from a curled plant never fail to be of the ſame ſort; that theſe potatoes are in general of a ſmall ſize, and therefore many of them may be ſeparated from the ſtock by paſſing them through a very wide ſereen, rejecting for ſeed all the ſmall; that this kind of potatoe has beſides a ſickly colour, and warty ſkin, ſo that a quick eye will readily perceive them among others ſo as to admit of being ſeparated from them. Too much caution cannot be taken to guard againſt a diſeaſe which ſometimes diminiſhes the crop to leſs than one tenth of what it otherwiſe might have been.

Carrots.

The culture of this valuable root does not ſeem to gain much ground, and we here meet with little new on the ſubject. Mr. John Kirby of Ipſwich obtains uſually from 200 to 500 buſhels *per* acre, which he ſells at 6d. *per* buſhel. This ſeems a very low price. The Rev. Mr. Onley thinks an acre of carrots will afford double the quantum of food for horſes that an acre of oats can be made to produce. We are ſorry to find that ſo few

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of the Bath Correſpondents have turned their attention to this article, the culture of which ſeems not to be as yet fully underſtood: an indication that agriculture is carried to perfection but in very few places; for as ſoon as the neat garden-like culture comes to be univerſally practiſed in the fields, carrots muſt become a very general crop; but never till then, for obvious reaſons.

(To be concluded in our next.)

ART. XI. *Obſervations on Live Stock; containing Hints for chooſing and improving the beſt Breeds of the moſt uſeful Kinds of domeſtic Animals.* By George Culley, Farmer at Henton, Northumberland. 8vo. 3s. Robinſon, London.

THAT the ſtudy of agriculture is leſs in vogue at preſent than it was ſome years ago, is a fact that we Reviewers have reaſon to acknowledge with pleaſure: for, at the time when every man wiſhed to be accounted a ſkilful farmer, the rage for books on that ſubject was ſuch as to tempt many anonymous ſcribblers to write treatiſes on agriculture, which had nothing to recommend them but their title-page; all of which we were under the diſagreeable neceſſity of peruſing, to our no ſmall mortification and diſguſt. But the caſe is now happily altered, with regard to us at leaſt. The Public, by being often impoſed on, have become more cautious; and anonymous performances on that ſubject are ſo little in requeſt, as to deter ignorant writers from attempting it; and we have the pleaſure of meeting with treatiſes, from time to time, written by actual farmers: which cannot fail to advance the knowledge of an art that ever muſt be held in a very high degree of eſtimation by the diſcerning part of mankind.

The work now before us is of this ſort. It treats of a ſubject that has ſcarcely ever yet been touched on by preceding writers. For, unleſs it be ſome hints on this head thrown out by Mr. Arthur Young in one of his Tours, and a few detached remarks by Mr. Liſle, we do not at preſent recollect any other attempt to illuſtrate this branch of the buſineſs of the farmer, that deſerves notice, though it muſt be allowed to be one of very great importance, and well deſerving the attention of every actual farmer.

The animals our author treats of from his own knowledge, are horſes, neat cattle, ſheep, and ſwine; with regard to which he delivers many judicious obſervations, the reſult, ſeemingly, of his own experience, and ſtrict attention. It is not, however, to be expected, that, in a firſt attempt, the author ſhould be able to attain perfection, or that he will not ſometimes fall into miſtakes, which his own future obſervations, or thoſe of others, will correct. The man who firſt ſketches the outlines of a chart of an unknown

country, ventures on an arduous and uſeful undertaking; for which he is entitled to much praiſe, though perfect accuracy in every particular is not to be expected.

Mr. C. is an admirer, and in ſome meaſure an imitator, of Mr. Bakewell; of whom, in ſeveral parts of his work, he ſpeaks with the higheſt reſpect; regretting that Mr. B. has not attempted the taſk on which he himſelf has ventured.

Our Author begins with the horſe; his account of which he very ingenuouſly introduces with the following remark: 'As I do not profeſs any great ſhare of knowledge in regard to horſes, I ſhall conſequently ſay leſs concerning them than the other kind of ſtock, with which I have been more converſant, and to which I have paid more attention, particularly ſheep. However, as horſes are univerſally allowed to be among the moſt uſeful animals of the creation, we ſhall give them the firſt place in our narration.'

He recommends for the road, horſes that have, what is called, a *little blood* in them, that is, a ſmall ſtrain of the running breed, as ſuch a horſe, he ſays, 'will uſually perform a pleaſanter day's work than one that has little or none of the racing breed in him.' —This is an opinion very generally admitted; though we are diſpoſed to believe that it applies only in certain caſes, and is by no means univerſal. The large ſoft breed of horſes to be found in many parts of England, as being naturally unfit for any continued active exertions, are without doubt improved by that means; but it does not follow that other breeds of horſes, that are naturally active and hardy, would be improved by the ſame means. The writer of this article knows ſeveral facts that ſtrongly tend to confirm this opinion. Our Author recommends croſſing the breed of horſes, as being in general productive of great benefit.

Of cattle he enumerates, as diſtinct kinds, 1. The long horned, or Lancaſhire breed; 2. The ſhort horned, or Dutch kind; 3. The polled, humbled, or Galloway breed; 4. The kiloes, or Scotch cattle; 5. The Alderney, or French breed; and, 6. The wild breed, which are ſtill preſerved by ſome of our nobility in parks; concerning each of theſe he makes ſeveral pertinent obſervations, to which the breeders and feeders of cattle will do well to attend.

His remarks on ſheep are ſtill more particular and important. But the ſcanty limits to which we muſt confine ourſelves, prevents us from attempting any analyſis of this part of his work, or of that relating to ſwine, which alſo conſiſts chiefly of original obſervations drawn from his own experience; for a knowledge of which we muſt refer the curious reader to the eſſay itſelf.—He ſays but little of the other domeſtic animals; and as theſe few remarks

remarks are confeſſedly not the reſult of experience, we much approve of his brevity with regard to them.

Although we rank this eſſay in the uſeful claſs of rural performances; yet, in the conduct of the work, we remark ſeveral improprieties that forbid us to aſſign it a firſt place among them. It is written in a careleſs deſultory manner, which will prevent it from being eaſily conſulted occaſionally, as it muſt be difficult to find the obſervation wanted. The ſtyle is too florid and declamatory, and the reaſoning in many places inaccurate; ſo that the concluſions he draws do not neceſſarily reſult from the premiſes. We think too, that we perceive ſomething like a *quackiſh* ſpirit pervading the whole, that rather tends to recommend particular *noſtrums* than to advance general knowledge. But here we wiſh to ſpeak with caution, as it is poſſible we may be in this reſpect miſtaken. The ingenious Author deſerves at leaſt much commendation for thus openly communicating his ſentiments to the Public; and we hope he will be encouraged, by the ſucceſs of his work, to continue his reſearches in this branch of rural œconomics.

And-n.

ART. XII. *The Receſs; or the Tale of other Times* *. By the Author of the Chapter of Accidents. 12mo. 3 vols. 10s. 6d. Boards. Cadell. 1786.

MATILDA and Ellinor, the heroines of this ingenious and affecting Novel, are the daughters of Mary Queen of Scots by the Duke of Norfolk. They are brought up in the RECESS, adjoining to St. Vincent's Abbey, under the ſuperintendence of Mrs. Marlow, ſiſter to Lord Scroop. In the early part of life, they were totally unacquainted with the ſecret of their birth. It was at length diſcloſed by Mrs. Marlow on her death-bed; and ſhe reſigned her charge to her brother Anthony, under whoſe protection they continued, till Lord Leiceſter, purſued by ruffians, found refuge in the Receſs; and having been ſtruck with the beauty and manners of Matilda, gave her his hand in marriage. On this event, ſhe removed with her ſiſter to his Lordſhip's country-ſeat at Kenelworth.

Elizabeth paying her favourite Leiceſter a viſit, ſaw the Princeſſes (whoſe quality ſhe knew not, nor was by any means able to diſcover), and ſuſpecting they might draw off from herſelf the affections of Leiceſter, artfully makes them her maids of honour, and takes them with her to court.

The Queen not long after makes Leiceſter an offer of her hand, which his embarraſſment would neither ſuffer him to accept or

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* The firſt volume appeared in the year 1783. See Rev. Vol. LXVIII. p. 455.

refuſe. The perplexity and confuſion obſervable in Leiceſter is attributed by the Queen to her unexpected propoſal, and the warmth of his paſſion for her; and orders him to retire and prepare for the celebration of their nuptials.

But, to avoid the certain deſtruction to which the jealouſy of the Queen (from the diſcovery of his real ſituation) would have expoſed not only himſelf but his Matilda alſo, he makes a precipitate retreat from court, and paſſes over into France, whither Elizabeth immediately diſpatches her emiſſaries in purſuit of him. They overtake and aſſault him at *Rouen*, commanding him to yield to the Queen of England. Inſtead of yielding, he makes reſiſtance, and is ſlain in the *rencontre*. The diſtreſs of Matilda for the loſs of her huſband brings upon her a delirium; and, in a ſtate of inſenſibility, ſhe is conveyed from *Rouen* to St. Vincent's Abbey, under the conduct of Lady Mortimer. But gradually recovering her ſenſes, and apprehenſive of the dangor of her ſituation, ſhe at laſt prevails with young Mortimer (who had conceived a paſſion for her) to favour her eſcape. He eludes the vigilance of his mother; but artfully gives orders, when under ſail, to make for St. *Jago de la Vega*, inſtead of the original place of deſtination. There he receives a juſt reward of his perfidy; for, almoſt immediately on their landing, they are attacked by ſome refractory ſlaves, who kill Mortimer, and take Matilda priſoner.

The inhabitants of St. *Jago de la Vega* put themſelves immediately under arms, and attack and defeat the rebels; from whom Matilda is retaken, and ſecured in priſon many years. There ſhe experiences a ſad variety of misfortune; but the governor dying, ſhe is at laſt ſet at liberty, and ſails for England (with a daughter ſhe had had by Leiceſter), under the expectation of ſeeing happier days; as her great enemy Elizabeth had been ſome months dead, and her brother *James* was become the ſucceſſor to the throne.

In the mean time, the precipitancy of Leiceſter's flight having obliged him to leave Ellinor behind him at court, ſhe there undergoes the continual ſcrutiny of Elizabeth; who at laſt extorts from her the ſecret of her birth, the knowledge of Leiceſter's marriage with her ſiſter, and even her own attachment to Lord Eſſex, who had but newly ſucceeded Leiceſter in her favour. Stung with rage and jealouſy at this diſcovery, and to cut off all poſſible means of a future intercourſe between Eſſex and Ellinor, ſhe ſends her, by a ſecret conveyance, to the politic and crafty Lord Burleigh, who, under the Queen's directions, compels her to accept of Lord Arlington's offer of marriage, though ſhe held him in utter deteſtation.

Lord Eſſex, ignorant of the ſtratagems of the artful Elizabeth, attributes the marriage of Ellinor to a capriciouſneſs of diſpoſition, and, in a fit of rage and jealouſy, gives his hand to Lady Sidney.

But when the ſecret is diſcloſed, and he hears of Lord Arlington's death, he quits Ireland, leaving the command of the troops he had been entruſted with to the care of Southampton, and arrives at St. Vincent's Abbey, the place of Ellinor's confinement. After an affecting interview, he requeſts her departure with him; which ſhe reſolutely refuſes, becauſe in the attempt his life would be endangered, and her own reputation irreparably injured. By a ſingular artifice, however, ſhe eſcapes the vigilance of her keepers, and follows Lord Eſſex; but is intercepted by a body of the rebellious Iriſh, and committed to the charge of Tiroen. When Eſſex receives the information of this event, he diſregards his military reputation, and exerts all his ſkill and power for her redemption. But what he found himſelf incapable of obtaining by his own efforts, was at length effected by the addreſs of Ellinor. Tiroen having requeſted to pledge her with a glaſs of wine and water, ſhe dexterouſly throws a quantity of *liquid laudanum* into it; and, as ſoon as ſtupefaction hath locked up his ſenſes, ſhe aſſumes a maſculine habit, throws Tiroen's cloak over it, and in this diſguiſe makes her eſcape to the Engliſh camp.

But Eſſex having diſpleaſed the Queen by his inactivity, he returns home to juſtify his conduct, notwithſtanding the intreaty of Ellinor to the contrary. His return only haſtens his ruin, and affords freſh occaſion to the Cecil family to plot his deſtruction. Almoſt immediately on his return, he is committed to the charge of the Lord Keeper, whoſe houſe is in effect his priſon. He is, however, at length releaſed; but his own diſgrace, and the loſs of his popularity, urge him on to treaſonable practices; which being proved againſt him, he is condemned to the block. Thus falls the generous and gallant Eſſex, in the vigour of life, a ſacrifice to the impatience of his own diſpoſition. The information of his death confirms the frenzy, which had often afflicted Ellinor, into a ſettled madneſs.

Matilda's return to her native country affords her not the conſolation ſhe expected; ſhe finds in it no refuge from affliction, no relief from the ſtings of adverſity. She beholds a much-loved ſiſter the victim of the moſt dreadful calamity to which human nature can be expoſed. She beholds an unnatural brother ſeated on the throne, who would not allow her the honours of kindred; and nothing but the fondneſs ſhe entertains for her daughter could ſoften the diſtreſs, or ſupport her beneath ſuch a load of accumulated misfortunes. But the kindneſs and affability of the Prince of Wales, in ſome meaſure atoned for the ingratitude of his father. An accident having thrown him in the way of Matilda and her daughter Mary, he is ſuddenly ſmitten with the charms of the latter, and would have married her; but Mary (who had conceived a paſſion for the Earl of Somerſet) not returning the ardour of his love, becomes the innocent cauſe of the Prince's

being ſeized with a malignant diſtemper, which ſpeedily puts a period to his life. Some time after his death, a report is maliciouſly propagated that the Prince had been poiſoned by Matilda. To free herſelf from ſo odious a calumny, ſhe haſtens to the King; who having afforded her an audience, ſeems convinced of her innocence; acknowledges her as a ſiſter; and artfully inſinuates, that on the morrow he would ſend for her and her daughter at a ſeat of the Earl of Somerſet, and would then announce the day for proclaiming her birth, with all poſſible reverence to his mother's honour. The coach arrives at the time appointed; but, inſtead of going to a ſeat of Somerſet, it proceeds to Windſor, under an armed guard, where they are ſhut up in priſon by the command of the King; but Somerſet ſpeedily finding means to ſeparate Mary from her mother, conveys her to an apartment he had prepared for her, and meditates the means to divorce his wife, and marry the daughter of Matilda.

But the wife of Somerſet, receiving information reſpecting the object that had alienated her huſband's affections from her, meditates revenge, and bribes the attendants of Mary to give her poiſon. Matilda, ſeeking every poſſible means to find admittance to her daughter, eſcapes from her confinement; but it is only to behold a more dreadful ſpectacle, a beloved child expiring by poiſon!

This is the general outline of the RECESS;—a novel in which fiction is indeed too laviſhly employed to heighten and embelliſh ſome well-known and diſtinguiſhed facts in the Engliſh hiſtory;—we ſay *too laviſhly*, becauſe the mind is ever divided and diſtracted when the fact ſo little accords with the fiction, and Romance and Hiſtory are at perpetual variance with one another.

This, however, will be conſidered as a defect ariſing from, and even in a great meaſure eſſential to the original plot; and which could not have been remedied without injuring the whole texture, or deranging the beſt parts of it.

There are alſo a few defects which ariſe from a want of ſkill, or at leaſt of attention, in the writer. The arrangement is frequently inartificial, and often obſcure and embarraſſed. The Reader is ſometimes perplexed, and now and then fatigued.

In ſome inſtances, there is a manifeſt departure from nature and veriſimilitude in the conduct of the piece; and the perſons who figure in the ſcene deliver ſpeeches in a ſtyle and manner that cannot be reconciled to their ſituations.

Mrs. Marlow, almoſt at the inſtant of expiring, hath ſufficient ſtrength and recollection to enter into a long and minute detail of ſome of the more ſtriking incidents of her own life, and thoſe of the Queen of Scots and the Duke of Norfolk, as far as they had any immediate relation to the orphan princeſſes.

We

We cannot reconcile to truth and nature the account that Mary gives her mother, almoſt in the agony of death, of her ſecret attachment to the Earl of Somerſet, and the effect which ſhe ſuppoſed the diſcovery of that attachment had on the Prince of Wales.

The continual exhibition of ſcenes of diſtreſs—diſtreſs of the deepeſt kind—is, in our opinion, a material objection to the moral tendency of this work. The mind requires ſome cheerful and enlivening objects to recover from the ſtretch of ſympathetic anguiſh. But here we have no breathing from calamity and ill fortune. The gloom of the *Receſs* gathers a deeper and ſtill deeper ſhade, till the heart ſinks under the oppreſſion of melancholy.

But, with all its faults, the Receſs is a very ingenious and pathetic novel. The Author poſſeſſes a copious fund of imagination. Her powers of deſcription are very great; and there is a richneſs in her ſtyle which ſhows that her genius is ardent and vigorous. Perhaps the language is ſometimes overcharged: it is too glaring, too poetical.

The Author diſcovers a very conſiderable acquaintance with the human heart; ſhe traces it through all the labyrinths of deceit, and opens the ſources of its moſt hidden and diſguiſed feelings.

As a ſpecimen of her ſtyle and manner, we will preſent our readers with an extract from the ſecond volume; where Matilda relates the melancholy cataſtrophe of her friend, Miſs Cecil:

'While my eager eyes gazed unwearied on my new-born cherub, and traced in her infant lineaments her father's matchleſs beauty, even till they ached with fondneſs, fancy pierced through the vale of futurity to unite each grace of perſon and of mind, and enduing her with all, every human claim upon my feelings ſeemed condenſed, and revived in this new one. Oh, hope! ſweet ſubſtitute for happineſs, whoſe mental gildings dawn periodically upon the ſoul, like light upon creation, awakening and invigorating every active principle of being; recalled by this irreſiſtible influence even from the dark, the dreary grave, each troubled heart ariſes, and ſhaking off the heavy dews of ſorrow, ſlowly reſumes its wonted habits. The pale converts of experience no longer dare appropriate the darling object of their wiſhes, but meekly then receive the appointed pleaſure, prepared alike either to enjoy or to reſign it. As thus the maternal tie engraſted itſelf in my ſoul, I perpetually endeavoured to impreſs that of my dear unfortunate friend with the ſame train of ideas. Alas, in vain!—Rather ſurpriſed at finding me ſenſible of conſolation than diſpoſed to receive it, ſhe gradually withdrew a confidence I did not eaſily miſs, and delivered herſelf up to that cold and ſullen deſpair which unſettles every principle. Intreaties and arguments ſoon loſt all effect on her. Starting at times from an impenetrable reverie, a broken ſigh would overturn all I could urge, while continued adjurations produced too often a marked diſguſt. Obliged at intervals to quit the cabin (leſt even my preſent ſituation ſhould fail to protect it from intruders) and liſten to the hateful addreſſes of her

boiſterous lover, often did the ſeat of reaſon appear ſhaken in this dear unfortunate on her return, and a vague and extravagant gaiety would ſuddenly give place to the deepeſt gloom and inanity. I ſaw theſe fluctuations with horror, and dreaded the moment when a rude demand of marriage ſhould bring her fate to a climax. Ah, not without reaſon did I dread it! One evening, after a converſation of this kind, I perceived her more than uſually diſturbed. Neither my prayers nor the pouring rain could bring her from the balcony, where for hours ſhe told her weary ſteps. I ſtarted at laſt from a momentary ſlumber on her re-entering the cabin. The dim lamp burning in it, ſhewed her with a ſlow and tottering pace approaching the laſt aſylum of Lord Leiceſter; ſinking by this repoſitory of her breaking heart, ſhe claſped her hands upon her boſom with a moſt ſpeaking ſenſe of woe, while over it her fair locks fell wild and diſhevelled, heavy with the midnight rain, and ſhivering to its beatings. The wet drapery of her white garments ſpread far over the floor, and combined to form ſo perfect an image of deſolation, as froze up all my faculties. I ſtruggled for articulation. A feeble cry alone eſcaped me. She ſtarted at the ſound from her icy ſtupor, and glanced her eyes every where, with that acuteneſs of perception which marks a diſturbed imagination; then with a long ſigh ſunk once more into herſelf. A ſecond cry, followed by her name, my bounding eager heart pronounced. She half aroſe; the motion of her lips ſeemed contending with the drear ſilence of the moment, but not a murmur broke it.—Amazement, horror, the wrings of death transfixed me. Springing up with etherial lightneſs, even while her feeble frame ſhivered with agony and affection, ſhe fixed on my convulſed features a long, long look; then waving majeſtically a laſt adieu, ruſhed again into the balcony. Unable to move a limb, my harrowed ſoul ſeemed, through the jar of the elements, to diſtinguiſh her dreadful plunge into the world of waters. A ſomething too mighty to deſcribe or endure came over me, and ſenſe fled before it.'

What follows is excellent; and the judicious Reader (who is here referred to the work itſelf) will immediately perceive that the Author had ſtudied Shakeſpear's Lear with much attention, and copied that admirable model with great ſucceſs.

Art. XIII. *Inferior Politics:* or, Conſiderations on the Wretchedneſs and Profligacy of the Poor, eſpecially in London and its Vicinity.—On the Defects in the preſent Syſtem of Parochial and Penal Laws.—On the conſequent Increaſe of Robbery and other Crimes.—And on the Means of redreſſing theſe Public Grievances, &c. &c. By Hewling Luſon, of the Navy Office. 8vo. 2s. 6d. Bladon. 1786.

AFTER ſome ingenious, but, we think, diſputable obſervations on the various ſtructures of governments and the natural equality of mankind, Mr. Luſon ſays, 'That equality and independence are no leſs the *rights* than the *choice* of every human being'—'that the uncontrouled operation of the juſt and rational principles which are united in our excellent conſtitution, would compenſate,

compenſate, as far as any inſtitution of government poſſibly can, for the equality of a ſtate of nature'—'that if the ſpirit of the conſtitution were allowed to operate with unreſtrained energy, the right of voting, among other glorious privileges, would be extended to *every* Briton; and that the limitation of this right, and the partial privileges annexed to it, are the diſgraceful remains of feudal tyranny.' He confeſſes, however, that 'if principles of integrity had their due operation on the conduct of the people, the right of chuſing repreſentatives (limited as it is) would ſecure to them the poſſeſſion of thoſe liberties which the conſtitution, coinciding with the unalterable laws of nature and juſtice, declares to be their right!'

We commend the candour of this paſſage; and as to its ſeeming want of conſiſtency with thoſe which precede, we ſay of Mr. Luſon what may be ſaid with Anthonio in the Tempeſt, and many other projectors, "The latter end of his commonwealth forgets the beginning."

The ſentiments of Mr Luſon on the politics of the day may be collected from his ſplendid panegyric on the *hereditary* virtues of the miniſter, and the exemplary morals of the King and Queen. Far the better and the greater part of this work is employed in the following manner:

He aſcribes the vices which prevail in the capital to the idleneſs and wretchedneſs of the poor; he condemns the heavy exactions and groſs abuſe of the poors' rates; he expoſes the frauds and abuſes of pariſh-officers; he laments the ſufferings of the poor in their removal from one pariſh to another; and, as a remedy for thoſe ſufferings, propoſes that every pariſh ſhould be obliged to maintain *all* the poor in it. In terms of marked and juſt indignation, he cenſures the undiſtinguiſhing ſeverity of our penal laws. He recommends, in behalf of thoſe who are legally *acquitted* of the crimes imputed to them, not only compenſation for their loſs of time and liberty, but ſuch a degree of redreſs as ſhould enable them to *reſume their employments and recover their characters.* In reſpect to thoſe who are even convicted, he contends, that ſome legal proviſion ſhould be made for alleviating the diſtreſſes of their families, and preſerving the morals of their children.

The Appendix contains a plan for the reduction of the national debt. The theory is ſimple, but the practice may be very difficult; for Mr. Luſon's project, like thoſe of his predeceſſors, diſplays more the exactneſs of the calculator than the ſagacity of a politician.

This work is, upon the whole, the production of a benevolent and enlightened mind. The ſtyle is always correct, often elegant, and ſometimes energetic and dignified. We muſt at the ſame time acknowledge, that the arrangement is not ſufficiently regular;

regular; that the tranſitions from one ſubject to another are too violent; and that the remarks on the abſtract principles of government are neither entertaining by their novelty, nor convincing by their ſolidity. To the faſtidious critic, the deſcriptions in which Mr. Luſon has indulged himſelf may appear too florid. They mark, however, the livelineſs of his fancy and the keenneſs of his ſenſibility; and if we grant them to be defects, we muſt alſo grant, that he amply compenſates for them by his good ſenſe, by his modeſty, by his generous zeal as a patriot, and his virtuous principles as a citizen.

ART. XIV. *A Trip to Holland.* Containing Sketches of Characters; together with curſory Obſervations on the Manners and Cuſtoms of the Dutch. Vol. II. 12mo. 2s. 6d. ſewed. Becket. 1786.

ENcouraged by the ſucceſs of his firſt volume, the Author of this entertaining 'Trip' has here concluded his account of the manners, &c. of the Dutch; and tells us that '*in ſpite of all the critics in the univerſe*,' he will produce a relation of his travels into other parts of the world; we muſt however do him the juſtice to ſay, that in a *note*, he adds, this muſt not be underſtood as alluding to the periodical publications called *Reviews*, the writers of which have ſpoken of his former volume with candor and impartiality.

We ſhall tranſcribe the following chapter for the amuſement of our Readers, the rather as it contains a facetious obſervation of *Diderot*, with which, perhaps, *all* our Readers have not met; notwithſtanding it bears ſomewhat hard upon the gentlemen of our order:

'OBSTINACY——AMSTERDAM.

"No! if I do, I'm a Dutchman," exclaimed I. There is nothing vulgar in this, I hope—Egad I am a little afraid—for in that caſe, I ſhall, no doubt, be told by the critics——

'Aye, and I could inform the critics that—Heyday! what the plague am I about? Monſieur Diderot has obſerved—"*Le role d'un auteur eſt un role aſſez vain: c'eſt celui d'un homme qui ſe croit en etat de donner des leçons au public. Et le role du critique? Il eſt bien plus vain encore; c'eſt celui d'un homme qui ſe croit en etat de donner des leçons à celui qui ſe croit en etat d'en donner au public.*"

"*L'auteur dit: Meſſieurs, écoutez-moi, car je ſuis votre maitre. Et le critique; c'eſt moi, Meſſieurs, qu'il faut écouter, car je ſuis le maitre de vos maitres.*"

'Now, if this be ſaid of authors and critics, how great, how very great muſt be the arrogance and ſelf-ſufficiency of the hypercritic!—No! I will never attempt it. If I do, I'll be ſhot.

'But as the reader may poſſibly be ſurpriſed at my having employed ſo *unclaſſical* an expreſſion as that at the head of the chapter, I will tell him what occaſioned it.

'Among the ſeveral peculiarities and *excellencies* of the Hollander, obſtinacy is not in the loweſt rank; and were a man poſſeſſed of the patience

patience of an Epictetus or a Socrates, he would run ſome little hazard of loſing it in a country like to this.

'I had engaged a chaiſe to carry me a few miles out of town. Now, the driver of it would not only go the road and pace which were the moſt agreeable to himſelf, but inſiſted on taking me to a houſe which I had been particularly cautioned to avoid. The conteſt was warm between us; and at length, on his *requeſting* that I would put up at the hotel he had choſen for me, I haſtily anſwered—and by way of proving that I would maintain my point—No! if I do, I'm a Dutchman!

'Thus did I foil him at his own weapon, and ſo the matter ended.'

If the Reader, who has been a purchaſer and approver of the firſt volume of this *jeu d'eſprit*, is pleaſed with the above ſpecimen of the ſecond (which, for the honour of our judgment in ſelection, we hope he will), we aſſure him that the other chapters are equally entertaining, and are written in the ſame ſtyle of imitation of the Author's right-reverend father in ſcribble, the humorous Yorick.——There are ſome errors of the preſs, which, for the uſe both of the Author and Reader, we will point out, viz. page 80, line 9, for '*eſſicaces*,' r. *efficaces*; and in the next line, for '*jouis*,' r. *jouit*. Page 85, line 4, for '*bons*,' r. *bon*. P. 123, the 3d line of the note, for 'on,' r. *ou*. P. 134, line 7, for '*Concordia*,' r. *Concordiâ*.

We will here bid *good-bye*, for the preſent, to this amuſing Author, with the following obſervation; *viz.* that if ever he fulfils his promiſe of publiſhing a farther account of his travels, in the ſame Shandyan manner, his volumes will not meet with the worſe treatment at the hands of the critics, if he leaves out ſuch expreſſions as—'what the plague,' 'if I do, I'll be ſhot,' &c. which we were ſorry to ſee in the preſent publication; as they certainly add neither to the force nor elegance of the ſtyle which the ingenious Writer has adopted. ⁂

ART. XV. *The Diſbanded Officer*; or, The Baroneſs of Bruchſal: a Comedy. As performed at the Theatre Royal in the Hay-Market. 8vo. 1s. 6d. Cadell. 1786.

WE are obliged to Mr. Johnſtone for introducing, in this profeſſed imitation of Leſſing, the German drama to our ſtage. It has not, we think, all the truth and nature of the genuine Engliſh drama; yet there is a vein of ſentiment, a glow of generoſity, that pervades and animates the ſcene, and renders it both intereſting and entertaining. The fable of this Comedy is perhaps rather too thin and meagre for the Engliſh theatre, yet the ſtory is protracted without wearying the attention. The *coſtume*, though local, is not ill adapted for exhibition in this country, where every reader and ſpectator muſt congratulate himſelf on ſeeing the inſide of an inn at Berlin; which we will

preſent to our Readers as a characteriſtic ſpecimen of this Comedy:

'BARONESS. LISETTA. KATZENBUCKEL *(putting in his head.)*

'*Katz.* Have I your ladyſhip's permiſſion?

'*Liſ.* O, 'tis our landlord. Let your body have the goodneſs to follow your head, that the door may be ſhut.

'*Katz.* *(entering with a pen behind his ear, paper and ink in his hand)* I come, my lady, to wiſh you a very good morning; as likewiſe to you, my pretty maid.

'*Liſ.* A civil man this.

'*Bar.* We thank you, Sir.

'*Liſ.* And wiſh you the ſame, Sir.

'*Katz.* Dare I take the liberty of aſking whether your ladyſhip has ſlept well under my poor roof?

'*Liſ.* The roof is well enough, but the beds might have been better.

'*Katz.* Should there be any thing that does not ſuit your ladyſhip, you have only to pleaſe to give your orders.

'*Liſ.* Ay, ay; I mean to do that preſently.

'*Katz.* This done, I come at the ſame time——*(taking the pen from behind his ear.)*

'*Liſ.* Well, what now?

'*Katz.* Your ladyſhip knows, without doubt, the wiſe regulations of our police?

'*Bar.* Not I, indeed, landlord.

'*Katz.* We, landlords, are forbid to lodge any ſtranger, of whatſoever rank or condition they may be, above four and twenty hours, without ſending their names, their rank, their buſineſs, the probable length of their ſtay, and ſo forth, to the proper officers.

'*Bar.* Very well.

'*Katz.* Your ladyſhip will therefore be pleaſed to——*(ſeats himſelf at a table to write.)*

'*Bar.* Certainly: my name is——

'*Katz.* A moment's patience, if you pleaſe. *(writes)* Berlin, 2nd day of Auguſt, 17 &c. came to the Vulture——Now your name, if you pleaſe, my lady.

'*Bar.* Baroneſs of Bruchſal.

'*Katz.* Of Bruchſal?—From whence, my lady?

'*Bar.* From my eſtate in Saxony.

'*Katz.* Eſtate in Saxony—hum, Saxony——

'*Liſ.* Well, why not Saxony? Pray is it a crime, here in Pruſſia, to come out of Saxony?

'*Katz.* A crime! O Lord, no: that would be a new kind of a crime indeed! From Saxony, your ladyſhip. Saxony the fair, the free, the—ay, ay, Saxony: but Saxony is very large, and has many, what ſhall I call them, diſtricts, provinces.—Our police is very particular, my lady.

'*Bar.* I underſtand: from Thuringia, then.

'*Katz.* Thuringia, ay, ay, that will do *(writes and then reads)*. The Baroneſs of Bruchſal, from her eſtate in Thuringia, with her woman and two ſervants.

'*Liſ.* Her woman! Meaning me, I ſuppoſe?

'*Katz.*

'*Katz.* Yes, my pretty maid.

'*Liſ.* Now, landlord, inſtead of woman, pleaſe to put down maid. The police is very particular, you know: "a miſtake of that kind "might ſpoil my marriage, and I might remain a maid, which is "not my intention." I was born upon her ladyſhip's eſtate, was brought up with her ladyſhip; we are both of one age, for next Candlemas we ſhall both be one and twenty. My name is Liſetta, and my ſirname Willinger. "I ſhould be happy that the police "ſhould be ſo well acquainted with me, as to have no room for any "apprehenſions upon my account."

'*Katz.* Very well, I ſhall ſet all that down by and-by. But now, my lady, your buſineſs here?

'*Bar.* My buſineſs!

'*Katz.* Ay; is your ladyſhip come to ſolicit any thing from his Majeſty?

'*Bar.* Not I.

'*Katz.* Perhaps in our courts of law then?

'*Bar.* No.

'*Katz.* Or——

'*Bar.* No, no: I come here upon my own private affairs.

'*Katz.* True, pleaſe your ladyſhip, but what may they be?

'*Bar.* They are—Faith, Liſetta, I believe we ſhall be taken up.

'*Liſ.* Hark you, landlord, but it muſt go no further than the police; we are come to kidnap one of the King's officers.

'*Bar.* Liſetta, are you out of your ſenſes? Landlord, the madcap is jeſting with you.

'*Katz.* Ay, ay, with me ſhe may jeſt as much as ſhe pleaſes, but not with the high and mighty police.

'*Bar.* I'll tell you, landlord: I am quite a novice in ſuch matters; ſuppoſe we were to defer your report till my uncle's arrival: he will be here before the four and twenty hours can expire, "and "he will beſt know how much he muſt tell of his affairs, and what "he may conceal."——Is his apartment ready?

'*Liſ.* Or have you ſome honeſt gentleman to turn out on't firſt?

'*Bar.* Indeed, landlord, in ſuch a caſe, you ought not to have taken us in. The perſon you have turned out on our account is, I hear, an officer.

'*Katz.* A diſbanded one, my lady.

'*Bar.* So much the worſe; he is then unfortunate, and may deſerve a better fate. The King cannot know the merit of all the people in his ſervice.

'*Katz.* O yes, he does, he knows them all, all.

'*Bar.* But then he can't reward them all.

'*Katz.* O yes, they all had reward enough during the war. But if they will live away in time of peace, we landlords muſt take heed. I might ſafely have let this Colonel run a month or two longer here, but 'tis as well as it is.——Apropos, your ladyſhip underſtands jewels, no doubt. I muſt ſhew your ladyſhip a beauty of a ring: *(taking the ring out)* look here, what fire! the middle ſtone weighs above five carats.

'*Bar.* *(looking at the ring)* What do I ſee! That ring——

'*Katz.* Ay, that ring is worth to one's own brother 300 piſtoles.

'*Bar.* Look, Liſetta.

'*Katz.*

'*Katz.* I did not ſcruple a moment lending 80 on it.

'*Bar.* Don't you recollect it?

'*Katz.* Madam!

'*Liſ.* The very ſame; on the inſide of the ſetting is your cypher; look, my lady.

'*Bar.* It is, it is: how came you by this ring, landlord?

'*Katz.* "That ring—very honeſtly," very honeſtly indeed, Madam; my dear, ſweet lady, do not bring me into trouble: many things may have changed maſters during the war, without the conſent of the original proprietors. I had it, I am ſure, from a man I cannot ſuſpect, from a very good man.

'*Bar.* From the beſt man breathing, unleſs you meaſure his merit by his wealth. Quick, fly, bring him to me.

'*Katz.* Whom, my lady?

'*Liſ.* Why, don't you hear? Our Colonel.

'*Katz.* Colonel, yes he is a Colonel I had it from, and 'twas he lodged here, in this ——

'*Bar.* Here, Holberg lodged here! "He pledged this ring to you!" How came he into ſuch difficulties? Where is he? Is he in your debt? Liſetta, the caſket *(Liſetta opens it)*. Speak. Does he owe any one elſe? Here is money; here are notes; all are his. Where is he? Speak.

'*Katz.* He was here a little while ago.

'*Bar.* Odious man! how could you treat him ſo unfriendly, ſo hardly, ſo cruelly?

'*Katz.* Your ladyſhip will pardon——

'*Bar.* Quick, go, bring him here.

'*Katz.* I don't know where he is, but his ſervant is ſtill here: would your ladyſhip pleaſe that I ſhould go and fetch him?

'*Bar.* I pleaſe! run, fly, and for that ſervice I will forget how ill you have treated him.

'*Katz.* Madam!——

'*Bar.* Quick, begone. *(puſhes him out)*'

The characters, particularly thoſe of Rhof and Warmans, are well diſcriminated. They, as well as the diſbanded officer and the Baroneſs, are at once national and general. The Prologue and Epilogue are both ſuitable to the piece, though we think the latter rather calculated for the meridian of Paris, than of London. C.

MONTHLY CATALOGUE,

For AUGUST, 1786.

POLITICAL.

Art. 16. *The Propriety of an Actual Payment of the Public Debt conſidered.* By Sir Francis Blake, Bart. 8vo. 1s. Debrett. 1786.

THE queſtion diſcuſſed in this pamphlet is of ſuch great magnitude, that having been charged, on the part of the Author, with miſapprehenſion of his meaning on a late occaſion *; we ſhall

* See laſt vol. p 461. See alſo, p. 576, Appendix.

now

now give the plan alluded to, in his own words, from the preſent publication:

'It is propoſed to transfer the public debt to the great body of proprietors of the known and viſible income of Great Britain, meaning thereby that particular income which ariſes from houſes, land, and public funds; the amount of which being ſtated at 60,000,000 *l.* and the debt at 240,000,000 *l.* it is obvious that the debt is equal to four years income.

'This debt transferred, it is farther propoſed to make it bear an intereſt of 4 *l. per cent.* and that thoſe perſons who are the oſtenſible proprietors of ſuch income, ſhall likewiſe be the oſtenſible pay-maſters of ſuch intereſt; but it is not propoſed that they ſhall take upon themſelves the whole excluſive burthen of this public debt. The great body of proprietors will indeed be made reſponſible for the whole intereſt of the debt, and each in full proportion to his nominal ſhare of income; but no perſon will have to pay out of his own pocket that full proportion of intereſt which belongs to his ſhare of income, except the nominal income which he holds is alſo to him a clear income; for in ſuch proportion as any man's ſhare of income falls ſhort of a clear income, in like proportion will the amount of his payment of intereſt fall ſhort of that full payment for which it is propoſed he ſhould be made accountable. Let us put a caſe:—Suppoſe a man who is in poſſeſſion of 500 *l. per annum* to be indebted in ſuch a ſum, as that the intereſt of it ſhall amount to 100 *l. per annum*; in this caſe, the creditor or creditors will have to pay one fifth, and the proprietor four fifths of that lot of public intereſt which falls to the ſhare of ſuch proprietor; that is to ſay, the proprietor will have to contribute as his quota 64 l. and the creditors as their quota 16 *l.* making together 80 *l. per annum*, which is the intereſt at 4 *l. per cent.* of 2000 *l.* or four years income of 500 *l. per annum*. But the creditors are required to make their particular payment to the proprietor himſelf, and to no one elſe; and in order to ſecure ſuch payment to the proprietor, who is made accountable not only for his own, but his creditor's ſhare, it is propoſed that he ſhould be armed with a power to detain that full proportion of payment, which by this plan is due from others who hold ſecurities under him. Seeing then that no third perſon either has or can have any concern with this part of the tranſaction, or need be made privy to it, the fact is ſurely proved, that for any thing which this plan has to do with ſuch diſcovery, the ſecret of every man's ſituation muſt continue in his own keeping.'

This is Sir Francis Blake's plan for paying off the national debt; but the propriety of paying it off, being the point now under conſideration, he thus decides it:

'To ſpeak my mind freely, I do not conceive that it would really be of any advantage to this country, but quite the contrary, to diſturb the preſent circulation of money, by paying to the ſtate creditors the ſeveral principal ſums of which the debt is compoſed. It is enough for them, and is all they require, to have good ſecurity for what they have lent,—to have the intereſt of it well and punctually paid, and that there ſhould be no more difficulty than there is at preſent in the ſale or transfer of what belongs to them. Now all theſe ends will be

be fully anſwered by the plan before us*. On the other hand conſidered, it would certainly be detrimental, it would weaken us to a very great and alarming degree to have ſo much of *that*, which may well be called the vital fluid, drawn off from the veins of this country, through which it circulates in health and ſtrength to the political body. But except we can furniſh freſh ſecurities to detain the money in circulation amongſt us, after payment is made, it muſt neceſſarily happen, that it will find its way, to our great and irreparable loſs, into other ſtates. From which it follows, that any attempt to liquidate the debt by actual payment of the principal ſum, even ſuppoſing that it could be effected by means of any one of the plans which have been produced, or any other, would be clearly to act upon a wrong principle of policy, juſt as much as it would be wrong in phyſic to bleed a patient, who ſtands in need of no ſuch evacuation, till death enſues, under pretence of ſaving his life.

'All that is wanting to the full improvement of our ſituation, is not, as has been thought, to get rid of the debt, but in ſuch ſort to diſpoſe of it as to do away the ill effects which it has at preſent upon trade and manufactures.—Now theſe effects are moſt completely done away by the plan which is here recommended, inaſmuch as the debt transferred will operate no more to their diſadvantage than a mortgage or quit rent does, which has no ſuch operation at all belonging to it.

'What I mean to expreſs is this:—That it is ſufficient for our purpoſe that the debt has no longer any kind of exiſtence as a national incumbrance; it is not neceſſary that it ſhould be purſued to abſolute annihilation, for it is not hurtful in the abſtract, but only in the management; it is wealth in the abſtract, and wealth in ſtrength; it is therefore in *itſelf* beneficial to us.

'It is my idea that the debt has been a means of introducing much wealth, of which the ſtream would not otherwiſe have flowed into theſe parts. It is alſo my idea, that it is now the means of detaining wealth, of which we cannot retain the uſe in any other way.—When it is viewed in this light, any diminution of its bulk will be ſeen and felt as a diminution of ſtrength; and ſo, by parity of reaſoning, its total extinction will not only be injurious, but *may* prove fatal to this country.'

In a Poſtſcript, the Author very properly warns us of the gradual extenſion of the exciſe laws; but the foregoing extracts will, we truſt, acquit us, as well with the Author, as with the Public. N.

Art. 17. *The Debate upon the Eſtabliſhing a Fund for the Diſcharge of the National Debt*, March 29th, 1786. To which is added, the Report from the Select Committee, relating to the

* It is propoſed to have the intereſt collected, and depoſited in the Bank of England half-yearly, where dividends, as uſual, will be paid, and where property of this kind may be bought, ſold, or tranſferred, as is now the practice; only with this difference, that it will not be ſubject to the preſent fluctuations, but will then be of a fixt value, and always at par. As to ſecurity, none can ſurpaſs it,—*Landed ſecurity guaranteed by government.*

Public

Public Income and Expenditure, March 21ſt. 8vo. 1s. 6d. Stockdale. N.

Art. 18. *Report from the Select Committee, to whom it was referred to examine and ſtate the ſeveral Accounts and other Papers, preſented to the Houſe this Seſſion of Parliament, relating to the Public Income and Expenditure:* and alſo to report to the Houſe, what may be expected to be the annual Amount of the ſaid Income and Expenditure in future (March 21ſt, 1786). 8vo. 3s. Debrett.

Neither of theſe publications come before us as literary compoſitions; debates are given in all forms, as articles of intelligence. The Report is an official paper, concerning which we have only to remark, that the latter publication contains the ſeveral accounts and papers referred to, in an Appendix, which are omitted in the former. N.

Art. 19. *An Eſſay on the Population of Ireland.* By the Rev. J. Howlett, Vicar of Great Dunmow, Eſſex. 8vo. 1s. Richardſon. 1786.

Dr. Price and Mr. Howlett furniſh a pointed illuſtration of the old proverb, that *two of a trade ſeldom agree*; and we may, perhaps, as juſtly add, ſo much the better for the market! They are both political calculators, but can never audit each other's accounts: and, after having varied ſo conſiderably in their reſpective ſtatements of the population of England, there is leſs cauſe for ſurpriſe at their being obſtructed by ſome awkward intervening blunder, when they venture upon Iriſh ground. Dr. Price does not allow that the *preſent* hearth tax in Ireland affords ſufficient documents from which to form a tolerably correct judgment of the population of that iſland; though he determines that of England, from a compariſon between the returns of the *obſolete* hearth tax here, which was dropped at the Revolution, compared with the preſent returns for the window tax. Mr. Howlett objects to the latter *data*, as vague, and too diſſimilar for compariſon; but from reſpectable information *, deems the former as ſufficient for the purpoſe, as any thing of that kind can well be: ſo that what one calls black, the other pronounces white! Having, however, no better materials than the hearth tax furniſhes, Dr. Price thence computes the inhabitants of Ireland to be about two millions in number; while Mr. Howlett, from the ſame *data*, allows at leaſt half a million more.

Such are the outlines of a tract, that will be found of an intereſting nature to ſtudents in political arithmetic. N.

POLICE.

Art. 20. *Propoſals for eſtabliſhing, at Sea, a Marine School*, or Seminary for Seamen: as a Means of improving the Plan of the Marine Society, and alſo of clearing the Streets of the Metropolis from vagabond Youths. 8vo. 1s. Dilly. 1785.

Mr. Hanway having propoſed, to the Marine Society, that a ſchool ſhould be opened for inſtructing and employing the children under their care, this writer † ſuggeſts, as an improvement on that gentleman's plan, that a ſchool ſhould be formed, on board a ſhip,

* The Right Hon. Mr. Beresford, Firſt Commiſſioner of the Iriſh Revenues. † Mr. Edward King.

cruizing in the Channel, and keeping out at ſea, and conducted by proper maſters, from among half-pay officers, and experienced ſailors. The ſcheme appears to merit attention; how far it may be practicable, or deſirable to adopt it, the Society is beſt qualified to judge.

E.

EAST INDIES.

Art. 21. *A Speech in the Houſe of Commons*, March 7th, 1786. By Philip Francis, Eſq. 8vo. 2s. Debrett.

An amendment, or rather a repeal, of Mr. Pitt's famous India Bill, was the object of Mr. Francis's motion and ſpeech, at the time above mentioned. The oration is animated, nervous, and fraught with uſeful information on the ſubject.

G. N.

Art. 22. *The Reſolutions of the Madras Committee*, held at Fort St. George, September 19th, 1785. Alſo their Petition to the Parliament of Great Britain. 8vo. 1s. Stockdale. 1786.

The complaints againſt the late Act for regulating the affairs of the Eaſt India Company, uſually known by the diſtinction of Mr. Pitt's Bill, have been made ſufficiently public; and are principally the hardſhip impoſed on every ſervant of the Company returning from India, of diſcloſing his private circumſtances upon oath; and the inſtituting a new court of judicature for the trial of offences committed in India, inſtead of trial by jury. Theſe, with other grievances, are well ſtated, and ſtrongly repreſented by the gentlemen of Madras, in a petition to the King, and in another to each Houſe of Parliament.

N.

Art. 23. *Mr. Dundas's India Bill*, for the further Regulation of the Trial of Perſons accuſed of certain Offences committed in the Eaſt Indies; for repealing ſo much of an Act made in the twenty-fourth year of the Reign of his preſent Majeſty, intitled, &c. as requires the Servants of the Eaſt India Company to deliver Inventories of their Eſtates and Effects; for rendering the Laws more effectual againſt Perſons unlawfully reſorting to the Eaſt Indies, &c. 8vo. 1s. Stockdale.

A qualifier of Mr. Pitt's Bill, to render it more palatable to the objects of it; for which we muſt now refer to the ſtatute book, where it will be found with its final corrections.

N

COMMUTATION ACT.

Art. 24. *Obſervations on the Commutation Project.* By Thomas Bates Rous, Eſq. With a Supplement. 8vo. 1s. Debrett. 1786.

Mr. Rous, who thinks the ſmuggler might have been cruſhed, and the revenue indemnified, by a *reduction* of the duties on tea; conſiders the *tranſfer* of theſe duties to another object, as being pregnant with the moſt pernicious conſequences to this country. He obſerves, that the natural bad taſte, and great adulteration of the low priced teas, had brought the article into diſcredit among the common people; but when the full effect of the preſent ſyſtem has taken place, fine hyſon tea, a moſt delicious liquor, may be drank at the unadulterated price of the former; and he dreads the conſequences of the extenſion of the conſumption.

'In ſhort,' adds he, 'to ſum up all the evils ariſing from this project in one view, a partial, oppreſſive tax, has unneceſſarily been laid

laid on property, in a multitude of inſtances utterly deſtructive of it; which tax, by reaſoning on the principle on which the duties on tea ſhould be lowered, we muſt think cannot be permanently productive, but which, if *now* withdrawn, may leave a great deficiency in the old revenue from windows. To atone for the ſufferings by this tax, the greateſt national objects have been ſacrificed; a vaſt revenue on a luxury has been thrown away, which might have been even improved to near, or perhaps quite a million ſterling *per ann.* and the ſmuggler equally defeated. In conſequence of giving up this revenue, ſo enormous a conſumption of this foreign luxury, and of the ſorts in the original coſt moſt expenſive, has been induced in this country, that Great Britain will have a much larger ſum to pay for it than has ever yet been paid by the Company in China, and through the medium of ſmugglers in Europe. It is likewiſe well worthy of ſerious conſideration, what effect the prodigious increaſe in the uſe of tea (which chiefly lies among the lower and middling claſſes of the people) may have on the produce of our own ſoil, malt. The one certainly muſt, in a great degree, be a ſubſtitute for the other.'

Whether there may be a latitude of probable conſumption remaining, beyond what the ſmuggler ſupplied, ſufficient to juſtify the Author's apprehenſions, we may perhaps doubt, but will not undertake to deny. N.

Art. 25. *The Commutation Act candidly conſidered in its Principles and Operations.* Being an Anſwer to, and Confutation of, a Pamphlet intitled, The Principles of the Commutation Act eſtabliſhed by Facts, by Francis Baring, Eſq. By a Northumberland Gentleman. 8vo. 1s. 6d. Newcaſtle printed; and ſold by Robinſons, London. 1786.

This *candid conſideration* is expreſſed in the dogmatical ſtrain of common-place politics, that often paſſes current in public companies; and, probably, the Author is the oracle of his club. As *one* ſpecimen of the eaſe with which he takes up his facts, it may be obſerved, that Mr. *Baring* having declared, with reſpect to the return of houſes charged to the window tax, that he had "very little doubt that the houſes and cottages exempted on account of poverty, amount to 600,000;" an exemption which ſome perſons might account for from the number of windows in them not riſing to taxation; this Author, however, with more penetration, traces the cauſe to the American war! He ſhall ſpeak for himſelf: 'May it pleaſe your Majeſty, you, ye Lords and Commons, attentively to look upon the work of a few ſhort years, and ſeriouſly to conſider the effects of the late moſt unnatural war, which [*effects*] have not yet ſpent their full force; but which *have already obliged you* to exempt ſix hundred thouſand (nearly half) of the houſeholders of England and Wales from paying the commutation-tax on account of poverty.' We infer from this pathetic repreſentation, that the houſes exempted from payment of this commutation tax, were nevertheleſs rated to the *former* duty on windows; but owe their preſent exemption to the American war! Be it ſo; we ſhall leave the Author in full poſſeſſion of his argument. The pamphlet is dedicated in a ſarcaſtic ſtyle to the late Duke of Northumberland, under the ſignature of

Jona. Thompſon, and dated from Higham houſe, Northumberland.

LAW. N.

Art. 26. *An Abſtract of ſuch Acts of Parliament as are now in force, for preventing the Exportation of Wool and other Commodities, Tools, and Implements uſed in the Manufacture thereof:* and alſo for preventing the ſeducing of Artiſts into foreign Parts. With a copious Index, extracted from the Statutes, and printed by Order of the Chamber of Manufacturers of Great Britain. By William Nicholſon, Secretary. 12mo. No Bookſeller's Name nor Price.

What more can be ſaid of abſtracts of this kind, than that they will be uſeful to all who are concerned in the ſubjects to which they relate, in proportion to their clearneſs and accuracy? This *excerpt*, in particular, appears to be carefully and judiciouſly executed.—The object is of great national moment; and the laudable views of the Chamber of Manufacturers, in laying this little compilement before the Public, are too obvious to require any explanation. Suffice it, therefore, to obſerve, that its contents ought to be well known to every one who wiſhes well to the trading intereſt of this country.

AGRICULTURE. N.

Art. 27. *Curſory Remarks on Incloſures*, ſhewing the pernicious and deſtructive Conſequences of incloſing Common Fields, &c. By a Country Farmer. 8vo. 1s. Debrett. 1786.

Theſe appear to be the genuine remarks of a farmer, who has urged all the objections that occurred to him againſt the incloſure of common land. He argues, as many have done before, that incloſing ſuch land tends to the aggregation of ſmall farms, and of courſe to depopulation; many thouſands of inhabitants being fenced out of their livelihood, and out of their country, which is thus deprived of their labour: that ſmall landholders, after being cajoled or intimidated into a concurrence in ſuch undertakings, are ſwallowed up by their more opulent neighbours; and that the prices of proviſions have riſen progreſſively with the extenſion of incloſures.

DRAMATIC. N.

Art. 28. *I'll tell you what.* A Comedy, in Five Acts, as it is performed at the Theatre Royal, Haymarket. By Mrs. Inchbald. 8vo. 1s. 6d. Robinſons. 1786.

Though there are evidently two diſtinct ſtories in the fable of this Comedy, yet they are artificially interwoven with each other, and, united, create a degree of humour and intereſt, that muſt recommend the piece to the reader as powerfully as, we are told, it has recommended it to the ſpectator. The characters, though not original, are natural: the ſatire on divorces, and modiſh marriages, is well conceived, and duly ſuſtained; and the diſtreſs of Mrs. Euſton, ariſing from the ill-judged implacability of a parent, is truly affecting. The Prologue and Epilogue, the laſt eſpecially, are ſpirited and appoſite. C

Art. 29. *The Widow's Vow.* A Farce *, in Two Acts, as it is acted at the Theatre Royal, Haymarket. 8vo. 1s. Robinſons. 1786.

To this piece is prefixed an Advertiſement, confeſſing the Author's obligation 'for the plot of her piece, *and the plot only*, to a French

* The advertiſements aſcribe this farce to Mrs. Inchbald.

comedy; but to the excellence of the Engliſh *performers* only for her ſucceſs.'

There is an ungraciouſneſs in this coſtive acknowledgment to *M. Patrat*, the Author of the French comedy, not very creditable to the Engliſh ſtage; and we are ſorry to ſay, that the Advertiſement (conſidering the *Authoreſs* as an *Actreſs*) carries with it too ſtrong a tincture of the Green Room. The *performers* alſo are *Italiciſed* not by us, but by the Authoreſs; and when we recollect that they are, as ſhe herſelf ſtyles them, ENGLISH *Performers*, though in the Haymarket, we believe they will hardly think themſelves much honoured by the diſtinction.

Ambiguity of ſex in the hero of the piece, the main hinge on which the whole fable turns, gives a natural air to that pruriency of ſtyle and ſentiment, for which female writers for the ſtage have been remarkable. The *æquivoque* is well ſuſtained, and gives birth to many pleaſant ſituations, tending to excite laughter, and to ſhew the abſurdity, as well as the brittle quality, of a *widow's vow*. "Frailty, thy name is *Woman!*"

The Prologue to this Farce is a good Prologue, and ſo it would be to any other Farce as well as this. C

Art. 30. *Songs, Duets, Trios*, &c. in the Siege of Curzola, a Comic Opera, performed at the Theatre Royal in the Haymarket. 8vo. 6d. Cadell. 1786.

It is difficult to ſpeak fairly of the compoſition of ſongs, when the drama to which they belong is not before us. Many of theſe airs may have merit in the mouths of the perſonages by whom they are delivered, and in the ſituations wherein they are introduced. We will, however, venture to pronounce the ſtanzas on the Spaniſh Armada to be a good Engliſh ballad. C.

POETRY.

Art. 31. *A ſlight View of the Village and School of R——*. In Imitation of Gray's Eaton College. 4to. 1s. Dilly. 1785.

Whether it be, that imitators are conſidered in the light of rivals, or that their attempts imply a degree of vanity which we are unwilling to gratify, or whatever other cauſe may be aſſigned, the fact is certain, that readers are ſeldom diſpoſed to beſtow praiſe on profeſſed imitations. The preſent piece bears ſo faint a reſemblance to the beautiful original, of which it would be a copy, and falls ſo far ſhort of its richneſs of imagery, poetical diction, and harmony of numbers; that we apprehend the prop on which it leans will not be able to keep it from falling into oblivion. Let the Reader judge from the following verſe:

Yon garden next demands my lay,
Where happy art conjoins
Soft pleaſure with utility,
And ornament combines:
Pine apples there in beauty vie
With thoſe that baſk in native ſky;
The gourd winds ſlowly up the wall!
There *ripening* hangs the *mellow pear*;
There twiſts the cooling cucumber;
There climbs naſturtium tall,

Art. 32. *Alnwick's Condolence*; a Paſtoral Elegy, in Memory of the late moſt noble Hugh, Duke of Northumberland. By Henry Lucas, A. M. Author of the Tears of Alnwick, Poems to her Majeſty, &c. 4to. 1s. Dodſley, &c. 1786.

'O rueful ſight! Behold! how loſt to SENSE,
The millions ſtand, ſuſpended by SUSPENSE!'

Yet one line more, if the Reader wiſhes for a farther ſpecimen:

'When TIME ſhall yield to DEATH; Dukes muſt OBEY!

For a farther idea of this gentleman's poetical talents, ſee Review, Vol. LXIII. p. 230.

Art. 33. *A Collection of Songs*, by the inimitable Captain Morris. Part Firſt and Second. 8vo. 1s. 6d. Ridgway. 1786.

There is a degree of wit in ſome of theſe ſongs; but too many of them are written in Rocheſter's worſt ſtyle of obſcenity.

Art. 34. *Probationary Ode* for the Laureatſhip of the Royal Academy. By a Tag-Rag of the Sacred Nine. 4to. 1s. Faulder. 1786.

'When Lyric Peter drops the quill,
And will not write, there are who will.'—

So ſays, or ſings, this 'Tag-Rag of the Sacred Nine;' and if Peter Pindar, Eſquire, ſhould reſign [See Rev. for June, p. 465.], he bids fair to be his ſucceſſor.

Art. 35. *Julia to St. Preux.* A Poem. By the Author of Werter to Charlotte. 4to. 1s. Murray.

The moral is bad, and the poetry is worſe. B—k

SCHOOL-BOOKS.

Art. 36. *The Little Spelling-Book for Young Children*, enlarged and improved. Small 4to. 6d. Johnſon. 1786.

In our Review, Vol. LXIX. p. 172, we recommended the firſt edition of this little work, for which, as we then hinted, the Public are indebted to the ingenious and good Mrs. Trimmer. This edition has received ſeveral very requiſite and proper improvements. ***

Art. 37. *Eaſy Leſſons for Young Children.* Small 4to. 6d. Johnſon. 1786.

For this little volume, we are alſo obliged to Mrs. Trimmer, who, in the Advertiſement, has given us this account of it: 'The following book of leſſons is deſigned as a ſupplement to the *Little Spelling Book*, as it was impoſſible to introduce in ſo ſmall a volume (a principal part of which is occupied with other matter) leſſons conſiſting of ſo great a *variety* of words, as young children may be taught to read. The chief object of the preſent performance is to *furniſh* ſuch a variety.'

The above extract is ſufficient to ſhew the plan of the Authoreſs. The leſſons are divided into two parts; the firſt containing words of one ſyllable *only*; the ſecond, words of one, two, and three ſyllables. On the whole, we recommend this elementary production to all our Readers, who have children of the age to which it is peculiarly adapted. ***

MISCELLANEOUS.

Art. 38. *The Beauties of the Britiſh Senate*: taken from the Debates of the Lords and Commons, from the Beginning of the Adminiſtration

miniſtration of Sir Robert Walpole, to the End of the ſecond Seſſion of the Adminiſtration of the Right Hon. William Pitt; being an impartial Selection. To which is prefixed the Life of Sir Robert Walpole. 8vo. 2 Volumes. 10s. 6d. Boards. Stockdale.

In this age of compilation, every thing of a literary nature is provided in haſhes and minced-meat for thoſe who do not know how, or have not time, to purvey for themſelves. Thus we have the Beauties of Richardſon, of Sterne, of Johnſon, of Cheſterfield, and, at length, of the Britiſh Senate: and in due time the good citizens of London may be furniſhed with the Beauties of their Common-council.

Theſe volumes may ſerve, as Foote ſaid, for "light ſummer-reading," when the mind is vacant, when a perſon is at a loſs for a ſubject of amuſement, and dips into a book for any thing. On ſuch an occaſion if *American Affairs*, *Eaſt India Affairs*, or *Civil Liſt*, do not ſtrike his fancy, the table of contents will direct him to *Attack*, *Defence*, *Eloquence*, *Anecdote*, *Remarkable Sayings*, *Similies*, *Humour*, *Satire*, *Wit*, &c.

In due time, perhaps, a new Joe Miller may grow out of [illegible] natorial Debates!

N.

Art. 39. *Engliſh Claſſics abridged:* being ſelect Works of Addiſon, Pope, and Milton, adapted to the Peruſal of Youth of both Sexes at School. To which are prefixed, Obſervations on the ſeveral Authors. By J. Walker, Author of Elements of Elocution, Rhetorical Grammar, &c. 12mo. 3s. 6d. bound. Robinſon. 1786.

Nearly one half of this miſcellany conſiſts of papers ſelected from the Spectator: the remaining part contains Pope's Eſſays on Criticiſm and on Man, and ſelect paſſages of Milton's Paradiſe Loſt. The Editor has prefixed a few remarks on his Authors, chiefly explanatory of his deſign in the ſelection, which appears to have been, to execute a hint of Mr. Knox, who wiſhes to confine young people, at ſchool, to the peruſal of three or four Engliſh authors: a limitation, which, in the preſent ſtate of letters, would be as ridiculous, as the old college ſtatute, which obliged the ſtudents to dine every day upon mutton.

E.

Art. 40. *Comments on the laſt Edition* * *of Shakeſpeare's Plays.* By John Monck Maſon. 5s. Boards. Dilly. 1785.

It would perhaps require a volume, of equal ſize with that here preſented to the Public, to point out the particular paſſages in which Mr. Maſon has corrected the text in the laſt edition of Shakeſpeare, as well as thoſe in which he has often ſucceſsfully, and ſometimes unſucceſsfully, ſuggeſted new readings. Annotations on the text of Shakeſpeare are innumerable, and verbal criticiſm is inexhauſtible; yet, on the whole, it may ſafely be pronounced of the comments of Mr. Maſon, that they are evident proofs of the acuteneſs and ingenuity of the critic, who has in many places inconteſtibly amended the text, and given a natural and eaſy explanation of the obvious meaning of the poet,—overlooked or miſtaken by former commentators. He has, in conſequence, refuted the too haſty and

* Not the laſt edition, *by Reed*, but that which immediately *preceded* the date of Mr. Maſon's book, in 1779.

too poſitive aſſertion of Mr. Malone relative to the laſt edition, that "the text of the Author now ſeems to be finally ſettled."

Art. 41. *Correſpondence between Lord Macartney and Major General Stuart*, ſince Lord Macartney's Arrival in England. 4to. 1s. 6d. Debrett. 1786.

General Stuart having been diſmiſſed from the command of the army in the Eaſt Indies, took particular exception againſt Lord Macartney, Preſident of the Select Committee, on account of the charges brought againſt him, to which he applies the terms of *injuſtice* and *falſehood*. When theſe Gentlemen arrived in England, General Stuart preſented a petition to his Majeſty, in which he failed not to expreſs his reſentment againſt the Noble Preſident, by a repetition of the above invidious terms. A *correſpondence* of letters afterward took place, copies of which are here laid before the Public. The conſequence was the *duel*; the circumſtances of which have been ſufficiently detailed in the papers.

Art. 42. *An Explanation of the Caſe relating to the Capture of St. Euſtatius:* in which is included the ſeveral Commiſſions, appointing the Agents to manage the Buſineſs of the Capture. Pointing out the moſt effectual Methods to ſecure to the Captors what there is remaining of the captured Property. 8vo. 1s. Stockdale.

It appears that there has, *ſomewhere*, been dreadful miſmanagement of this affair, and that there is very little proſpect of juſtice being ever done to thoſe of the captors of St. Euſtatius, who have been ſo cruelly deceived in their expectations of ſharing in the prize-money; many of whom, ſays our Author, 'are ruined, and ſome now languiſhing in priſon, for debts contracted on the credit acquired from the boaſted riches found on that iſland.'

Art. 43. *Anecdotes of the learned Pig.* With Notes, critical and explanatory; and Illuſtrations, from Bozzy, Piozzi, &c. 4to. 1s. 6d. Hookham. 1786.

By the LEARNED PIG is meant the celebrated Dr. Samuel Johnſon. ——This is a rough piece of pig-ſtye ridicule; chiefly in proſe, but here and there a ſcrap of very ſignificant verſe, to the delightful tune of

'Gruntledum, gruntledum, gruntledum, ſqueak!'

Art. 44. *The Royal Academicians.* A Farce. As it was performed, to the Aſtoniſhment of Mankind, by his Majeſty's Servants, at the *Stone Houſe*, in Eutopia, 1786. 8vo. 1s. Kew, &c. Groſs abuſe and ribaldry, levelled at ſome diſtinguiſhed members of the Royal Academy.

Art. 45. *A plain and friendly Addreſs to the Undergraduates of the Univerſity of Cambridge*, particularly to thoſe of Trinity College, on the following important Topics: Aſſociates, Dreſs, Debts, Time, early Attachments, Lectures, Mathematics, Gaming. Offered with all Deference, good Intention, and Regard. By a late Undergraduate. 8vo. 1s. 6d. Dodſley.

The benevolent deſign of this piece, and the uſeful advice it contains, abundantly compenſate for any defects which criticiſm may diſcover in the manner in which it is written. Perhaps the Author would have ſucceeded better in his main purpoſe, had he expreſſed his

his thoughts with leſs labour: but eaſe in writing comes from practice; and the writer is a young man. E.

Art. 46 *On viſitatorial Juriſdiction in Colleges of the Univerſities.* A Letter to the Right Honourable the Earl of Mansfield. 4to. 1s. Rivington.

The purport of this pamphlet is, to aſcertain the extent of the power which is lodged in the viſitors of Colleges, and to prove that they are bound, by virtue of their office, to receive, judge, and determine the appeals of all who are intereſted and concerned in the ſocieties over which they preſide, either by themſelves or their aſſeſſors; that they are required impartially to judge and determine according to the plain and obvious meaning of the ſtatutes of founders, where theſe ſtatutes are expreſs; and that they are empowered to interpret in doubtful caſes. The Author is maſter of his ſubject, and writes clearly and forcibly.

NOVELS. E.

Art. 47. *The Letters of Charlotte during her Connection with Werter.* 12mo. 2 Vols. 5s. ſewed. Cadell. 1786.

This Novel is in general both intereſting and pathetic; but the judgment of the Author is not equal to his feelings. The texture is too flimſy, and the imagery is frequently extravagant. B-L

Art. 48. *Edwin and Anna*; a Northumbrian Tale founded on Facts. Written by Edwin himſelf. 12mo. 3 Vols. 7s. 6d. ſewed. Scatcherd and Whitaker, 1785.

This is not Dr. Beattie's Edwin; nor doth he appear to be of the family, though he bears the name.

This Edwin is both a "*vulgar*" and a conceited "*youth*;" and while he ſeems to flatter himſelf with an idea of his wit and his knowledge, we aſſure him that he will gain no credit for either among readers of taſte and judgment. His deſcriptions are inelegant; his humour is coarſe and inſipid; his ſtyle is ſpiritleſs; and his obſervations are trite and ſuperficial. D.

Art. 49. *Melwin Dale* In a Series of Letters. By a Lady. 12mo. 2 Vols. 5s. ſewed. Lane. 1786.

Trifling and dull. D.

Art. 50. *Warbeck*; a pathetic Tale. 12mo. 2 Vols. 5s. ſewed. Lane. 1786.

Fiction is here made to embelliſh ſome hiſtorical facts; and the Author hath executed his deſign with conſiderable addreſs. It is indeed a *pathetic* tale; and the Reader of ſenſibility will be inſtructed and entertained by it. B.

Art. 51. *Moreton Abbey*; or the fatal Myſtery. By the late Miſs Harriet Chilcot, of Bath, afterwards Mrs. Meziere, Authoreſs of Elmar and Ethlinda, a legendary Tale, &c. 12mo. 2 Vols. 3s. ſewed. Bew.

Moreton Abbey is but little ſuperior to *Melwin Dale*. If it be more inſtructing, it is alſo more extravagant: and if it is contended that the language is more elegant, many will think it more affected. M.

MEDICAL.

Art. 52. *An Eſſay on the Waters of Harrogate and Thorp Arch, in Yorkſhire*; containing ſome Directions for their Uſe in Diſeaſes. To which are prefixed, Obſervations on Mineral Waters in general, and

and the Method of analyſing them. By Joſhua Walker, M. D. Phyſician to the Leeds Infirmary. 8vo. 3s. ſewed. Johnſon. 1784.

This performance contains many judicious and uſeful remarks. After enumerating the various ſubſtances which have been found to enter into the compoſition of mineral waters, the Author points out the moſt proper methods of making experiments, in order to aſcertain the contents of ſuch waters. Theſe methods are exemplified by an analyſis of the waters mentioned in the title-page, and from the contents of them Dr. Walker infers their medical qualities; confirming his reaſonings with the detail of ſuch diſeaſes as have either been wholly cured by them, or in a great meaſure removed. This Eſſay is peculiarly adapted to the patients who wiſh to be relieved by theſe waters, as the Author gives ample practical rules how they ought to be uſed in every particular diſeaſe, with the regimen proper to be obſerved. R—m.

Art. 53. *Obſervations on an extraordinary Caſe of ruptured Uterus.* By Andrew Douglas, M. D. Member of the College of Phyſicians, London. 8vo. 1s. 6d. Johnſon. 1785.

This is an extraordinary caſe indeed! But as we cannot give our readers an abridgment of it, we muſt refer them to the book itſelf. We learn from it this material fact: That when a rupture of the uterus takes place, we ought not to conſign the patient to death; ſince this dangerous accident is not, as hath been generally conceived, always mortal.

Art. 54. *Conſiderations on the dangerous Effects of promiſcuous Blood-letting*, and the common prepoſterous Adminiſtration of Drugs; with other coincident Subjects medical and moral. By William Stevenſon, M. D. Newark, printed; London, ſold by Dilly. 8vo. 3s. 6d. ſewed. 1783 *.

We have on a former occaſion † obſerved, that we ſeldom meet with a writer who puts together ſo much rambling, extraneous matter, ſelf-conceit, petulance, and abſurdity, as this Author. His preſent performance, however, outdoes all his former publications; for here he goes on, cutting and ſlaſhing at all around him, without exception. Phyſicians, ſurgeons, apothecaries, &c. are chiefly the objects of his abuſe.

Art. 55. *Reports of the Humane Society*, inſtituted in the Year 1774, for the Recovery of Perſons apparently drowned. For the Years 1783 and 1784. 8vo. 2s. Dodſley, &c. 1785.

It is with ſincere ſatisfaction that we obſerve the growing ſucceſs and extended plan of this TRULY Humane Society; the proceedings of which are here fully detailed,—with a great number of caſes of recovery, not only from apparent death by drowning, but from other cauſes—the *frozen*, the *hanged*, and thoſe who were in a ſtate of *ſuffocation* from *noxious vapours*.' See alſo our account of the Reports for the years 1781 and 1782, Review, Vol. LXIX. p. 173.

Art. 56. *Remarks on the Diſeaſe lately deſcribed by Dr. Hendy, under the Appellation of the Glandular Diſeaſe of Barbadoes.* By John

* This publication has been accidentally miſlaid.

† Vid. Monthly Review, Vol. LXIII. p. 279.

Rollo,

Rollo, late Surgeon in the Royal Artillery *. 8vo. 2s. Dilly. 1785.

Dr. Hendy favoured the Public with an ingenious account † of this peculiar diſeaſe, which ſeems to be endemial in the iſland of Barbadoes. Being ſettled there, and practiſing phyſic in the iſland, he was at conſiderable pains to perfect the hiſtory of this irregular diſorder, by compiling the hiſtories of a great many caſes of which he had been himſelf a witneſs. Mr. Rollo, who viſited Barbadoes, preſumes, on the ground of two caſes which he ſaw, and which in this pamphlet he lays before the reader, to enter the liſts againſt this reſpectable phyſician, and to arraign the juſtneſs of his opinions on this ſubject. Dr. H. gives a definition of the diſeaſe, founded upon extenſive experience, to the following purpoſe: That it is a local inflammation, ſeated in the lymphatic ſyſtem, that often produces a ſymptomatic fever. Mr. Rollo deſcribes it to be a fever accompanied with a partial affection of the lymphatic glands, and an inflammation and ſwelling of the extremity, whoſe lymphatic veſſels lead to thoſe affected glands, appearing towards the termination of the fever. We leave it to future experience to decide which is the moſt juſt account of this diſorder; but we cannot conclude this article without expreſſing the diſguſt we felt at the rude, and frequently ill-grounded, contradictions of Dr. Hendy by Mr. Rollo. We would recommend to this gentleman to be ſomewhat leſs bold in his aſſertions on a ſubject of which his knowledge and experience muſt neceſſarily be more limited than thoſe of a phyſician who conſtantly reſides on the ſpot, and who probably has daily occaſion of noticing the diſeaſe in queſtion. *M— n*

Art. 57. *Obſervations on the acute Dyſentery, with the Deſign of illuſtrating its Cauſes and Treatment.* By John Rollo, M. D. late Surgeon in the Royal Artillery. 8vo. 1s. 6d. Dilly. 1786.

Dr. Rollo gives an accurate and a juſt account of the dyſentery. It ſeems to be drawn from nature and obſervation, and not collected from books. From the facts ſtated, he draws the following concluſions, which they appear to warrant, viz. That the intermittent and remittent fever, and the dyſentery, occur in the ſame ſeaſon, aſſume appearances eſſentially the ſame, and are produced by the ſame cauſes; only that theſe are neceſſarily aſſiſted in the production of the dyſentery by cold and moiſture. This is perfectly agreeable to the opinion of Sydenham, who deſcribed the dyſentery as a *febris introverſa*, a fever turned inwards upon the bowels. After the dyſentery has been thus produced, Dr. R. thinks it may be further communicated, in certain circumſtances, by contagion. In one particular, he ſeems, with good reaſon, to differ from Dr. Cullen, who doubts whether the application of cold does ever produce the diſeaſe, unleſs where the ſpecific contagion has been previouſly received into the body.

There being nothing very peculiar in Dr. R.'s method of curing this diſeaſe, we ſhall not enter into any further account of his preſent publication; but ſhall content ourſelves with giving it the praiſe of being, upon the whole, a judicious performance. *M— n*

* Now of Woolwich.

† See Review for Auguſt 1784, p. 92.

Art.

Art. 58. *A Diſſertation on the Theory and Cure of the Cataract*; in which the Practice of Extraction is ſupported, and the Operation in its preſent improved State is particularly deſcribed. By Jonathan Wathen, Surgeon. 8vo. 3s. ſewed. Cadell. 1785.

Mr. Wathen deſcribes in a ſcientific manner the nature, cauſes, and ſymptoms of the cataract; and, after making ſome general remarks on the cure of the diſeaſe, he very judiciouſly points out the particular caſes and the ſymptoms in which the operation is likely to ſucceed. This part of his performance we think highly intereſting, both to the operator and patient; ſince an unſucceſsful event brings the operation into diſrepute, and gives the patient unneceſſary pain, with, perhaps, conſequences of the moſt dangerous nature. The operations of couching and extraction are minutely deſcribed, eſpecially the latter; the ſuperiority of which over the former is clearly pointed out. Our Author gives a full account of the various methods practiſed by moſt of the eminent ſurgeons, with the improvements that have been made by each of them; and concludes with ſome uſeful remarks relative to ſpurious cataracts, and the method of cure, which we do not recollect to have met with in former writers.

We cannot but recommend the peruſal of this diſſertation to the learned practitioner, as we are convinced he will meet with many things worthy his attention.

Art. 59. *Chiropodologia*; or a ſcientific Enquiry into the Cauſes of *Corns*, *Warts*, *Onions*, and other painful or offenſive cutaneous Excreſcences, &c. the whole confirmed by the Practice and Experience of D. Low, Chiropodiſt. 8vo. 3s. London. Sold by the Author, N° 42, Davies Street; and Hookham, in Bond Street.

The intention of this performance is evidently no more than to announce that the *Chiropodiſt* continues, as uſual, to diſpenſe a number of *valuable articles* at his own houſe, and that his days of conſultation *at home* are Mondays and Fridays.

Art. 60. *A Treatiſe upon Indigeſtion and the hypochondriac Diſeaſe*; with the Method of Cure, and a new Remedy or Medicine recommended. By James Rymer, Surgeon. 12mo. 1s. Evans. 1785.

Although this, like the preceding article, terminates with an advertiſement, reſpectfully informing the Public where the Author's tinctures, &c. are ſold; yet the cauſes of indigeſtion are fully explained, and ſome uſeful dietetic directions are laid down, by means of which many inconveniencies ariſing from indigeſtion may be prevented, or greatly mitigated.

Art. 61. *A conciſe Relation of the Effects of an extraordinary Styptic* lately diſcovered: in a Series of Letters from ſeveral Gentlemen of the Faculty to Bartn. Ruſpini, Surgeon-dentiſt. 8vo. 1s. 6d. Johnſon. 1785.

As it is impoſſible to deny facts, we are under the neceſſity of admitting the efficacy of the ſtyptic here recommended: but as we have not been informed of its component parts, nor ſeen any account of experiments made to prove its ſuperior power beſide theſe of M. Ruſpini's friends, we cannot pretend to reaſon on it; and our readers can only expect to be told, that Mr. Ruſpini has *(accidentally)* diſcovered a ſtyptic water, which in a few minutes, without a compreſs, ſtops the bleeding of the femoral artery of a calf, and that

that of an hog, in three minutes; with ſeveral other inſtances, ſome on the human body.

Art. 62. *Obſervations on the Typhus*, or low contagious Fever, and the Means of preventing the Production and Communication of this Diſeaſe. By D. Campbell, M. D. 8vo. 2s. Lancaſter, printed; London, ſold by Johnſon. 1785.

This treatiſe contains ſome admirable directions concerning various methods of preventing the ſpreading of the contagion of putrid diſeaſes. As to the Author's method of cure, we think him too liberal in the adminiſtration of opium, of which medicine (the moſt excellent when given in proper doſes and at proper times) he acknowledges he has experienced the bad effects in many caſes.

Art. 63. *An Eſſay on the Retroverſion of the Uterus*; illuſtrated with Caſes and Obſervations. By William Cockell, of Pontefract, M. D. 4to. 1s. 6d. Law. 1785.

In the diſeaſe here deſcribed (happily a very rare one), we can by no means approve of our Author's method of cure. The operation he deſcribes as the only thing to be done in this caſe, we think ſo very violent, that it may in ſeveral inſtances (eſpecially in weak patients, and thoſe who are far advanced in pregnancy) produce conſequences worſe than the diſeaſe itſelf.

Art. 64. *Rules for preſerving Health*; particularly with regard to ſtudious Perſons. In three Treatiſes. Tranſlated from the Spaniſh of the Rev. Father Feyjoo, Maſter-general of the Order of St. Benedict. 8vo. 2s. Faulder.

As the vivacity of this writer always pleaſes, ſo do his learning and philoſophy afford much real entertainment. A medical treatiſe from Spain, written by a friar, is a literary phenomenon that doth not often make its appearance; but the rarity of ſuch appearances will not make them the leſs acceptable. As to the preſent publication, it is but juſtice to declare, that the doctrines it contains are the effects of much experience, and founded on rational principles. In the firſt treatiſe, we have ſome excellent ſtrictures upon the modern (we ſuppoſe *Spaniſh*) practice of phyſic, which may be true; and we ſincerely wiſh, that, for the honour of the art, there were leſs room for them. Our Author, in the obſervations he makes on phyſicians in different ages, gives a conciſe and accurate hiſtory of the Art, from its earlieſt age; pointing out, with great judgment, the perfections and imperfections of the many theories that have been adopted and rejected, one after another.

The ſecond lays down ſeveral uſeful dietetic rules for preſerving health: a ſubject which the writer thinks phyſicians have not properly and duly conſidered; becauſe it is not ſo much their buſineſs to preſerve the good health of their patients, as to cure their diſeaſes, if the imperfections of the art will ſuffer them.

The third treatiſe is a confutation of the commonly-received opinion, that application to ſtudy is prejudicial to health. The chief argument which the good Father uſes is, That ſtudy, when it ſuits with our genius, and is not purſued with extreme rigour, rather pleaſes than fatigues us: it cannot therefore be contrary to nature or prejudicial to our health; becauſe thoſe occupations only are hurtful which exceed our ſtrength or contradict our inclinations. We ſhall

conclude

conclude with an extract, which will in some measure give our readers an idea of the Reverend Father's manner:

'The progeny of the mind is contrary to that of nature. Its conception is toilsome, but its birth pleasing. In every stroke of their pen, Authors admire a happy offspring of their understanding, which makes them disregard the pains they took in the creation of it. I must confess, however, that there is great difference between voluntary study and that which is forced upon us. One is always agreeable, but the other has something in it which fatigues; as when we are obliged to oppose a thesis in the schools, or write a sermon in a hurry,' &c. &c. *A— m.*

☞ *This article has been long mislaid; for which some apology is due to the* TRANSLATOR.

RELIGIOUS.

Art. 65. *Discourses on several important Subjects of Christianity.* By the Rev. Dan. Turner, A. M. Woolwich, Kent. 8vo. 6s. Boards. Robinson, 1785.

The Author assigns two reasons for the publication of this Volume. 1. 'To give his cordial assent to as many of the leading doctrines of Christianity as have occurred in these pages; which are not more the product of his judgment than they are in unison to the feelings of his breast.' Nor, it is added, 'does he blush to confess, that his secondary aim was, to try every means which had any prospect of assisting him in rearing the young and numerous pledges of conjugal love, who have only the very circumscribed industry of their parents to depend on, and the goodness of that Providence who never forsakes those that uniformly pursue the paths of virtue, and firmly trust in God.' To this last motive much attention is due; and we hope it will prevail to procure him somewhat *really* beneficial; though, otherwise, no great matters are generally to be expected from a volume of Sermons. What those *leading truths* are to which the writer hereby declares his assent, is not particularly specified; but we presume he would choose to be understood of such as are, in popular language, deemed *orthodox*. Into such topics, however, he does not deeply enter; for his discourses are chiefly directed to practical purposes. Their number is seventeen; and their subjects are as follow: Contentment; Philip. iv. 11. Christian and Mosaic Dispensation contrasted; John, i. 17. Halting between two Opinions; 1 Kings xviii. 21. Friends of Christ; John, xv. 14. Marks of such a Character; same text. Christian Fortitude; Ps. lxxi. 16. Religious Meditation; civ. 34. Objects of it; cxi. 2. The Divine Exemplar; Ps. xvi. 8. First Commandment; Exod. xx. 1, 2, 3. Second Commandment; Exod. xx. 4, 5, 6. Third Commandment; Exod. xx. 7. Vows; Judges, xi. 39. Delineation of the virtuous Character; Isa. iii. 10. Rewards of Virtue at Death and in a future State; two sermons from the same text. Nature and Consequences of impious Principles; Job, xxi. 14.

The Author professes, in several or most of these discourses, to attempt the form of an oration by a concealment of the method. He farther speaks of annexing a key or kind of supplement to another volume, which is soon to follow this, putting it in the power of any one to adopt the plan, and prosecute it with their own illustrations. This does not seem very requisite, as sermons in such a form are become pretty

pretty common; and the generality of readers, whatever hearers might do, will not be greatly at a loſs for the method. H.

Art. 66. *Virtue and Learning the great Supports of Religion:* Being two Diſcourſes preached before the Univerſity of Oxford in the Morning and Afternoon of Sunday the 25th of July, 1784. By the Rev. Evan Rice, A. M. 4to. 1s. 6d. Rivington. 1785.

2 Pet. i. 5. *Giving all diligence*, &c. This text is illuſtrated in a grave and judicious manner under the following general remarks,—viz. That our Chriſtian profeſſion ought to be attended with ſuitable practice—that practice ſtands in need of knowledge to guide and direct it—and that diligence is neceſſary for the attainment of thoſe excellent endowments.

The Preacher is careful to avoid extremes. In his definition of *faith*, he guards it againſt the perverſions of fanaticiſm; and in his delineation of the great advantages of knowledge, he ſhows his zeal for orthodoxy; and recommends the cultivation of letters, from a perſuaſion that the increaſe of ſound learning will further the intereſts and ſupport the credit of the Church of England. B—k.

SERMONS.

I. *The Divine Teſtimony to the Character and Miſſion of Jeſus Chriſt conſidered*—on the Death of the Rev. Mr. Samuel Ecking, late Miniſter of the Goſpel in Cheſter, who departed this Life Feb. 5, 1785, in the 27th Year of his Age. To which is added, the Oration delivered at his Interment in Wrexham. Publiſhed *at* Requeſt. By Joſeph Jenkins, A. M. 8vo. 6d. Buckland. 1785.

Matt. iii. 17. *This is my beloved Son*, &c. Mr. Jenkins made choice of this text becauſe it was frequently in the mouth of the deceaſed, and more eſpecially appeared to afford him the higheſt conſolation in his laſt ſickneſs.

Both the Sermon and Oration bear marks of a vigorous imagination, and of abilities which we wiſh to ſee employed in ſupporting a more rational ſyſtem of divinity.

Mr. Jenkins ſeems to have borrowed his notions reſpecting *juſtification, conviction of ſin*, and *evidences of grace*, from the Sermons of Dr. Criſp. Theſe notions have a dangerous tendency; and few who adopt them have, like our Author, either the ſenſe or the piety to guard them againſt the fatal concluſions of the Antinomian.

The Oration at the interment cloſes in the following animated manner:—'With this exhortation we ſhut up the grave, and for a ſhort term quit thoſe receptacles of death.—Farewell, ye mouldering remains of a much-loved brother.—'Tis the cold conſolation of the hopeleſs to add—"We ſhall ſhortly return and be laid beſide you."—Hail! that triumphant morn, when death ſhall be ſwallowed up in victory! when you, with ourſelves, and the multitude of the bleſſed that ſurrounds us, ſhall riſe again; when corruption ſhall put on incorruption, and this mortal put on immortality.' B.

II. *Obedience to Divine Rule the Means of preſerving and promoting brotherly Love in a Chriſtian Church.* Delivered at Chelmsford, Sept. 7th, 1784, at a Meeting of the Proteſtant Diſſenting Miniſters in Eſſex. Publiſhed by Requeſt. By Samuel Andrews. 8vo. 6d. Dilly.

A plain, but ſenſible and well-arranged diſcourſe, on Matt. xviii. 15—18. The *diſcipline* recommended and enforced in it is of the ſtrict *Independent* ſort. Every ſociety of Chriſtians conſtitutes a church; and that church hath within itſelf the *power of the keys*. The members that compoſe it have a right, *independent* of all other ſocieties, and of all human authority, to exerciſe that diſcipline which they judge to be conſiſtent with the divine rule.

We really think Mr. Andrews hath as much right to the *keys* as the Pope: but when both he and his Holineſs talk of opening and ſhutting the gates of heaven, we ſmile at their preſumption, and rejoice that thoſe gates are committed to the care of better hands; for, let the Pope and Mr. Andrews ſay what they will, heaven doth not "*lacquey*" their deciſions, nor wait their orders, either to "*bind*" or "*looſe*" the ſouls which Almighty Goodneſs hath created. B—k

III. Preached on the 21ſt of May, 1786, in the Pariſh-church of Hardingſtone, in the County of Northampton, on the Eſtabliſhment of a Sunday School at that Place, for the Benefit of the Children of the Poor. By the Rev. Robert Lucas. 4to. 1s. Robſon. 1786.

A plain and ſenſible diſcourſe, well recommending and ſupporting the inſtitution above mentioned. The Author, who appears to engage with piety and wiſdom in the execution of this benevolent deſign, had the ſatisfaction to ſee *ninety-four* children brought by their parents to be entered as ſcholars, and on the ſucceeding *Sunday* attending divine ſervice, in an orderly and becoming manner. The expences attending the ſchool in this pariſh are to be paid from the *pariſh-levy*.

IV. *The Fall of Man:* a Sermon, by J. Watſon, Eſq. 8vo. 6d. Stockdale. 1786.

'Squire Watſon appears to be good-natured and well-meaning; and ſo far we approve both him and his publication: but we cannot help ſmiling, when, after telling us, that Adam's ſin was a 'violation of every command of both the firſt and ſecond Table,' he proceeds to enumerate the laws of the Decalogue, and finds no one broken but the firſt and the eighth. On the latter he very much inſiſts, conſidering the offence particularly as a *robbery*. While he laments the effects of this tranſgreſſion, he rejoices in the greater happineſs which will in time enſue; a happineſs *ſo univerſal*, that he ſeems to think the brute creation will participate in it, and 'at laſt *all* evil be ſwallowed up of good.' Amen!

H.

*** In anſwer to *J. A* the review of Dr. Reid's Eſſays on the Intellectual Powers of Man, which hath been unavoidably delayed, will appear next month.

††† The anſwer to H. B. was left at the Publiſher's.

‡‡‡ The *Obſerver* next month.

†‡† B. G.'s favour will be duly attended to.

☞ The letter relative to the *Rabies Canina* will be noticed hereafter.

THE

MONTHLY REVIEW,

For SEPTEMBER, 1786.

ART. I. Reed's *Edition of* SHAKSPEARE concluded: See our laſt, p. 94.

WHAT muſt thoſe who talk of the 'dull duty of an Editor,' think of the taſk of an Editor's Reviewer? And yet we can aſſure thoſe towering geniuſes, with whom every exertion of diligence paſſes for dulneſs, that even our preſent labours are not wholly barren of entertainment: witneſs the following notes, which if they do not relax the riſible muſcles of our Readers, we can only ſay that they have more gravity than is to be found in any member of our ſolemn corps. Mrs. Quickly, in her admirable deſcription of the laſt moments of Sir John Falſtaff, ſays: After I ſaw him fumble with the ſheets, and play with flowers, and ſmile upon his fingers' ends, I knew there was but one way; for his noſe was as ſharp as a pen, and *a table of green fields*.' Henry V. Act II. Sc. 3. Now hear our Critics:

'——*for his noſe was as ſharp as a pen, and a table of green fields*.] Theſe words, *and a table of green fields*, are not to be found in the old editions of 1600 and 1608. This nonſenſe got into all the following editions by a pleaſant miſtake of the ſtage editors, who printed from the common piece-meal written parts in the play-houſe. A table was here directed to be brought in (it being a ſcene in a tavern where they drink at parting), and this direction crept into the text from the margin. Greenfield was the name of the property-man in that time, who furniſhed implements, &c. for the actors. *A table of Greenfield's*. POPE.

'So reaſonable an account of this blunder, Mr. Theobald would not acquieſce in. He thought *a table of Greenfield's* part of the text, only corrupted, and that it ſhould be read, *he babbled of green fields*, becauſe men do ſo in the ravings of a calenture. But he did not conſider how ill this agrees with the nature of the knight's illneſs, who was now in no *babbling* humour; and ſo far from wanting cooling in *green fields*, that his feet were cold, and he juſt expiring.

WARBURTON.'

Dr. Johnſon then tells us, that 'Pope in an Appendix to his own edition in 12mo ſeems to admit Theobald's emendation, which' (ſays the Doctor) 'we would have allowed to be uncom-

monly happy, had we not been prejudiced againſt it by Mr. Pope's firſt note, with which, as it excites merriment, we are loath to part.' Next comes Mr. Smith:

'Had the former editors been apprized, that *table*, in our author, ſignifies a pocket-book, I believe they would have retained it, with the following alteration; *for his noſe was as ſharp as a pen upon a table of green fells.*—On *table books*, ſilver or ſteel pens, very ſharp pointed, were formerly and are ſtill fixed to the backs or covers. Mother Quickly compares Falſtaff's noſe (which in dying perſons grows thin and ſharp) to one of thoſe *pens*, very properly, and ſhe meant probably to have ſaid, on a *table-book* with a *ſhagreen cover*, or *ſhagreen table*; but, in her uſual blundering way, ſhe calls it a *table of green fells*, or a table covered with *green-ſkin*, which the blundering tranſcriber turned into *green fields*, and our editors have turned the prettieſt blunder in Shakſpeare quite out of doors. SMITH.'

And Mr. Steevens brings up the rear with a quotation from the Counteſs of Pembroke's *Tragedie of Antonie*, to prove that 'green *fells* and green *fields* might anciently have had the ſame meaning.' Now, after all this, would any one conceive that Dame Quickly meant to ſay no more than that Sir John's *noſe was as ſharp as a pen, and as green as graſs?* And yet this is all that ſhe does ſay. *Table*, in old language often means *picture*; from the French *tableau*. In an inventory of goods, pictures, &c. in the palace of Weſtminſter, in the reign of Henry VIII. (an extract of which may be ſeen in Walpole's Anecdotes of Painting), the term repeatedly occurs, thus: 'Item. One *table* with the picture of the Ducheſs of Milan. Item. One *table* with the hiſtory of Filius prodigus,' &c. Strype alſo (as Mr. Walpole informs us) ſays, that 'Guillim Stretes, painter to Edward VI. had paid him, in 1551, fifty marks, for recompence of three great *tables* made by the ſaid Guillim, whereof two were pictures of his Highneſs, and the third a picture of the Earl of Surrey.'

Among the ſtage directions in old plays we meet with the muſical terms, *tucket*, *tucket ſonance*; *levet*; *ſennet*, or, as it is ſometimes written, *cynet*. In a note upon Henry VIII. Act II. Sc. 4. we are informed that Dr. Burney has, in vain, attempted to diſcover the etymology of this laſt word, *ſennet*. The only reſult of his inquiries is a conjecture that it may poſſibly mean 'a flouriſh for the purpoſe of aſſembling Chiefs, or apprizing the people of their approach.' To give weight to this conjecture, the Doctor produces the two following quotations: *Senné*, or *ſennie* de l'Allemand; *ſen*, qui ſignifie aſſemblée. Dict. de vieux langage. *Senne*, aſſemblée *à ſon de cloche*. Menage. Mr. Steevens tells us, he has been informed that '*ſenneſte* was the name of an antiquated French tune formerly uſed in the army; but that the dictionaries he has conſulted exhibit no ſuch word. *Sennet* may be' (he adds) 'a corruption from *ſenata*.' Shall we venture ourſelves on the ſlippery ground of etymology? 'Take care, brother'

ther' (cries the chief of the etymological department, ſeated on our left), 'take care; you'll certainly be down in the dirt. Have you forgotten what woful figures I have been obliged to hold up to public laughter *?' 'No, Mr. Philologos; but, as we do not mean to truſt ourſelves ſo far, we are under no apprehenſion of being ſo ſadly bedaubed: beſide, when the Public ſee that we have not the *confidence* of your etymologiſt, we are perſuaded that we ſhall only excite a good-humoured ſmile, at the moſt, if we ſhould get a fall.' We believe then, or, to ſpeak more properly, we conjecture, that theſe terms are all derived from the Italian. *Tucket—una tuccata*; a general name for a flouriſh. *Levet—una levata*; the morning call, perhaps, in a camp or garriſon. *Sennet—una ſerenata*; the ſignal for retiring to reſt. *Serenata* might eaſily be corrupted into *ſennet*, by a rapid pronunciation of the middle ſyllable, *re*, and a faint ſound of the final *a*: *ſer'nat, ſennat, ſennet*. And theſe different words *levet, ſennet*, &c. though originally uſed to deſignate particular tunes, appropriated to particular purpoſes, might, perhaps, in proceſs of time, be indiſcriminately employed to denote any martial muſic.

The appellation *Sir* formerly prefixed to the names of ſome of the clergy, 'was anciently' (ſays Dr. Johnſon) 'a title aſſumed by graduates.' This aſſertion (as we find in a note upon Richard III. A& 4.) 'the late Mr. Guthrie diſputes; and ſays it was a title ſold by the Pope's Legates, &c.' Dr. Farmer controverts Mr. Guthrie's opinion; and Mr. Steevens ſuppoſes that the title might be originally derived from *Sire*, father. In confirmation, however, of Dr. Johnſon's notion, it may be obſerved that a Bachelor of Arts, (as is well known) in academical language, is ſtiled *Dominus*. And we are informed that it is no uncommon thing, even at this day, in one of our Univerſities at leaſt, for ſervants of a college in which there may chance to be two gentlemen of the ſame name, one of whom has taken his firſt degree, and the other not, to tranſlate the term *dominus*, and prefix it to the name of the former, in order to diſtinguiſh him from the latter. Thus, if a Mr. Jones, for inſtance, be inquired for, in a college where there are two of the name, circumſtanced as above, they will aſk you if you want *Sir* Jones.

In Antony and Cleopatra, A& II. Sc. 5. Cleopatra being irritated beyond meaſure at the news of Antony's marriage with Octavia, and having ſtruck the meſſenger who brought the intelligence, for perſiſting in his account, ſays to him:

'O that his fault ſhould make a knave of thee,
Thou † art not what thou'rt ſure of!—Get thee hence.'

* Conſult our *General Index* for the names, Jones (Rowland), Elphinſtone, &c. &c. and Rev. Vol. LXXI. for the name of Lemon.

† In former editions, as well as in ſome of the notes to the preſent, it is printed, '*That* art, &c. No reaſon is given for the variation.

This laſt line, which (ſays Dr. Johnſon) is not eaſily underſtood, Sir T. Hanmer thus corrects: 'That *ſayſt but* what thou'rt ſure of.' Warburton receives the emendation. But Johnſon, diſſatisfied with what, though it affords ſenſe, exhibits (as he truly ſays) little ſpirit, ſuppoſes the line to conſiſt of abrupt ſtarts:

'O that his * fault ſhould make a knave of thee;
Thou art—not what?—Thou'rt ſure on't. Get thee hence.'

That is, '*That his fault ſhould make a knave of thee that art*—but what *ſhall I ſay thou art not?* Thou art then ſure of this *marriage*. Get thee hence.' Mr. Steevens quotes what he thinks a ſimilar paſſage, from *Meaſure for Meaſure*, though he ſays he knows not how 'to apply it with ſucceſs to the very difficult line before us:'

'Dreſt in a little brief authority,
Moſt ignorant of what he's moſt aſſur'd
His glaſſy eſſence.'—

Mr. Tollet interprets the line, 'Thou art not an honeſt man, of which thou art thyſelf aſſur'd, but thou art in my opinion a knave by thy maſter's fault alone.' Mr. Malone would read,

'O that his fault ſhould make a knave of thee,
That art not what thou'rt *ſore* of!'

which he explains, 'Alas! is it not ſtrange, that the fault of Antony ſhould make thee appear to me a knave, thee that art innocent, and art not the cauſe of the ill news, in conſequence of which thou art yet *ſore* with my blows!' It *ſtrikes* us in a different light. Cleopatra, with a weakneſs natural to thoſe who cannot bear to hear what gives them pain, is enraged becauſe the meſſenger did not deceive her, but perſevered in his declaration of Antony's marriage: 'The gods confound thee!' (ſays ſhe) 'doſt thou hold there ſtill?' *Meſſeng.* 'Should I lye, Madam?' *Cleop.* 'O, I would thou didſt.' She then, with much heat and vehemence, twice more repeats, 'He is married?' And finding that he ſtill honeſtly adhered to the truth, exclaims: 'O that his fault, &c. We think the word *that* is here the demonſtrative pronoun; and not, as the commentators ſeem all to have imagined, the conjunction. The ſenſe of the whole we conceive to be: 'O, *that* fault of his ought to make a knave, a liar, of thee, that art not that knave, which, by thy repeated aſſertions of his marriage, thou ſhew'ſt thyſelf ſure of his being.' Cleopatra means to inſinuate that the meſſenger's poſitive aſſurance of Antony's marriage, was, in her mind, equivalent to a poſitive aſſurance of his being a villain.

Commentators may ſometimes miſs the ſenſe of their author by ſearching too deeply for it †. Learning and penetration, which will

* Miſprinted, *this*, in the original.

† This remark may be applied to Dr. Johnſon's explanation of 'underſtood *relations*' in Macbeth, Act III. Sc. 4. In our Review,

will always have advantage of common underſtanding, in exploring what lies at the bottom, will ſometimes be ſurpaſſed by the ſuperficial obſerver, in inveſtigating that which ſwims upon the ſurface. He who is accuſtomed to ſee more than is generally perceived, will ſometimes ſee more than is intended; and the criticiſm which weighs every word of a looſe and popular writer, will often ſeek, in vain, for a meaning in the parts, that is only to be found in the whole. Hence ariſes, we think, the embarraſſment which our critics meet with from a paſſage of Antony and Cleopatra, Act III. Sc. 2. 'What ſhall we do, Enobarbus?' ſays Cleopatra. To which that plain and blunt ſoldier replies, 'Think and die.' Here Sir T. Hanmer would read, '*Drink* and die,' which is approved by Warburton and Upton. Johnſon explains 'think and die' to mean, *Reflect on your own folly, and leave the world.* But Mr. Tyrwhitt, though he allows that this would be a proper anſwer from a moraliſt or divine, thinks it not adapted to the character of Enobarbus. He therefore propoſes to read, '*wink* and die.' Mr. Steevens and Mr. Tollet would adhere to the old reading; and produce ſome quotations, to ſhew that '*taking thought*' is equivalent to *being anxious* or *ſolicitous*, or *laying a thing much to heart.* And in a ſecond note, Mr. Tyrwhitt tells us, that he believes the old reading right, but then we muſt underſtand '*think and die*' to mean, '*die of thought*' or *melancholy*; and he refers to ſome places where *thought* is ſo uſed. We believe that by the expreſſion '*think and die*' Shakſpeare intended nothing more than is con-

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Vol. LXII. p. 268, we ſuppoſed *relations* to mean *accounts, narrations.* The following paſſage confirms our opinion:

'There is a myſtery (with whom *relation*
Durſt never meddle) in the ſoul of ſtate.'

Troilus and Creſſida, Act III. Sc. 3.

In the ſame volume, p. 260, after giving the ſubſtance of the notes, with ſome additional conjectures, upon the words '*delighted* ſpirit' in *Meaſure for Meaſure*, Act III. Sc. 1, we declared our perſuaſion that *delighted* was the original reading. We will take this opportunity to obſerve that we think '*delighted*' is uſed for '*delighted in*:' the prepoſition *in* being omitted *euphoniæ gratiâ.* So in Cymbeline, Act V. Sc. 4.

Whom I beſt love, I croſs; to make my gift
The more delay'd, *delighted*;'

that is '*delighted in.*' So alſo in Othello, Act I. Sc. 3. 'If virtue no *delighted* beauty lack.' Many ſimilar inſtances of the omiſſion of the prepoſition might, we think, be produced from our bard. Thus, in Julius Cæſar, Act I. Sc. 2. 'But ere we could *arrive* the point propoſed;' *i. e.* arrive *at.* See alſo vol. vi. p. 564, and vol. vii. p. 412, of the preſent edition. '*Delighted* ſpirit,' therefore, may mean, the ſpirit in which we delight—in which we ſo much pride ourſelves as our nobleſt part.

veyed by the ſingle word, *die*. In the colloquial and familiar language of the preſent time, *we* uſe the word *think* in the ſame redundant manner. It is not uncommon to hear a perſon, after ſpending the morning in an undreſs, ſay, 'Well, 'tis almoſt dinner time, I muſt *think and* dreſs myſelf:' or, 'I muſt ſee and dreſs myſelf.' Prior has the ſame expreſſion in ſome elegant verſes written at Paris in 1700, in the beginning of Robe's Geography:

"And as health fails, and years increaſe,
Sit down and *think and die* in peace."

In the laſt ſcene of Cymbeline, Belarius ſays to the King, 'Your pleaſure was my *near* offence.' Dr. Johnſon would here read, '*dear* offence.' And Mr. Tyrwhitt, becauſe in the old folio the word is printed *neere*, thinks the true reading to be, '*meere* offence.' But we ſee no neceſſity for alteration. The preſent text is confirmed by an expreſſion of Leontes in the ſecond Act of the *Winter's Tale*: 'He who ſhall ſpeak for her, is *afar off* guilty, but that he ſpeaks.'

In King Lear, Act II. Sc. 2, Kent ſays to the Duke of Cornwall, 'He that beguil'd you, in a plain accent, was a plain knave; which for my part, I will not be, though I ſhould win *your diſpleaſure* to intreat me to it:' *i. e.* ſays Dr. Johnſon, 'though I ſhould win you, diſpleas'd as you now are, to like me ſo well as to intreat me to be a knave.'—'*Your diſpleaſure*' is, we apprehend, a title given to the angry Cornwall, in the ſame manner as we now ſay, *your highneſs*; *your excellence*; *your grace*, &c. Theſe titles were much more frequent formerly, than they are at preſent. Thus in our author, vol. vi. page 169, we find '*your wiſdoms*.' In vol. x. p. 501, '*their amities*.' So alſo, in Beaumont and Fletcher, vol. iii. p. 219, edit. 1778, '*his valour*.' Again, in the ſame volume, p. 377, '*your beauties*:' and in p. 469, '*your modeſty*.' Vol. v. p. 128, '*his rhetoric*.' Vol. vii. p. 19, '*his learning*;' and many others. An attention to this will often ſerve to explain many difficulties in our old writers. May not this give the true interpretation of a paſſage in Hamlet, Act I. Sc. 4.? Horatio, adviſing Hamlet not to follow the Ghoſt, ſays, 'It may aſſume ſome other horrible form, which might deprive *your ſovereignty* of reaſon.'

In the cloſet ſcene in the third Act, as the Ghoſt is retiring, Hamlet having aſked his mother if ſhe ſaw or heard nothing, points to the phantom, and exclaims:

'Why, look you there! look, how it ſteals away!
My father, in his habit as he liv'd!'

Mr. Steevens here obſerves, that 'if the poet meant that Hamlet's father appeared in his own *familiar habit*, he muſt have forgotten that he originally introduced him in *armour*; or elſe he muſt have intended to vary his dreſs in this his laſt appearance. The difficulty'

difficulty' (he adds) 'might be a little obviated by pointing the line thus: "My father—in his habit—as he liv'd." We approve of this change of the punctuation, but think the ingenious commentator has not ſufficiently explained the ſenſe. The words, '*as he liv'd*,' do not mean, in the manner in which he liv'd: but, *as though he were alive.* 'See,' ſays Hamlet, it is my father himſelf—it is his very dreſs—the repreſentation is as vivid as if he were actually alive and preſent. A ſimilar mode of expreſſion occurs in *The Taming of the Shrew:* Induction, Sc. 2d.

'We'll ſhew thee Io, as ſhe was a maid;
And how ſhe was beguiled and ſurpris'd,
As lively painted *as the deed were done.*'

that is, as if the deed were now actually performing.

In the laſt Act of this tragedy, Scene 2d, Hamlet having informed Horatio of the commiſſion which he was to have carried to the King of England, requiring that monarch to put the bearer to death, proceeds to mention ſome of the 'earneſt conjurations' by which his Engliſh majeſty was exhorted to comply with the Dane's requeſt; viz.

'As love between them like a palm might flouriſh,
As peace ſhould ſtill her wheaten garland wear,
And *ſtand a comma* 'tween their amities;
And many ſuch like as's of great charge.'

This, Warburton, as uſual, alters to '*ſtand a commere*;' i. e. a goſſip. Hanmer reads, 'ſtand a *cement.*' Dr. Johnſon ſays, 'The *comma* is the note of *connection*, and continuity of ſentences; the *period* is the note of *abruption* and diſjunction. Shakſpeare had it in his mind to write, that unleſs England complied with the mandate, *war ſhould put a* period *to their amity*; he altered his mode of diction, and thought that, in an oppoſite ſenſe, he might put, that *Peace ſhould ſtand a* comma *between their amities.* This is not an eaſy ſtyle; but is it not the ſtyle of Shakſpeare?'—We think the Doctor's explication too far-fetched. The meaning of the paſſage we take to be this: *Comma*, which is the ſhorteſt pauſe, and which, according to the grammarians, only directs us to reſt while we can count *one*, is, we conceive, here uſed to denote the ſmalleſt portion or duration of time. The Dane therefore conjures England to put Hamlet to immediate death, otherwiſe peace ſhould not ſtand *an inſtant* between them. A little after, in the ſame ſcene, Hamlet ſays, 'A man's life's no more than to *ſay, one.*'—'Their amities' is (as we obſerved above) a title ſimilar to, *his highneſs*, &c.

The account given by Mr. Malone, Mr. Steevens, and the author of the *Remarks*, of the ancient pageants, in their notes upon the *Tempeſt*, and *Love's Labour loſt:* Mr. Reed's deſcription of the ancient dances called *meaſures*, *rounds* or *roundels*, *galliards* and *lavoltas:* his note upon the word *curtſies* in Twelfth Night: his obſervations upon Falſtaff's favourite liquor, *ſack*;

upon the cuſtom of hunting after dinner, which was practiſed in Shakſpeare's days; upon the high ſhoe called chioppine, &c. Sir Joſhua Reynolds's elegant remarks upon a paſſage in Macbeth, together with his and Mr. Steevens's obſervations on the appropriation of the expreſſion 'poor fool' at the concluſion of King Lear: Judge Blackſtone's and Mr. Steevens's deciſive explanation of the term 'quick winds' in Antony and Cleopatra: Mr. Monck Maſon's explanation of the phraſe, 'carry out my ſide,' and many more ingenious criticiſms, elucidations of difficult paſſages, illuſtrations of old cuſtoms, &c. &c. would, we doubt not, be highly acceptable to our Readers; but our limits forbid us to add to the copious extracts which we have already made. We muſt therefore here conclude our account of the *ſcientific* part of this edition, with obſerving, that we cannot too warmly commend it to every admirer of the 'greateſt poet of this or any other nation,' as he is ſtiled by his preſent editor.

But what ſhall we ſay of the mechanical or technical part of the work before us? The moſt tender ſentence that we can paſs upon it, is, that it is very negligently, we were going to ſay, ſhamefully, executed. The paper is bad, and the type worſe. The letters are ſcarcely legible in ſome places, becauſe there is not ink ſufficient to ſtain the paper; and in others, becauſe it is ſo redundant as to run into blots. Pages and Scenes are often wrong numbered; words miſprinted*; and (which is unpardonable in a work where ſimilar omiſſions of former editors have cauſed ſuch laborious collations of old folios and quartos) ſometimes whole words are omitted †. A note upon the words 'fillip me with a three man beetle,' ſigned *Johnſon*, vol. v. p. 492, does not, we believe, come from the pen of the Rambler. If we rightly recollect, this note is marked with the initial of a different Chriſtian name, in Malone's Supplement; and ſhould have been ſo diſtinguiſhed here. In ſhort, the whole of this part of the work is ſuch as would diſgrace a common ſchool-book.

As the preſent edition of Shakſpeare's plays contains ſo much of what has been already publiſhed in Mr. Malone's Supplement, we apprehend that a new edition of that valuable work, adapted

* Thus, vol. ii. p. 69, we have '*er*,' for '*for*,' in Tyrwhitt's note. In the ſame volume, p. 488, '*too* write,' for '*to* write.' Vol. iv. p. 174, note, '*p*enance,' for '*p*enance.' Ibid. p 268, note, '*man*tillo,' for '*mant*ello.' Vol. v. p. 512, '*co*ſin,' for '*cou*ſin.' Vol. viii. p. 446, 'If thou *haſt*,' for 'if thou *hadſt*.' Vol. ix. p. 62, 'Aphiaraus,' for 'Amphiaraus.' Vol. x. p. 280, note 7, '*canon*,' for '*cannon*,' which blunder makes the note contradictory; and numberleſs others.

† Thus in vol. iii. p. 393, 'inſomuch, I ſay, I know [what] you are.' And in vol. ii. p. 68, note, '*Theſe black maſks* ſignifies [no] more than *black maſks*.'

ſo

to the preſent, by omitting all that is here reprinted, would not be unacceptable to the Public. Should the ingenious author of the Supplement be of the ſame opinion, he will perhaps thank us for pointing out to him the explanation of a paſſage in *Pericles*, Act III. Sc. 1, which has been miſunderſtood:

'O ye gods!
Why do you make us love your goodly gifts
And ſnatch them ſtraight away? We, here below,
Recal not what we give, and therein may
Uſe honour with you.'

On this paſſage, Mr. Malone and Mr. Steevens have the following notes: 'The meaning is ſufficiently clear—*In this particular you might learn from us a more honourable conduct*—But the expreſſion is ſo harſh, that I ſuſpect the paſſage to be corrupt.' Malone. 'To *uſe*, in ancient language, ſignifies to put out to *uſance* or *uſury*. The ſenſe of the paſſage may therefore be—Our honour will fetch as much as yours, if placed out on terms of advantage. If valued, our honour is worth as much as yours.' Steevens. The commentators are both miſtaken. In this paſſage, *uſe* is a noun, and *honour* is a verb. The ſenſe is—In this particular we may honour Uſe (or cuſtom) as much as we honour you.

Upon the whole, after a careful examination, we do not heſitate to pronounce, that the preſent edition of Shakſpeare's plays, with 'all its imperfections on its head,' is far ſuperior to any that have preceded it. Beſide the two portraits of our poet given in the former editions, there is prefixed to this, a third, which is well engraved by Hall, from a painting in the collection of the Duke of Chandos.

*** We have been obliged to a Correſpondent for the preceding Article; which appearing to us to be well drawn up, we readily determined to inſert the whole, without any alterations; but we cannot take leave of the ingenious Author, without obſerving to him, that he appears to be miſtaken in his remark (Rev. Aug. p. 87.) on "*fait l'impoſſible*," which certainly means no more than the Engliſh phraſe "*done all in our power*." Rev. p. 406.

Anon. Pearne.

ART. II. *Letters and Papers.* By the Bath Society. Vol. III. concluded. See laſt Month's Review.

IT was not without ſome degree of aſtoniſhment that we read, in the contents, the title of an eſſay by Arthur Young, Eſq. on the neceſſity of hoeing turnips. At this time of day, we imagined, that any attempt to demonſtrate the importance of a practice, ſo indiſpenſably neceſſary as the hoeing of turnips, would have been entirely ſuperfluous. No man, we preſume, who

who ever ſaw a recently hoed crop, could entertain a doubt as to this particular. Mr. Young, however, has omitted to mention one very eſſential benefit that accrues from having turnips *properly* hoed, *viz.* that it prevents the danger of loſing cattle when feeding on the turnip; for where this operation is *rightly* performed, there will be none ſmall; and it is the ſmall turnips only that are in danger of being forced into the throat, and there ſticking, ſo as to occaſion ſuffocation.

The only improvement in the culture of the turnip ſuggeſted in this volume is that of ſowing them between the rows of horſe-hoed beans. On this ſubject we have an account of two experiments, one by R. P. Anderdon, of Henlade, Eſq. The field he mentions was a poor wet clay, value only 10s. *per* acre. It was ſet with beans (after being dunged) in double rows, about a foot from each other, with intervals of more than three feet wide between the double rows. Theſe intervals were twice horſe-hoed and harrowed, and in the middle of July were ſown with turnip: produce, about 16 tons *per* acre. Mr. Anderdon enumerates at great length the benefits that may be derived from this practice, which are diſputed by the Committee of the Bath Society, as we think, with a degree of warmth and pertinacity that would better have become a *young* man, than a Committee of ſuch a reſpectable body. True it is, that Mr. Anderdon's practice is in ſeveral reſpects defective. The double rows ſeem to us improper, for no plant is ſo much benefited by freſh air as the bean; one row in an open expoſure often producing more pods than twenty when cloſe upon each other: but the narrowneſs of the intervals is a ſtill greater objection. On a good ſoil ſingle rows of beans, at 6 feet diſtance, will perhaps yield nearly as great a crop of *grain* as can be got from the ground by any other culture; and full room is given for performing every operation on the turnips as well, nearly, as if no beans had been on it. In this way a full crop of turnips and a full crop of beans may eaſily be obtained from the ſame field in the ſame year, as we ourſelves have experienced. The only inconvenience that occurred in this practice, was the difficulty of carrying off the beans, when a weighty crop, without injuring the turnips. We recommend that the beans ſhould be planted rather at a greater than ſmaller diſtance than the above. Turnips thrive very well on clay ſoils, if in proper order.

The other experiment is by Mr. John Bull, of Kingſton near Taunton, who obtained at the rate of near 3 quarters of beans, and 37 tons 5 C. weight of turnips *per* acre. The beans were ſet in rows, at leſs than two feet intervals, and horſe-hoed; turnips ſowed at random, between the rows, after the laſt hoeing of the beans; the turnips not hoed.

Concerning

Concerning cabbages, nothing in this volume occurs that is of great importance. But the following account of the culture and produce of turnip-rooted cabbage, by Sir Thomas Bevor, ſeems of ſuch importance as to deſerve to be tranſcribed entire:

'In the firſt or ſecond week in June, I ſow the ſame quantity of ſeed, hoe the plants at the ſame ſize, leave them at the ſame diſtance from each other, and treat them in all reſpects like the common turnip. In this method I have always obtained a plentiful crop of them; to aſcertain the value of which, I need only inform you, that on the 23d day of April laſt, having then two acres left of my crop, ſound and in great perfection, I divided them by fold hurdles into three parts of nearly equal dimenſions. Into the firſt part I put 24 ſmall bullocks of about 30 ſtone weight each (14 lb. to the ſtone), and 30 middle-ſized fat wethers, which at the end of the firſt week, after they had eaten down the greater part of the leaves, and ſome part of the roots, I ſhifted to the ſecond diviſion, and then put 70 lean ſheep into what was left of the firſt: theſe fed off the remainder of the turnips left by the fat ſtock; and ſo they were ſhifted through the three diviſions, the lean ſtock following the fat as they wanted food, until the whole was conſumed.

'The 24 bullocks, and 30 fat wethers, continued in the turnips until the 31ſt of May, being exactly 4 weeks; and the 70 lean ſheep until the 29th, which is one day over 4 weeks: ſo that the two acres kept me 24 ſmall bullocks, and one hundred and ten (it ſhould be one hundred only) ſheep four weeks (not reckoning the overplus day of the 70 lean ſheep). The value at the rate of keeping at that ſeaſon cannot be eſtimated in any common year at leſs than 4d. a week for each ſheep, and 1s. 6d. *per* week for each bullock, which would amount together to the ſum of 14l. 10s. 8d. for two acres.' (It ſhould be 15l. 13s. 4d. even counting only 100 ſheep).

This fact needs no comment: and it is ſtill farther confirmed by his experience in May 1786. 'I have,' ſays he, 'May 1ſt, three acres of turnip-rooted cabbages left, with which I am feeding 22 bullocks, 17 cows, 2 bulls, 4 young cattle, and 110 ſheep; *beſides thirty horſes which partake largely of them.*' This is the firſt hint we have met with of horſes being fed by this plant, and wiſh the worthy Baronet had been more particular on that head.

LUCERNE.

We find only one experiment on the culture of lucerne, by the Rev. Mr. Cloſe, Trimley, Suffolk. It yielded at the rate of 16 tons 4 C. weight *per* acre of green fodder, which, conſidering the expence of cultivating this plant, and its great ſucculence, ſeems to be but a ſmall produce. The lucerne is evidently better calculated for warm than temperate climates.

BUSH VETCH.

It were to be wiſhed that gentlemen would turn their attention more than they hitherto have done to the culture of the indigenous plants of this country, and we are well pleaſed to find one experiment of this kind recorded in the volume now before

before us. The Rev. Mr. Swayne, inſtigated as it ſhould ſeem by the ſurpriſe excited by the foregoing account of the produce of lucerne, ſelected part of a field which naturally abounded with the buſh-vetch (the *Vecia Sepium* of Linnæus); which having been cut four times in the year (1785), yielded at the rate of 24 tons 11¼ C. weight *per* acre, a full third more than the lucerne. And as this plant is not near ſo ſucculent as lucerne, he concludes it would afford a yet greater proportion of dried provender.

Mr. Swayne ſuppoſes that this plant has been hitherto unnoticed by the farmer; but in this particular he is miſtaken; for this very plant, among many other indigenous plants, was ſtrongly recommended for the very qualities Mr. S. takes notice of, in the Eſſays relating to agriculture and rural affairs by James Anderſon, publiſhed in the year 1777. From ſome obſervations we ourſelves have made on the culture of this plant, we have reaſon to think the deſtruction of the ſeeds by the inſect he met with in ſuch abundance is not ſo univerſal as he ſeems to imagine.

Buck Wheat.

Buck wheat, as a crop, is but little known in Britain; but from the experiments of Mr. Bartley of Briſtol, it would ſeem to merit the attention of the farmer, eſpecially on dry ſandy ſoils, as it thrives abundantly in the drieſt ſeaſon, and admits of being ſown any time from the middle of May to the middle of July. He has applied it to the feeding of hogs, poultry, and horſes, which are ſpeedily fattened by it; and he thinks it would probably be uſeful in the diſtillery.

Planting and Transplanting Wheat.

The planting of wheat (that is the dibbling the ſeeds) is ſeveral times mentioned in this volume, in terms of approbation, by particular members, but the practice does not ſeem to gain ground.

Mr. Bogle of Daldowin, near Glaſgow, in Scotland, is very earneſt in recommending the practice of tranſplanting wheat; we have to regret that the Society could not in this volume publiſh 'the authentic accounts of ſeveral experiments that were made at his inſtance, and which were attended with very great ſucceſs.' The advantages he apprehends which would reſult from this practice he ſtates as under:

'1ſt, A very great proportion of the ſeed will be ſaved, as a farmer may have a nurſery, or ſmall patch of plants, from which his fields may be ſupplied; he calculates that one acre will afford ſufficient plants for one hundred acres.

'2d, That a great increaſe of crops may be obtained by this method, probably a double crop, nay perhaps a triple quantity of what is reaped either by drilling, or the broadcaſt huſbandry.' This ſeems much exaggerated.

'3d,

'3d, That a great part of the labour may be performed by infirm men and women, and alſo by children, who are at preſent ſupported by the pariſh charity; and that of courſe the poor's rates may be conſiderably reduced.

'4th, That the expence will not exceed from 20 to 30 ſhillings *per* acre (*N. B.* This far exceeds the value of ſeed diminiſhed), if the work be performed by able bodied men and women; but that it will be much lower, if that proportion of the work, which may be done by employing young boys and girls, ſhould be allotted to them.

'5th, That in general he found the diſtance of nine inches every way a very proper diſtance for ſetting out the plants at; but recommends them to be tried at other ſpaces, ſuch as 6, 8, or even 12 inches.

'6th, That he conceives an earlier crop may be obtained in this manner, than can be obtained by any other mode of cultivation.' This ſeems highly improbable.

'7th, That a *clean* crop may alſo be procured in this way; becauſe, if the land be ploughed immediately before the plants are ſet out, the corn will ſpring much quicker from the plants than the weeds will do from their ſeeds, and the corn will thereby bear down the weight of the weeds.' Probable.

'8th, That ſuch lands as are overflowed in the winter and ſpring, and are of courſe unfit for ſowing with wheat in the autumn, may be rendered fit for crops of wheat, by planting them in the ſpring, or even ſummer.

'9th, That he has known inſtances of wheat being tranſplanted in September, October, November, February, March, April, and even as late as the middle of May, which have all anſwered very well.'

He adds ſome other conſiderations that he thinks ſhould recommend this practice, which for brevity we muſt omit; but we beg leave to ſuggeſt one other conſideration in favour of the practice, which ſeems to have eſcaped Mr. Bogle, though, in our opinion, it will be of more general importance than all the others put together. It has been long a deſideratum in agriculture, to obtain a crop of wheat after turnips. Nothing puts the ſoil into a better ſtate for producing wheat, than a good crop of turnips; but unfortunately theſe can ſcarce ever be taken off the ground in time for ſowing wheat at the proper ſeaſon; ſo that farmers are obliged either to forego their crop of wheat, if they muſt have turnips, or the crop of turnips if they muſt have wheat. It is obvious, however, that ſhould the mode of culture, recommended by Mr. Bogle, be found on a fair trial to ſucceed perfectly well, both theſe crops could be obtained from the ſame field with the greateſt facility. A ſyſtem that ſeems to be probably calculated to introduce into general practice ſuch a capital improvement, certainly merits the unprejudiced attention of the farmer.

We

We meet with ſeveral pertinent obſervations on the dairy in this volume, and on the proper method of making butter and cheeſe, which though in ſome reſpects defective, will ſtill be of uſe to thoſe whoſe practice is not ſo good as that recommended. Little new occurs on the ſubject of manures. Some new machines are here deſcribed, which are rather complex in their ſtructure; and, what is worſe, ſome of them not explained; ſo that the Society aſſume the office of advertiſing in favour of quacks, rather than for the diſſemination of knowledge. But our limits do not permit us to enlarge on theſe heads.

Dr. Fothergill here publiſhes a few remarks on the benefit that might reſult from the application of chemiſtry to agriculture and rural œconomy. We are ſorry that our countrymen in general ſeem to be ſo backward in the ſtudy of this uſeful ſcience, ſo neceſſary for the improvement of every art. Our neighbours on the continent have got greatly the ſtart of us in this reſpect, which muſt, in a ſhort time, give them a decided ſuperiority over us in many arts and manufactures, if we continue in the ſame liſtleſs indifference as to this particular. We heartily wiſh it may be obviated.

Several other ingenious eſſays on ſpeculative ſubjects occur, which we cannot afford room to particularize. For the ſame reaſon we muſt not expatiate on the very ſatisfactory experiments made by Sir John Anſtruther on the growth of wheat and barley, which could not be eaſily abridged. But we cannot help again taking notice of the impropriety of filling upwards of eighty pages of the preſent volume with an account of a variety of medical experiments, very much detailed, undertaken with a view to aſcertain the qualities of Britiſh rhubarb. Theſe experiments might with propriety have appeared in a collection of medical memoirs; but in a work profeſſedly intended for farmers they ſurely ſhould not have obtained a place. All that could have been wanted would have been the general opinion of the many reſpectable phyſicians who have conſidered this ſubject, which would have been a ſufficient authority to the farmer for cultivating the plant.

The preſent volume of the Bath Society Papers deſerves, however, the attention of the Public; and we hope, that by a more careful ſelection of papers in future, the ſucceeding volumes (one of which is ſaid to be in ſome forwardneſs) will be ſtill more perfect than the paſt.

And—r.

Art. III. Mr. Jones's Treatiſe on Muſic *concluded*: See laſt Month's Review.

WE now proceed to our Author's *ſeventh* chapter; in which he treats of *harmonic Periods, diatonic and chromatic.*

The title of this chapter is very inviting and fertile; and the Examples of Pl. 13. are in general well ſelected, and uſeful, though worn out, and all of one ſpecies of Muſic. The book of modulation juſt mentioned tells us what *may* be done, occaſionally; but the four plates between p. 34 and 35 ſhew us, what *has* been done ſo often, that it is now become almoſt unpardonable to do it again: and of theſe, Ex. LXXIV. is not a good ſpecimen of *double counterpoint*, in which the baſs may become the treble, or the treble the baſs; for by this inverſion of the parts, the ligatures are all falſe.

The Author's inſtructions for Canon and Fugue are very ſhort and ſlight, though it is a ſpecies of compoſition for which he ſeems to have all due reverence.

In the bottom line of Pl. 16, bar 5, there are *two fifths* between the baſs and 2d treble; and Ex. LXXXI. bar penultima, another: errors which compoſers of the Old School are not prone to pardon.

At the end of LXXXVI. the Author has condeſcended to give us a touch of modern vanity: an *ad libitum:* an *accelerando*; a *volata*—however, for fear of excommunication from the old Apollo temple in Tottenham Court, the end is right orthodox, and the preparation for the ſhake, as antique and ſolemn, as if it were the production of Tye, or Tallis himſelf.

P. 37. The Author, ſpeaking of the *Chromatic* ſyſtem, ſays, 'I have a conjecture of my own, which muſt take its chance; viz. that it was ſo called, becauſe the notation in the Muſic of this ſcale was of a different colour from the diatonic notes; as it was once a cuſtom with our own Muſicians to make their notes black, or red, to denote a difference of time and meaſure.' But he is perfectly ſafe from blame, if this conjecture ſhould be thought too bold to hazard without the leaſt authority; for the idea was previouſly ſtarted by Rouſſeau, in his *Dictionnaire de Muſ. Art.* CHROMATIQUE, where he tell us that the word comes from χρῶμα, *colour*, either becauſe the Greeks wrote the Muſic of this genus in red notes, or characters of different colours; or, as ſome ſay, becauſe *Chromatic* is the mean betwixt the two other genera, as colour is the mean betwixt black and white; or, according to a third opinion, becauſe this genus embelliſhes the diatonic by its ſemitones, which have the ſame effect in Muſic, as colours in painting.

On this genus, or, as our Author calls it, ſyſtem, he has beſtowed much pains, and tells us, *Introd.* p. vi. that 'he flatters himſelf, the Reader will find the Chromatic ſyſtem more clearly explained and better confirmed than in any other work on Muſic.'

After this declaration, we expected new rules, new paſſages, and new principles—the paſſages however are common, as in ſimple

ſimple counterpoint they ever muſt be. The examples indeed are numerous, and moſt of them to the purpoſe; yet ſome are crude, and puſhed too far. In Ex. XCIV. for inſtance, the C natural with the G natural in the 2d bar, is, we believe, unexampled in any ſuch paſſage to be found in the works of a good compoſer. Ex. XCVII. there is ſomething embarraſſed and abrupt in the 5th bar. And in Ex. XCVIII. the chromatic ſucceſſion is carried too far for our ears, though the Author claims a merit for not going further. B has a perfect chord and 7th given to it in the beginning of the 2d bar. And he ſeems to have little right to be ſarcaſtical on modern Maſters for tranſgreſſing the proper bounds of modulation, who ſeems to have done all he *could* to out-do them. Whether B♯ is uſed at the beginning or end of the period, is of little conſequence, if it gives falſe harmony, for the reaſons he aſſigns. But we have a *right* to furniſh B with a true 5th from the laws of the 2d Tetrachord of a minor key: ſee Plate 21. and therefore Rameau is juſtified; and who ever wrote a chromatic fugue in A minor, without modulating into E, its 5th, by means of the fundamental baſs B♯? See Corelli's Sonatas, and Handel's Org. Fugues.

The Author, by calling his examples *periods*, made us hope that they were *phraſed* and ſymmetric, as to meaſure; but we find them often ſo broken and irregular in this reſpect, as to amount to little more than *fragments of phraſes.*

If our Author, with ſuch purity of taſte, and reverence for ancient ſimplicity, can ſtretch his ears, with any tolerable eaſe, to ſuch a chromatic tenſion as Ex. CI. and CII. require, he may bid defiance to all the ſemitonic riots of your Clementis, Gueſts, and Cramers, on the piano-forte: it is only in *melody* that *they* ſo wantonly play with chromatic; but in theſe examples, *harmony* and fundamentals are in queſtion; the *ſoni ſtabiles*, the pillars of the ſtate, muſt be reſpected, with whatever frippery ornaments bad taſte may load them. But, in the way of parentheſis, we will venture to ſay that there never was a *cadence*, an *ad libitum*, a *volata* on a *taſto ſolo*, or *pedale baſs*, worth hearing, that would not have *admitted* of a baſs, if it had been written down, though good taſte perhaps required that it ſhould be performed without.

Whatever *modern Maſters* may have made uſe of the F♯ in the firſt bar of Ex. CI. and CIII. they can have ears only fit for Daniel De Foe's *roſtrum*. In Ex. CII. to make the period ſupportable, it ſeems as if the A♯ in the baſs ſhould be B♭. The key, in all theſe three examples, is equivocal; and except by the omiſſion of flats and ſharps at the clef, which implies the key of C or A natural, there are no means of aſcertaining whether theſe paſſages belong to A major, A minor, or D minor. Indeed, conſidering their harſhneſs, and little uſe as models, they hardly

hardly deſerve a place in an elementary book. We were comforted by the ſober fragments from the graceful Pergoleſi, and the ſublime Purcell.

Chap. VIII. *On the Analyſis of Air, and the Conduct of Subject.* Though this is a very neat and promiſing title, yet but little is performed, and that little, perhaps, worſe than nothing; for the whole chapter is ſo full of contracted notions and prejudices, that, if it teaches any thing, it will be a contempt for what ſhould be admired, and admiration for what ſhould long ſince have been forgotten.

It was natural, from the title, to expect that the Author would have extended his inſtructions to *rythmical periods*, and *phraſeology*, inſtead of confining them wholly to the repetition of the ſame traits of melody in different keys throughout the piece, from the beginning to the end; which he recommends under the notion of adhering to a theme or ſubject. A Painter never repeats the *ſame figure*, nor a Poet the *ſame line* or thought, in the *ſame piece*; but each ſupports, *contraſts*, and gives *relief* to a good idea, by diſſimilar, yet relative and congruous figures and reflections.

That *unity of melody* (not ſameneſs of paſſage) which Rouſſeau has ſo well deſcribed and recommended (*Lettre ſur la Muſ. Fran.*) is the greateſt vice in compoſition, according to our Author (43). And the ſymmetry of Meaſure and proportion of Phraſe, which Muſic wants as much as Poetry, he has only mentioned (46.) in a note, in order to paſs a cenſure upon it. 'This ſort of meaſure ſhould not ſhew itſelf in Sacred Muſic; as inſpiring levity into the ignorant, and diſguſting perſons of judgment with its impertinence and abſurdity.' But would there be leſs gravity or dignity in a ſolemn air, if the phraſes were meaſured and divided into equal or aliquot parts? The periods of ſuch melody ſhould not be ſhort, light, or frivolous; but ſhould always partake of the rythmus and metre of the words. The Author forgets that there are even ſerious, ſolemn, and religious *dances*; and ſeems to have had in his mind nothing but jigs, hornpipes, country-dances,—and the dance of St. *Vitus*.

In the days of Corelli and Handel, preaching upon or rather, a perpetual repetition of the original text, and reference to it, was the faſhion, and expected; and our Author wiſhes to eternize the practice. But ſo many paſſages have been ſince invented, and ſo much graceful and airy melody is floating about Europe, that to make one or two paſſages, repeated in the ſame or different parts, ſerve for a whole movement, would be ſtarving the ear in the midſt of plenty. Handel frequently burſt theſe bonds aſunder, and flew to a ſecond ſubject before the firſt was quite exhauſted; but he would have done it ſtill more, had he lived and written in our times; for he had genius ſufficient to ſet him at the head of whatever ſtyle he choſe to cultivate.

The Air at the end of the overture in *Seſarmes* is maſterly and ingenious if you will; but ſurely the eternal repetition of the ſame three notes every other bar would be pronounced tireſome in any other compoſer.

It is eaſy to perceive, both from the ſelection of the ſpecimens, and from the commentary upon them, that Mr. Jones is but a ſuperficial admirer even of his favourite *triumvirate:* for he appears to be but imperfectly acquainted with their real merit; and to be wholly a ſtranger to what they found ready done to their hands.

It is hardly poſſible to read this book, without entering a little into the ſpirit of muſical *party*. We ſufficiently revere the three great and reſpectable Maſters whom this Author ſets up as models; an honour which they certainly deſerve, in Muſic of their own time and ſtyle; but we cannot join in his excluſive admiration of theſe great Muſicians, and contempt for almoſt every thing that has been produced ſince their deceaſe.

We have never met with lovers, much leſs judges, of Muſic, who imagined that 'Air might be left to the wildneſs of nature.' Every one wiſhes for, and admires a *good ſubject*, and *pretty paſſages*, ariſing from that ſubject. It is perhaps from the greater abundance of theſe that our (Tottenham-Court) Critic concludes the harmony of modern compoſers to be vicious.

Parallels have been drawn between Muſic and Poetry in other books; and Muſic has been called a language with grammatical conſtruction, figures, and forms of ſpeech. But when our Author tells us, that '*Meaſure* is not neceſſary to melody, and in this differs from Air,' he is not only ſomewhat *new*, but, we think, inaccurate.

The allowing that a more wild and unmeaſured ſucceſſion of acute and grave ſounds will conſtitute melody, which is now generally ſynonymous with Air, is an improper, unuſual, and unneceſſary diſtinction, which can only confuſe and miſlead a muſical ſtudent.

Syntaxis, he tells us, 'is applicable to the continuation or carrying on of the air or ſubject, with a juſt arrangement of correſpondent periods in a muſical paragraph.'—And what, at length, does he mean, but that perpetual repetition of the ſame paſſage, which he afterwards calls the *antecedent* and *conſequent*, and which the Italians as well as the French have long contemptuouſly called *Roſalia** ? And accordingly, at the bottom of p. 48, we are told, that 'the *conſequent* is ſometimes but the repetition of the *antecedent* in the next related key.'——Again,

* This term Dr. Burney tells us, in one of his muſical Tours, had its riſe from a Sicilian ſaint, celebrated in the golden Legend for telling her beads more frequently than any other in the holy Rubric.

p. 50, we are told, that 'Air is further *diverſified*, by taking the meaſure of it, and applying it to a different order of ſemitones, and by transferring it from a major to a minor key, or from a minor to a major key;' which doctrine is illuſtrated in Ex. CXXXI. by the repetition of one common vulgar paſſage in four different keys: as who ſhould ſay, "*Jolly mortals fill your glaſſes; Jolly mortals fill your glaſſes; Jolly mortals fill your glaſſes; Jolly mortals fill your glaſſes.*" A moſt ingenious and amuſing *diverſification!*

But the moſt complete ſpecimen of determined and perſevering repetition, which we have ſeen, is the Author's cookery, Ex. CXLIII; where, in what he is pleaſed to call *an Air*, with eight or ten diviſions or variations, the ſame old paſſage is repeated four times in each diviſion. Indeed the whole buſineſs is a mere *cento* from a leſſon of Handel, that was compoſed at the beginning of the preſent century, when both the ſtyle and paſſages were new; but of what uſe it can now be to a young Compoſer, after being ſo long played, and often plundered, by his admirers, we are unable to diſcover.

The Author *might* have told us, that for the ſafe way of introducing ſemitones in chromatic melody, Ex. CXXXV. he is obliged to *Domenico Scarlatti* *.

'To object' (ſays Mr. Jones, p. 51.) 'that ſuch reaſonable reſtrictions' (as thoſe he lays down from old authors concerning Chromatic) 'are obſolete, and that we have now got above them all, though they are founded in *nature* [the *nature* of *chromatic!*], is to ſuppoſe, that the ſenſe of man, as it was in Corelli's days, may turn into nonſenſe, and be the better for it'—Very jocularly ſaid! But to imagine, on the other hand, that an Art ſhall receive no improvement, in upwards of 60 years, from the cultivation and utmoſt efforts of ſo many profeſſors of diligence and abilities, is ſuppoſing, that Genius and Corelli died together, and were buried in one and the ſame grave.

The Author's friend, of whom he ſpeaks, p. 52, ſeems to have illuſtrated the effect of *augmentation* by a very apt ſimile; and to confeſs the truth, we have always more admired the ingenuity than effects of ſuch relics of Gothic labour.

Frittering common chords into vulgar diviſions (53.) which is ſo eaſy to do, and ſo unmeaning when done, is one of thoſe precepts (of which there are many in point of taſte, in the book) that will do a muſical ſtudent much more harm than good.

In analyſing the beginning of a beautiful movement by Eichner, Ex. CXLIV. the Author, by inverting the parts, has given another inſtance of his utter ignorance of *double-counterpoint*; and in bar 3, the baſs D with a $\frac{7}{5}$ requires an aſcent to E, and was

* See his Leſſons, Book II.

never known, when thus accompanied, to deſcend to C with a common chord.

Determined to give no quarter to any Muſician that was ever guilty of good taſte, our Author has fallen foul on poor *Alberti* (45. and 59), who in the midſt of Gothic barbariſm was the firſt that taught the harpſichord to ſing; not by long and inaudible binding notes, but by graceful, elegant, and refined melody. Some of *Pergoleſi*'s movements in the *Stabat mater* 'diſguſt him with their mixture of modern Italian melody, and affectation of ſecular Air' (52). Tartini's Chromatic 'makes every body miſerable when they hear it' (40.); and *Haydn* and *Boccherini* 'are ſo deſultory and *unaccountable* (by his rules) in their way of treating a ſubject, that they may be reckoned among the wild warblers of the wood; and, compared with Handel, are tea-table babblers' (49).

Unluckily, Mr. Jones's muſical reading has not only been ſcanty and ſuperficial, but during paroxyſms of inveterate prejudices; and he ſeems too much to have truſted to his own powers, in writing this book; often imagining that he has made diſcoveries, when he but verges on what has been already well explained in other books. Nor is his knowledge in compoſition ſufficiently profound to render his own examples valuable, either by their originality or learning. Indeed his partialities weigh him down, and drag him not only from liberal ideas, but from good taſte, and that good ſenſe which ſome of his phyſiological writings led us to expect from him on the ſubject.

On a careful peruſal of this work, we are perſuaded that the Author is ſelf-taught, and has not been accuſtomed to teach others: if he had, his definitions would have been ſhorter and clearer, and his materials more methodized.

Tartini's doctrine, as a theoriſt, however great his reputation as a practical Muſician, made but few converts. Rameau's, with the ſame advantages of ſcience and popularity, were long diſputed. Whether our Author, with unprofeſſional knowledge, and a name ſtill to make, both as a theoretical and practical Muſician, is not too deciſive, prejudiced, and erroneous in his opinions, either to ſerve his own party, or depreciate the muſic he affects to diſlike, is a problem which time only can ſolve.

If our Author had convinced us that he knew what had been done in other countries, whence we have ſo long drawn our chief ſupplies in compoſition and performance, he would have merited the thanks of artiſts as well as ſtudents; but with ſo ſcanty a ſhare of knowledge in the art, it ſeems to *border* on preſumption to imagine that a whole nation would unanimouſly join in creating him *ſupreme Dictator* in the republic of Muſic.

Upon the whole, if this work had been likely to diminiſh the labour of the Maſter or Scholar, to correct the national taſte, or

extend the regions of muſical invention, ſcience, or practice, the Author would have deſerved the thanks of the Public as well as of every lover of Muſic, among whom, none would more readily and ſincerely have joined than ourſelves. *H. B—y*

ART. IV. *Encyclopædia Britannica*; or a Dictionary of Arts, Sciences, &c. on a Plan entirely new. Compiled from the Writings of the beſt Authors; the moſt approved Dictionaries; the Tranſactions and Memoirs of learned Societies, &c. Illuſtrated with above two hundred Copper-plates. 10 Vols. 4to. 12l. in Boards. Edinburgh, Balfour and Co.; Robinſons, London.

AS it is not uſually the intention of thoſe who compile Dictionaries, to *teach* the Arts and Sciences, the only advantage they can with propriety afford, and the uſe to which they are principally adapted, is to refreſh the memories of thoſe who are already well grounded in fundamentals, or to give immediate though ſuperficial information to thoſe who require no more. Hence biographical, hiſtorical, geographical, and other dictionaries, are of great conſequence, and have ever been eſteemed valuable furniture in the libraries of the learned: but the caſe is widely different with reſpect to *ſcientific* dictionaries. They ought not to contain even the rudiments of ſcience, much leſs complete treatiſes on any particular ſubject; ſince by that means the compilers would increaſe the ſize of their work to an unwieldy bulk, and in a great meaſure defeat the purpoſe originally intended.

In the performance before us, which is a ſecond and much enlarged edition of a work noticed in our 50th volume, p. 301, we meet with a variety greatly ſurpaſſing that of any former collection of the kind, publiſhed in this kingdom.

Biography forms a conſiderable part of this Encyclopædia; thoſe articles which we have examined are faithful copies or extracts from Bayle, the *Biographia Britannica*, and other productions of a ſimilar nature; and ſuch lives as are abridged, ſeem to be executed with judgment. Men, who in any remarkable manner have ſupported their character, diſtinguiſhed themſelves in their profeſſions, or merited fame and applauſe for the ſervices they have done to their country, to mankind, or to ſcience, have always met with ſome ready pen to gratify public curioſity, and tranſmit to poſterity the memory of their actions, their uſeful diſcoveries, and inventions, or literary compoſitions. Hence ariſes a material objection to the generality of LIVES; for moſt of the memoirs of illuſtrious men that are handed down to us, have been written by thoſe who were friends, or admirers of the principles, of that perſon whoſe life was the object of their attention: and, in many inſtances, inſtead of impartial hiſtories, we too frequently meet with warm and unlimited panegyrics.

This inconvenience is, however, in ſome meaſure, remedied, by a judicious abſtract, or abridgment, wherein the partialities of friendſhip, or the influences of prejudice, have little or no weight with the compiler.

Hiſtory and geography afford an ample field for the editors of the preſent performance. The hiſtorical articles however are very unequal. The hiſtory of Scotland, for inſtance, occupies about 200 pages, while England is allowed only 60; beſide which, we have another hiſtorical article chiefly relative to Scotland, under the word Britain, that takes up 88 pages. Theſe treatiſes we think highly improper for a work of this kind, which ought to ſave the reader the trouble of hunting through a large volume for a particular tranſaction or fact, by putting it in its proper place and denomination.

The geographical articles are very uſeful and conciſe: in each the country is briefly deſcribed, and the latitudes and longitudes of places are never omitted. Notwithſtanding this, we have an article of conſiderable length (16 pages) under the word *Geography*, accompanied with 22 plates, and maps. In the topographical accounts we find the ſame inequalities as in the hiſtorical; Edinburgh takes up 12 pages, while Oxford is diſpatched in one, and Cambridge in half a page.

'The compilers of the Encyclopædia Britannica,' we are told in the Preface, 'have endeavoured to give a compendious yet clear and ſatisfactory account of each particular ſcience or art, under its proper denomination, whilſt the ſubordinate articles in each are likewiſe explained under their technical terms.' The truth is, that this performance conſiſts of about 50 or 60 complete treatiſes or ſyſtems, as they are called, on the different arts and ſciences, while the detached articles are nothing more than a nomenclature, containing an imperfect explanation of each term, or perhaps a reference to one of the treatiſes before mentioned. With reſpect to theſe treatiſes or ſyſtems, they are by no means calculated to give that general idea of the ſubject that is requiſite in works adapted to the capacities of the generality of readers. MEDICINE, for inſtance, an enormous article, being extended through no leſs than 300 large quarto pages in a ſmall letter, is ſuch a confuſed jumble of *theories*, *practices*, and *ſyſtems*, as would puzzle even an Œdipus. The profeſſor cannot in the leaſt be aſſiſted by it, as it contains nothing but what he is ſuppoſed to know already; and the Tyro in phyſic, ſo far from receiving any knowledge from it, muſt be bewildered and confuſed in ſuch an incoherent maſs of heterogeneous doctrines. Yet the ſcience of medicine is not complete in theſe 300 pages. The various branches of it are made conſiderable treatiſes in other parts of the work. The treatiſe on ANATOMY takes up 63 pages; PHARMACY 127; the MATERIA MEDICA 28; SURGERY 130; beſide

ſide MIDWIFERY, 39. Amidſt all theſe *treatiſes* we are ſurpriſed not to find PHYSIOLOGY. The word indeed occurs, but inſtead of a treatiſe on the ſubject, or even an accurate explanation of the term, we have only—'See *Phyſiology*.' Such ſtrange inaccuracy we remember not to have before met with. The neglect of this very important branch of medicine is the more blameable, ſince it is univerſally allowed to be one of the chief corner-ſtones of the healing art, and the only foundation on which a true and rational theory can be erected.

Medicine, however, is not the only ſcience which admits of a number of different branches arranged in different places. The treatiſe on *Optics*, which occupies 160 pages, does not contain the whole of that ſcience; but we have diſtinct and ſeparated treatiſes on *Catoptrics*, *Dioptrics*, *Chromatics*, &c. inſerted in their reſpective places in the alphabet. How can the compilers call this method conciſe?

In philoſophical ſubjects of all kinds, the ſame method is purſued, but with ſome alterations. Since all natural philoſophy is founded on mathematical principles, we ſhould have thought that theſe principles would have been attended to, or at leaſt ſuch fundamental parts of them as are abſolutely neceſſary for the explanation of the more common phenomena in nature. Conic ſections, for inſtance, are diſpatched in three pages; we expected to find the various properties of the different curves enumerated at leaſt, if even the demonſtrations of them had been with-held. The whole doctrine of fluxions, too, is compriſed in four pages. Theſe two branches of the mathematics are abſtruſe, and the many uſeful theorems they contain are not eaſily recollected by people not continually employed about them; conſequently, a recital only of the various propoſitions concerning the curves and fluxions would have been highly proper, eſpecially, as we have before obſerved, that works of this kind are calculated rather to refreſh and aſſiſt the memory, than to inſtruct.

Mechanics is a ſcience of infinite uſe in life; its principles therefore cannot be too fully explained and elucidated; but the compilers of this performance have no otherwiſe treated this ſubject than Ferguſon had done before them, the whole of their treatiſe upon it being copied from that ingenious popular philoſopher,—who, diſregarding fundamental truths, exhibits but the externals of ſcience. Had this been the only defect, it might have been excuſable; but blunders, owing either to inadvertency or any other cauſe, are unpardonable. An inſtance of this we meet with under the word *pendulum*: 'The times of vibration in different pendulums are as the ſquare roots of the times of vibrations:'—inſtead of 'The times are as the ſquare roots of their lengths.'

Hydroſtatics and *Hydraulics* have been equally obliged to Ferguſon's lectures,—the whole of his book, tables and all, being transferred into theſe articles.

The doctrine of *Pneumatics* is reduced to the ſmall ſpace of ſix pages; the whole of which conſiſts of a few unconnected and unimportant '*entertaining*' experiments on the air-pump. This inſtrument, with all its improvements, would have been a very proper article in a dictionary, but we have no account of its conſtruction, or any hiſtory of the many improvements made upon it by almoſt every philoſopher of note, from its firſt invention to the preſent time. Under this head we expected to find ſomething ſaid about the barometer, but we were diſappointed, and referred to the article *Barometer*. Turning to Barometer, we find indeed an accurate deſcription of it, occupying no leſs than 12 pages, with a long detail about the Torricellian controverſy, and other matters that might have been as well paſſed over in ſilence: while the moſt uſeful part of the ſubject is unnoticed; namely, the conſtruction of weather glaſſes upon true principles. *Thermometers*, indeed, are largely treated, and full directions are given about filling, dividing, and framing them.

The ſcientific articles in this performance, which ſeem beſt executed, are thoſe in natural hiſtory, eſpecially in the animal and vegetable kingdoms; for beſide complete treatiſes on Zoology, Botany, and Mineralogy, giving an account of the various ſyſtems of different authors, and deſcribing the ſubjects of each kingdom, with their generic differences, we find alſo treatiſes on each claſs of the inhabitants of the animal kingdom, as *Ornithology*, *Entomology*, *Conchology*, &c. all which articles are tranſlations from the *Amœnitates Academicæ*; or, at leaſt, very judicious abridgments of them. Botany and Mineralogy have been equally attended to; and beſide theſe ſeveral diſtinct treatiſes, each *genus* is particularly deſcribed in its proper place in the alphabet. Though the compilers follow Linnæus in Zoology and Botany, they have rejected his ſyſtem of Mineralogy, and adopted that of Swab, commonly known by the name of Cronſted's ſyſtem. Various have been the opinions of the learned about theſe two ſyſtems; each of them are undoubtedly excellent, and each of them have alſo their imperfections. The ſyſtem of Linnæus is founded entirely on the outward appearance of the objects, while that of Swab depends on the principles of chemiſtry, and the component parts of the bodies. The advocates of the latter prefer it, becauſe it is better adapted, in their opinion, to Metallurgy; but ſurely the former is not deficient on this account. According to Linnæus's ſyſtem, we are taught by the external form and appearance to judge of the internal ſtructure and component parts of minerals, a method much readier and more eaſily practiſed than Swab's, though perhaps not ſo certain.

Although

Although we think the natural hiſtory not ill executed in this compilement, yet we meet with ſeveral things that are trifling, nay ſome that are even ridiculous; for example, a *Genealogical table of the different races of dogs.* Under the article *Cock*, we have a long account of cock-fighting, deducing the antiquity of the *art* from Greece. Bull-baiting is alſo traced from the reign of our King John: but not a word of bear-baiting, or chuck-farthing.

Chemiſtry has, within theſe few years, received quite a new face. The many improvements that the preſent age has made in ſo uſeful a ſcience, are of the greateſt importance; but we meet with very few of them in this part of the work, which we are nevertheleſs told contains 'all the lateſt diſcoveries and improvements.'

Aſtronomy. This *treatiſe* fills rather more than 100 pages. Moſt of it is copied from Ferguſon, or rather the whole of Ferguſon's Aſtronomy is here inſerted, with ſome little matters from other authors. We have a great quantity of metaphyſical diſquiſition about gravity and attraction, cauſe and effect, &c. Every objection againſt the Newtonian philoſophy is here ſet forth in oſtentatious parade; but to what purpoſe we know not, except it be merely for the ſake of ſwelling out an article. A ſyſtem founded on the unalterable laws of nature, and ſupported by the undeniable evidence of mathematical demonſtration, cannot be overturned by the quibbling of ſchool jargon or the falſe notions of atheiſtical ſcribblers. The compilers have followed ſome French writers, who have called the Newtonian ſyſtem the *Newtonian hypotheſis of Gravity or Attraction.* They have alſo made a ſilly and futile objection to the equality of ultimate ratios.

While we were purſuing this examination of what the Authors of the Encyclopædia had advanced concerning the Newtonian philoſophy, we turned to the word *Gravity*, which we are informed is 'an incorporeal or ſpiritual ſubſtance that never can be perceived by any other way than by its effects.' Could any one ſuppoſe the age we live in, and the country where philoſophy has been ſo much cultivated and improved, to have produced a book containing ſuch a paſſage? an incorporeal ſubſtance! a body and no body! For more particulars concerning gravity we are referred among others to the words *Plenum*, *Vacuum*; the former of which is barely noticed, and the latter article, conſiſting of three pages, is *full* of old hypothetical matter. Under *Attraction* indeed we find ſomething like a definition; namely, 'the cauſe by which bodies tend towards each other;' though it is by no means a ſatisfactory one.

The mathematical articles are in general extremely defective; eſpecially ſuch as are of moſt univerſal and eſſential utility. Algebra,

gebra, which is ſo extenſively uſeful in every part of practical mathematics, and is the foundation of arithmetic, might have been much enlarged, not only in the *treatiſe* under the word *Algebra*, but in ſeveral other places in the alphabet. This circumſtance, however, might be of little conſequence, compared to ſome capital errors in the definitions themſelves. For example, '*Series*, in mathematics, is a number of terms, whether of numbers or quantities, increaſing or decreaſing in a given proportion.' How will the following agree with this definition: $r - r + r - r + r$, &c. ad infinitum? The terms of this ſeries neither increaſe nor decreaſe, yet it is univerſally called a ſeries, and has been the cauſe of much ſpeculation among the mathematicians of the preſent age. We expected to have met with ſomething concerning the ſummation of ſeries, or their properties explained; but nothing on the ſubject of ſeries is to be met with in any part of this voluminous work, except the imperfect definition above. The writers on the ſerics might have been mentioned; the labours of Bernoulli, of Newton, and others, in order to diſcover the properties of infinite ſeries, deſerve to be recorded; the inventions and contrivances of theſe great men, and of Waring, and others among the moderns, in order to determine the ſums of ſeries, are too ingenious and uſeful to have been paſſed over in ſilence.

The Arts we expected would have been particularly taken notice of; but we were diſappointed. *Agriculture* and *architecture* however are more enlarged on than others, but they are at the beginning of the alphabet. The neceſſary arts of *Dying*, *Tanning*, and *Weaving*, are ſlightly noticed, although they are very material articles in a commercial country, eſpecially our own, where they form a conſiderable branch of our manufactories. The deſtructive art of *War*, notwithſtanding ample articles under the words *Artillery*, *Fortification*, *Gunnery*, &c. is extended through no fewer than 133 pages. We find alſo a large treatiſe on *Naval Tactics*.

Among the mechanical arts, none have received greater improvement, of late years, than clock and watch-making. When navigation became a new ſcience, by the invention of the compaſs, accurate time-keepers were much wanted, for finding the longitude at ſea. In conſequence of which, a variety of improvements were made on the very imperfect machines then in uſe, and a great number of inventions rendered clock-making almoſt a new art. The applying of pendulums and balance ſprings to the movements of clocks and watches, was a great and important contrivance; and the various methods made uſe of to cauſe a uniformity of motion are to be ranked among the moſt uſeful inventions of the preſent age. In examining how the compilers had taken notice of theſe circumſtances, we find, that,

that, in ſo great a field, the moſt material parts are in a curſory manner related; but the hiſtory is ſo ſcattered under the various words *Longitude*, *Clock*, *Watch*, *Pendulum*, *Time-keeper*, *Harriſon*, *Navigation*, &c. that it is no eaſy matter to collect all that is ſaid upon the ſubject. The application of pendulums to clocks is here aſcribed to Galileo; yet it is certain, that we have accounts of clocks *ſimilar* to ours, being made in the time of Edward the Third, who granted, in 1368, a licence to three artiſts to come from Holland, and practice their occupation in England; and of clocks made of *braſs* in the reign of Charlemagne, to whom one was preſented by Aaron King of Perſia, in the year 807. As to watches, our compilers affirm 'that the invention of of *pocket watches* belongs to the preſent age.' We are ſurpriſed to ſee ſuch an aſſertion when ſo many proofs of their greater antiquity are upon record. Mr. Barrington gives a full and ſatisfactory account of a pocket watch, belonging to Robert Bruce, who began his reign in 1305, of which we gave an account in our Review for April 1780. We have accounts of repeating pocket watches as early as the time of Charles the Fifth, who had one ſtolen out of his pocket, and the thief was detected by its ſtriking the hour. In Shakeſpear's Twelfth Night, Malvolio ſays, 'I frown the while, and perchance *wind up my watch*, or play with ſome rich jewel.' Guy Fawkes had one found upon him, with which he and Percy uſed to try the times of the burning of touchwood, for ſetting fire to the train of powder.

We find in this work, however, a very good account, drawn from the *Supplement* to the firſt edition of the *Biographia Britannica*, of Mr. Harriſon's labours and contrivances; and the great degree of perfection to which theſe inſtruments have been brought by him, and by Arnold, copied, literally, from our Review, Vol. LXIII. p. 198—207. The various methods in which time-keepers are uſed for finding the longitude of a ſhip at ſea are ſufficiently deſcribed; but the great improvement which navigation has received by the methods of finding the longitude from the diſtances of the moon from the ſun and fixed ſtars, is not any where to be met with.

We have ſeveral inſtances of extraordinary definitions occurring in this performance:—perhaps none is more curious than the following: '*Artiſt*, a perſon poſſeſſing an habitual power of becoming the cauſe of ſome effect.' Query, are ſuch things below criticiſm, or above it?

Hanging, we did not expect to find in a Dictionary of Arts and Sciences, and are yet at a loſs to determine whether it is an art or ſcience. In the article *Drowning* we meet with the methods made uſe of for the recovery of people apparently drowned, hanged, or ſuffocated; which are judicious, and may be ſerviceable.

Chriſtianity,

Chriſtianity, if a proper article for a work of this kind, needed not to have been extended through ſeveral pages, beſide a variety of details under the reſpective words *Popery*, *Calviniſm*, *Methodiſm*, *Preſbyterianiſm*, &c. But it is abſurd to ſpend a number of pages on an hiſtorical and geographical account of *Hell*, at the end of which the reader is referred to the word *Elyſium*. This reference to contraries, however, frequently occurs; as *Clergy*, ſee Laity; *Drink*, ſee Food; at the end of the long treatiſe of *Fire* we are again ſent to *Hell*.

Among other matter, foreign to either the arts or ſciences, we may juſtly rank the following: '*Burning-buſh*, that buſh wherein the Lord appeared to Moſes,' with the ſubſtance of that chapter in Exodus where the tranſaction is recorded. '*Beard*, the hair on the chin, ſee Hair.' Turning to *Hair*, we find a long treatiſe about it, and at length are referred to the word *Peruke*, which however does not occur in the book.

A minute examination of every article in a production of this kind, is a taſk which we never propoſed to ourſelves, and which we are ſure our learned Readers would not require at our hands: yet, conſidering the nature of the work, its price, and the promiſes made in the Preface, we have been induced to give it as much attention as perhaps it deſerves, in order to fulfil, to the utmoſt of our power, the obligation we are under to the Public, of pointing out the merits or faults of literary performances, eſpecially ſuch as are ſo extremely voluminous, and rated ſo highly as the preſent. The extenſive plan of this Dictionary is one of its greateſt faults; and we are perſuaded, that were this enormous work divided into a number of ſmaller ones, imperfect as the matter is, it would be more uſeful to the Public, and more advantageous to the proprietors. There are ſome parts of it which we muſt acknowledge to be well executed; yet the whole is of too great a bulk, as the compilers themſelves have evidently experienced; for the firſt volume contains only three fourths of the letter A, and the tenth S, T, V, U, W, X, Y, Z, beſide a copious Appendix and Index. This circumſtance alone ſhews the inequality of the work, and how much the compilers wiſhed to finiſh what they ſoon found was likely to extend its bounds too far.

In reviewing ſo large a work, we think it our duty to ſay ſomething concerning the manner in which it is printed. To enumerate all the typographical errors that occur, even in the articles we have peruſed, would be a laborious taſk; and the many inſtances of negligence are evident marks of haſte and inaccuracy. The continuing to number the pages from the beginning of the work to the end, through the whole ten huge volumes, is unuſual. The Editor however has adopted an excellent contrivance, which ſhews his ſkill in the bibliopolian art. Although the

the pages are numbered from the beginning to the end, yet the ſeveral treatiſes which we have mentioned are paged ſeparately. For inſtance, *Muſic*, which comes in after 5264, is paged 1, and the numeration goes on to 60, where Muſic ends, and the page after is 5265; ſo that the treatiſe may be taken out of the Dictionary, and not miſſed, and ſold as a book by itſelf; *a complete treatiſe on Muſic*, on a prefixed title-page, being the only thing wanted to render it a perfect book. The copper-plates, which are *three hundred and twenty-three* in number (though the title-page only ſays 'above two hundred'), are, in general, poor engravings; in many inſtances they are bad repreſentations of the originals; and in ſome, particularly the botanical ones, material faults occur.

Upon the whole, we wiſh that Arts and Sciences had ſome better ſupport than they are likely to receive from the preſent performance; yet for many obvious purpoſes, the *Encyclopædia Britannica* may be uſeful, and afford much inſtruction. In its preſent ſtate, however, it may, not unaptly, be compared to a great garden, abounding with choice trees and plants, but all over-run with weeds.

R — m.

ART. V. *An Eſſay on the Inveſtigation of the firſt Principles of Nature:* together with the Application thereof to ſolve the Phænomena of the Phyſical Syſtem. Part I. Containing a new philoſophical Theory, &c. By Felix O'Gallagher. 8vo. 5s. Boards. Murray. 1785.

THIS work is delivered in the form of lectures, beginning with the firſt principles of philoſophy, and laying down a theory and rules for phyſical inveſtigations. The firſt and ſecond ſections conſiſt of what the Author calls the firſt principles and fundamental axioms of natural philoſophy, neceſſary obſervations, and phyſical definitions and propoſitions: but we cannot pretend to give a particular account of theſe, which would take up too much room.

In the 3d *ſect.* the Author compares the Newtonian rules of philoſophizing, as given by Martin in his *Philoſophia Britannica*, vol. i. p. 2.; with his own rules, or propoſitions, delivered in the two former ſections, whoſe ſole tendency, he ſays, 'is to form accurate diſtinctions, which is in a great meaſure the buſineſs of philoſophy.'

'The ſpirit of Newton's rules, on the other hand, is to ſimplify, and, if poſſible, to deduce all effects from the ſame cauſe: which method, however juſt, was dangerous in its application, as it induced his followers not to ſearch after, nor admit more principles than one, although more manifeſtly diſplay themſelves in nature. Two examples will ſhew the different tendencies of both methods.

'Conformably to the ſpirit of the Newtonian rules, it is ſaid (by Mr. Martin) in the general concluſion, that all bodies conſiſt of one and

and the ſame kind of matter, and that all their varieties proceed from various modifications of the ſame particles. It is alſo concluded, in the explanation of the third rule, that gravity, *vis inertiæ*, &c. are the properties of all bodies. But our rules not only render us more circumſpect in adopting ſuch concluſions, but even induce us to reject them. For as to the firſt, we know that the immediate and phyſical cauſes of all material effects are themſelves material; that therefore the cauſe of heat, light, and expanſion, or the ſubſtance, producing thoſe effects, is material. Again, as one phyſical agent, or material cauſe, cannot produce two contrary effects; therefore attraction, which draws together, and expanſion, which ſeparates, cannot proceed from the ſame cauſe. Conſequently, as theſe two operations are ſeen to obtain in material nature, they have two diſtinct material cauſes, whoſe eſſences and propenſities are oppoſite; we therefore diſallow the general concluſion above cited from Martin, and pronounce that experience exhibits, at leaſt, two kinds of matter in nature: for oppoſite propenſities muſt ariſe from different eſſences, *i. e.* different ſubſtances, conſequently from different principles.

'Let us now, according to the ſame method, examine the ſecond aſſertion we have quoted, to wit, "that *vis inertiæ*, with the other properties there enumerated, is common to all bodies."—'Certain it is, that a ſtrong centripetal force acts upon bodies throughout the univerſe. It is alſo allowed, that there is alſo another power in nature, namely, that of fire or light, which expands or dilates bodies, ſeparating their parts with a centrifugal force. This principle of expanſion, according to *Boerhaave*, is ſo univerſal, that there is not a body, or ſpace in nature, which has not its fires, though ſometimes latent until excited.—Wherefore light or fire, the principle of the centrifugal force, being a material ſubſtance, we alſo conclude, that the centripetal force, which is equally powerful in producing material effects, alſo ariſes from a material ſubſtance.——

'There are, therefore, in nature, two material agents, of prodigious efficacy, and of oppoſite propenſities or tendencies to act; theſe cannot be called *inert*, becauſe they have in themſelves a power of motion and of action, which gives motion to inert matter, and which produces the operations of nature. We muſt therefore ſet limits to the property of inertneſs, which the preſent generalizing method of philoſophizing has rendered too univerſal.'

So far our Author: but what Newtonian philoſopher ever denied the efficacy of gravity, and fire? As to the inertneſs of matter, which Mr. O'Gallagher makes the ſubject of his ſecond lecture, he calls the univerſality thereof, an unreaſonable and falſe ſuppoſition; becauſe matter is defined by philoſophers to be a ſubſtance extended, ſolid, and perfectly inactive, conſidering how far this definition is juſt, he allows it extenſion and ſolidity, but not inactivity, for then, he ſays, we could not be ſenſible of its exiſtence; at leaſt we ſhould have no ſenſation of thoſe bodies which are beyond the reach of feeling: 'for ſuch diſtant bodies only affect our organs, which are of a neutral paſſive nature, either by the action of an effluvium, or of ſome intervening medium.

dium. Now, our corporeal organs being matter, can only be affected by another material ſubſtance, and this cannot be inert as it acts upon them: the matter therefore which gives ſenſation of diſtant bodies cannot be inert.'

But we apprehend that this metaphyſical mode of argumentation only miſrepreſents the meaning of the Newtonian philoſophers. No ſooner is matter in motion, than we ſuppoſe they will allow that its inactivity is at an end. Our Author, however, goes further, and will not allow it to be inert even at reſt. We cannot pretend to tranſcribe the whole of what he ſays upon this ſubject, or even to abridge it, but muſt refer to the book itſelf. He objects, at p. 80, to the uſual proof of inertneſs drawn from the motion of bodies on horizontal planes; and, at p. 83, propoſes the following teſt, which, he ſays, admits of mathematical demonſtration; we therefore ſuppoſe that he looks upon it as his principal argument.

'Let a box or caniſter, wherein different weights may be put occaſionally, be ſuſpended like a pendulum, at different lengths proportioned to the weights contained; if you allow a foot from the point of ſuſpenſion to the centre of the box, when a pound is in, allow twenty feet for twenty pounds, ſo that the pendulous lengths ſhall be as their weights. Let an hook or wire be inſerted at the central part of the box or caniſter, to which a thread is fixed that will ſtretch horizontally over a free pulley; and at the other end of this thread let a ſcale be joined, to receive the weights or grains that will draw the box aſide from the vertical line of free ſuſpenſion; then note the weights or grains that will draw the central part of the box, when loaded with each weight, the length of an inch, or even the tenth of an inch from that vertical line, and you have the force of inertneſs in each weight, expreſſed by the grains that move it from that line: for whatſoever moves the body overcomes its *vis inertiæ*.—

'Now (p. 86.), when theſe experiments are accurately made, and every circumſtance conſidered, and duly valued; if the difference of forces to ſtir theſe two bodies, one of a pound, and the other of twenty pounds, whoſe difference is nineteen pounds, is found to be but a few grains, which may be occaſioned by the reſiſtance of the air, or ſuch extrinſic cauſes, *vis inertiæ* may be conſidered as the ſame in all bodies, and therefore to be neglected in every computation, being a conſtant invariable quantity in all heavy bodies, great and ſmall, which admits of no various degrees, increment, or force.'

But will not the Newtonian philoſophers ſay that our Author is here combating a mere chimera, a creature of his own imagination, and that they have no other idea of the *vis inertiæ*, but that the leaſt imaginable impulſe, or accelerating force, will overcome it in free ſpace? It is true, they will ſay, that they ſuppoſe it greater as a body is greater, and for this reaſon, if a heavy perfectly ſmooth body be laid upon a finely poliſhed horizontal plane, any heavy body connected with it by a ſtring paſſing over a pulley at the edge of the plane, and hanging freely, may,

may, abſtracting from friction, move it, nay draw it to the end of the plane: but that the greater the body or weight is that hangs freely, the ſooner will it perform this, yet ſtill in all caſes the deſcending weight would move ſlower than it would do if the ſtring were cut and it were liberated from the body that moves along the plane; conſequently the *vis inertiæ* acts as a retarding force to the deſcending body; and this body being ſuppoſed given, the greater the other body is, the greater is the retarding force, and is therefore different in bodies of different ſizes or quantities of matter. As to this gentleman's propoſed demonſtrative experiment, they will ſhew that it can be of no uſe or force at all. For any impulſe or force whatever acting horizontally upon the body, will be ſufficient to draw it from the perpendicular, and the inſtant it is ſo drawn, gravity will begin to act upon it, and its own weight and the different poſitions of the ſtring are neceſſary to be taken into conſideration, in order to determine how far it can be drawn from the vertical line; conſequently, the experiment muſt be very ill contrived to determine with preciſion the *vis inertiæ*.

His third and fourth lectures are on the elaſtic principle in bodies, which he ſhews to exiſt in vegetable, animal, and foſſil bodies, in fire, air, and water. He endeavours to exhibit the elaſtic ſubſtance ſeparately, to ſhew its uſes in nature and mode of operation. He takes into conſideration a heap of vegetables 20 hundred weight, which is by fire reduced to a ſmall heap of ſaline aſhes, not 50, perhaps not 20 pounds weight, which when depurated, by waſhing, to pure pale aſhes, will be much leſs: and perhaps, ſays he, 10 pounds of ſuch a reſiduum would not remain, if the heap originally conſiſted of paper, or linen. He aſks what is become of the weight or gravity of the heap, when its aſhes retain not the hundredth part thereof?

'Nineteen hundred weight, he continues (p. 157.), has diſappeared; ſhall we therefore conclude, that all this weight has been carried off by ſmoke and flame? This ſeems improbable; for, whatever be the material cauſe of gravity, certainly it has not a tendency to aſcend, being convergent and centripetal. On the other hand, flame has ever a contrary propenſity, *viz.* to riſe and expand; and ſmoke, which we find to be the naſcent form of flame, is analogous thereto, and ſhould have the ſame tendency, though in a lower degree; conſequently, when fire diſſolved the coheſion of the body, and ſeparated its elements from each other,—each purſued the propenſity peculiar to its nature; the elaſtic matter, releaſed from its confinement, fled into the atmoſphere, its proper reſervoir; and the matter of gravity muſt have ſunk with native propenſity towards the centre of the earth, a ſmall part of it only ſtill remaining with the aſhes and ſalts on the ſurface. And as eſſences muſt ever accompany their peculiar ſubſtances, the elaſtic matter in its flight, carried off the elaſticity, ſmell, taſte, and other lively qualities peculiar thereto, along with the oils and ſpirits, on which, according to all chemiſts,

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the virtues of a body depend. In the ſame manner, the ſubſtance of gravity, in its departure, was accompanied by its eſſence, and left behind no weight,—but that of the ſalts and aſhes.'

This however, he tells us (p. 163.), is not intended for a proof that gravity ariſes from a diſtinct ſpecies of matter; that ſubject he propoſes to treat in a future volume; and then, we think, he ſhould take into conſideration the caſe of a coal fire made in a grate at ſome diſtance from the ground; and if it is found, notwithſtanding the waſte of weight made by the fire, that there is no perceptible action or addition to the weight of a body held in a ſcale in the ſpace between the grate and the ground; he ſhould help his readers to ſolve the difficulty thence ariſing, how weight can deſcend downwards without being perceived in the immediate ſpace through which it paſſes: otherwiſe they will probably ſuppoſe, that as the ſubſtance flies away in light, heat, odour, flame, and ſmoke, ſo does the weight likewiſe, and that it is inſeparable from body. For that bodies are ſeparated into particles, however ſmall, and projected upwards by fire and air with great velocity, is ſurely no reaſon for concluding that they are by that means deprived of their weight any more than is the ball of a cannon when ſhot perpendicularly upward.

The fifth lecture contains the hiſtory of fire; the elaſtic matter identified with that ſubſtance, with Newton's ether, and with the electric matter. There is ſomething curious, at leaſt, and entertaining in this; but we cannot abridge it.

In the ſixth lecture, the texture, compoſition, and eſſence of the elaſtic matter are examined and defined. He ſays, it is a continuous ſubſtance; *i. e.* not compoſed of atoms, or particles, that were orignally diſtinct and ſeparated from each other; but one continued maſs, without pores or interſtices, as any one ſingle atom or particle is ſuppoſed to be in the modern phyſics, in which particles are ſaid to be impenetrable, poreleſs, and even indiviſible. Yet he allows this continuous matter, though poreleſs, to be penetrable, and even indefinitely diviſible, farther than the mind can carry its conceptions of diviſibility; which would be impoſſible, he ſays, were the component particles impenetrable and indiviſible. The well-founded definition, as he calls it, of the elaſtic matter, is, that it is a ſubſtance compoſed of two elementary principles, the expanſive, ariſing from fire, and the coercive, from ſalt: ſo blended and contextured together, as to form one homogeneous and continuous ſubſtance. 'Its eſſence conſiſts in a double power of expanſion and convergence; which it derives from the diſtinct eſſences of its two components; and which may be expreſſed by the name *bridled expanſion* (a term borrowed from the great Sir Francis Bacon). One of its principles is the material cauſe of cohefion, the other the ſource of expanſion and fluidity; and the exertions of both,

when excited to action, produce the phænomena of elaſticity and tremor. This compound ſubſtance is the baſis of all lively material powers and qualities. Its activity is invigorated by heat, reſtrained by cold, but reduced and enfeebled by moiſture.'

The ſubjects of the 7th and laſt lecture are, the propagation of light; its tranſmiſſion through diaphanous bodies: the communication of heat, and the ſolution of tranſparency.

He will neither admit that light conſiſts of diſtinct particles, nor that it is tranſmitted through the pores of diaphanous bodies. By way of illuſtration, he propoſes this queſtion: If the pervading force of a leaden bullet, whoſe diameter is an inch, be ſuch as will make it paſs through our air 200 yards in a ſecond of time, what ſpace in that medium ſhall a particle of light paſs through, whoſe diameter is but the thouſandth part of an inch, and whoſe velocity is only a million times greater than that of the bullet? He determines it to be the five millionth part of a yard in a ſecond, according to his own way of working; and then aſks, where now is the ſuppoſed tranſition of light through our atmoſphere?

Now, though we allow that the particle, in his example, would be reſiſted by a number expreſſed by unity and eighteen cyphers annexed of times more than the bullet, yet this, of itſelf, is no proof that it cannot be tranſmitted; for the force of reſiſtance is in the duplicate ratio of the velocity directly, and the given diameter inverſely; and therefore, if it once had any velocity in the medium, it muſt of neceſſity be tranſmitted through it. Moreover, though we allow it to be true, that the denſity of the medium would be the greateſt impediment of all, to ſuch a particle paſſing through it; yet this is of no force againſt the truth of the Newtonian doctrine, that the atmoſphere and all diaphanous bodies are permeable by light; for it is expreſsly mentioned, with very ſtrong reaſons for its truth, that this is in ſome meaſure owing to the attraction of the particles of the diaphanous body itſelf. Now, ſuppoſing the reſiſtance of the medium ever ſo great, yet ſtill, if the attraction be but equal to that reſiſtance, which we think a reaſonable ſuppoſition, no loſs of motion at all can enſue from reſiſtance, but the particles will be freely tranſmitted through the diaphanous medium with the uniform velocity that they poſſeſſed at their firſt entrance. Nor can we conceive what Mr. O'Gallagher means by light propagated *in orbem* from centre to ſurface (p. 331.), flowing in *continuum*, without interval or interſtice, with immenſe celerity, unremitted propagation, and *rectilineal* direction of the illumination (p. 333), 'neither communicated through tranſparent bodies by tranſition, nor compoſed of diſtinct particles, but a flowing body, whoſe parts are in ſucceſſive generation and conſumption.' . . . Shall we aſk if the air be a tranſparent body diſ-

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tinct from light? Does not light paſs through it? We never ſaw any light but by means of air. What is light? if it has no tranſition through air, it is ſomething of which we cannot poſſibly have any notion. And if it flows through air, why not through glaſs? is not what we ſee by the ſame within doors as without? But, ſays Mr. O'G. (p. 380.), 'there is not any perváſion at all of the matter of light through diaphanous bodies; but that the light which they exhibit, and which occaſions the phænomena of tranſparency, muſt be *that* contextured throughout their conſtitution in the form of elaſtic matter.' So then we ſhall preſently be forced back to the blind man's queſtion, and conclude with the poet,

For what light is, 'tis only light that ſhews.

Glaſs is penetrable by ſome one or more of the fine elaſtic fluids, of which the air conſiſts; as is evident, from the well-known experiment, that if hot water be poured into it ſuddenly, it will break; unleſs previouſly warmed by degrees. Nay, it is aſſerted as a known fact, that it is permeable by phlogiſton. Then, why not by light? Or, how can it be a continuous ſubſtance void of pores, as this gentleman pretends to have demonſtrated?

(A ſecond volume of Mr. O'Gallagher's work is publiſhed; but we have not yet ſeen it.) Wi.

ART. VI. *Eſſays on the Intellectual Powers of Man.* By Thomas Reid, D. D. F. R. S. E. Profeſſor of Moral Philoſophy in the Univerſity of Glaſgow. 4to. 1l. 5s. Boards. Edinburgh, Bell; London, Robinſon. 1785.

THE ingenious Author of the volume before us, publiſhed, about twenty years ago, a treatiſe entitled, "An Inquiry into the Human Mind, on the Principles of Common Senſe," of which we gave a favourable account in the Reviews for May and July 1764. The great object of the Author, in that work, was to refute certain principles with regard to the human underſtanding, which had for a long time been commonly adopted by philoſophers, and upon which Biſhop Berkeley and Mr. Hume had at laſt erected a ſyſtem of ſcepticiſm. He endeavoured to aſcertain thoſe foundations upon which the truth and reality of human knowledge muſt reſt: and to ſhew that the ſciences which reſpect mind, as well as thoſe which relate to body, ought to depend on firſt principles, which being ſelf-evident, admit of no proof, but cannot be denied without manifeſt abſurdity. The inveſtigation was confined to the five external ſenſes, and as it was an avowed attack upon the philoſophy of human nature that had been long in vogue, it preſuppoſed, in the reader, ſome acquaintance with the opinions and doctrines of Deſcartes, Malebranche, Locke, Berkeley, and Hume. The Author, notwithſtanding his agreeable manner of writing, could not reaſonably

expect that his work would be very univerſally read; yet it has been received with a degree of favour ſeldom ſhewn to metaphyſical diſquiſitions; and it has undergone four impreſſions.

The preſent treatiſe is written upon a much more extenſive plan than the former, and comprehends an account of all the powers of the human underſtanding. It alſo contains thoſe things that may be conſidered as elementary, in the ſeveral ſubjects which are treated, as well as the concluſions deducible from them, and does not neceſſarily require the reader's acquaintance with any former writer on the intellectual powers of man. The Author, through the whole, diſcovers a knowledge of the operations of the human mind, that muſt have been the reſult of long and aſſiduous ſtudy and reflection. The doctrines are ſtated with a degree of accuracy and perſpicuity that is ſeldom to be met with in works of this nature; and embelliſhed by illuſtrations well choſen, and frequently entertaining. The opinions of others are diſtinctly and fairly ſtated, and when they differ from thoſe which are embraced by himſelf, his objections are preſented with much acuteneſs and penetration; but at the ſame time with temper and candour, and often with pleaſantry and good humour. He has been equally ſucceſsful in throwing a clear light upon the ſeveral branches of his ſubject, and in diſſipating thoſe clouds in which they had been involved by the groundleſs theories and conjectures of ſome ingenious men. By eſtabliſhing the knowledge of mind upon fixed and ſelf-evident principles, ſimilar to thoſe, to which natural philoſophy owes its preſent amazing progreſs, he has done a great and important ſervice to ſcience, which will probably be attended with valuable effects: and he has pointed out the proper means of oppoſing the attempts of ſcepticiſm. The operations of the human underſtanding were never more diſtinctly explained than they are in this treatiſe; and no further recommendation is neceſſary to thoſe who think that "the proper ſtudy of mankind, is man."

Though the Author has modeſtly given to this treatiſe the name of Eſſays, it does not, in fact, like thoſe publications which often appear under the ſame title, conſiſt of detached pieces; but preſents the reader with a connected view of the ſeveral powers of the human underſtanding. The Eſſays are eight in number, and they might, perhaps with more propriety, have been denominated *eight books*.

The intellectual powers are commonly divided into ſimple apprehenſion, judgment, and reaſoning. By ſimple apprehenſion we acquire thoſe notions or ideas which are the materials of all our knowledge. By judgment we perceive the agreement or diſagreement of our ideas, and accordingly affirm or deny ſomething concerning them. By reaſoning we deduce concluſions from two or more judgments. This diviſion correſponds with the

the manner in which the mind is uſually thought to proceed in acquiring knowledge. It firſt receives ideas by means of the ſenſes; theſe it compares, and forms judgments concerning them; and from its judgments, compared with one another, it deduces concluſions. Dr. Reid thinks (we believe with reaſon) that there are ſome operations of the underſtanding that cannot be properly reduced to any of theſe three diviſions, and, therefore, he follows a different enumeration.

'Let us,' ſays he, 'conſider ſome of the moſt familiar operations of our minds, and ſee to which of the three they belong. I begin with conſciouſneſs. I know that I think, and this of all knowledge is the moſt certain. Is that operation of my mind, which gives me this certain knowledge, to be called ſimple apprehenſion? No, ſurely. Simple apprehenſion neither affirms nor denies. It will not be ſaid that it is by reaſoning that I know that I think. It remains, therefore, that it muſt be by judgment, that is, according to the account given of judgment, by comparing two ideas, and perceiving the agreement between them. But what are the ideas compared? They muſt be the idea of myſelf, and the idea of thought, for they are the terms of the propoſition, *I think*. According to this account then, firſt, I have the idea of myſelf, and the idea of thought; then by comparing theſe two ideas, I perceive that I think.

'Let any man who is capable of reflection judge for himſelf, whether it is by an operation of this kind that he comes to be convinced that he thinks. To me it appears evident, that the conviction I have that I think, is not got in this way; and therefore I conclude, either that conſciouſneſs is not judgment, or that judgment is not rightly defined to be the perception of ſome agreement or diſagreement between two ideas.

'The perception of an object by my ſenſes, is another operation of the underſtanding. I would know whether it be ſimple apprehenſion, or judgment, or reaſoning. It is not ſimple apprehenſion, becauſe I am perſuaded of the exiſtence of the object as much as I could be by demonſtration. It is not judgment, if by judgment be meant the comparing ideas, and perceiving their agreements or diſagreements. It is not reaſoning, becauſe thoſe who cannot reaſon can perceive.

'I find the ſame difficulty in claſſing memory under any of the operations mentioned.

'There is not a more fruitful ſource of error in this branch of philoſophy, than diviſions of things which are taken to be complete when they are not really ſo. To make a perfect diviſion of any claſs of things, a man ought to have the whole under his view at once. But the greateſt capacity very often is not ſufficient for this. Something is left out which did not come under the philoſopher's view when he made his diviſion: and to ſuit this to the diviſion, it muſt be made what nature never made it. This has been ſo common a fault of philoſophers, that one who would avoid error ought to be ſuſpicious of diviſions, though long received, and of great authority, eſpecially when they are grounded on a theory that may be called in queſtion. In a ſubject imperfectly known, we ought not

to pretend to perfect diviſions, but to leave room for ſuch additions or alterations as a more perfect view of the ſubject may afterwards ſuggeſt.

'I ſhall not, therefore, attempt a complete enumeration of the powers of the human underſtanding. I ſhall only mention thoſe which I propoſe to explain, and they are the following:

'1ſt, The Powers we have by means of our external ſenſes. 2dly, Memory. 3dly, Conception. 4thly, The Powers of reſolving and analyſing complex objects, and compounding thoſe that are more ſimple. 5thly, Judging. 6thly, Reaſoning. 7thly, Taſte. 8thly, Moral perception; and, *laſt* of all, Conſciouſneſs.'

To each of the firſt ſeven of the intellectual powers contained in the above enumeration, the Author has appropriated a diſtinct eſſay. He has alſo taken occaſion to explain conſciouſneſs, the laſt of them, when giving an account of the firſt principles of contingent truths, in the eſſay concerning judgment. But he has not explained the faculty of moral perception in the preſent work, becauſe, he ſays, as it is an active as well as an intellectual power, and has an immediate relation to the other active powers of the mind, he apprehends that it is proper to defer the conſideration of it till theſe be explained. We learn from this hint, which occurs at the end of the laſt eſſay, that the Doctor propoſes to publiſh another treatiſe, in which he is to explain the powers of action in the human mind, and in which he will have occaſion to explain the principles of morals. Though this important branch of knowledge has employed the abilities of ſeveral eminent writers during the preſent century, yet much light may ſtill be expected from Dr. Reid's accurate judgment, and extenſive acquaintance with the powers of human nature.

Thoſe eſſays which are preſented to the Public in this volume may be conſidered as finiſhed productions of long and laborious ſtudy. They contain the ſubſtance of lectures which were delivered annually, firſt in the univerſity of Aberdeen, and afterwards in that of Glaſgow, for the ſpace of thirty years, during which time they have been the objects of the Author's particular attention, and have, of conſequence, undergone frequent and careful reviſals. The reader, therefore, has no reaſon to expect any crude and random effuſions of a brilliant fancy, nor any thing that has not undergone the ſcrutiny of mature judgment and reflection: and when, added to this, he takes into conſideration the eminent abilities and diſcernment of the Author, he may ſee cauſe for ſuſpending his deciſion, though caſes ſhould occur, in which he is inclined to differ from him in opinion. The doctrines of many philoſophers, whoſe names ſtand higheſt in this department of literature, are examined by the Author with freedom, and the foundation on which they are built is frequently attacked. But the weapon which he employs againſt them is manly reaſoning, free from that captious ſophiſtry which ſo frequently diſgraces metaphyſical writings, and not

polluted by the illiberality and petulance which ſo frequently occur in the diſcuſſion of controverſial matters. He generally ſtates opinions and arguments in the words of thoſe who have publiſhed them, and though he deduces thoſe conſequences which he thinks fairly follow them, yet he does not impute to the authors of the premiſes any of the concluſions which they themſelves have not drawn and avowed. Hence he candidly exempts from all ſuſpicion of ſcepticiſm, ſeveral of thoſe writers whoſe principles ſeem to lead directly to that indeciſive and comfortleſs ſort of ſpeculation.

The firſt of theſe eſſays is preliminary, and conſiſts of eight chapters. In imitation of the mathematicians, who have excluded wrangling and idle diſputes from the ſciences that reſpect quantity and number, by defining accurately the terms which they have occaſion to uſe, Dr. Reid devotes the firſt chapter of this eſſay to the explication of certain words, that frequently occur in the language of thoſe philoſophers who have treated of the human underſtanding. The terms which he has particularly explained, in this chapter, are *mind*, *operations of mind*, *power and faculty*, *things in the mind* and *things external to the mind*, *thinking*, *perception*, *conſciouſneſs*, *conceiving*, *imagining* and *apprehending*, *object of perception*, *idea*, *impreſſion*, and *ſenſation*. He obſerves, that no proper logical dennition of ſuch terms can be given; but the meaning of them may, however, be aſcertained ſo as to prevent all ambiguity and miſtake in the application of them. He places in a very ſtriking light the importance of ſuch explications, by pointing out the manner in which ſome of theſe words have been abuſed by philoſophical writers, perverted from their uſual meaning, and applied ſometimes in one ſignification and ſometimes in another, with a view to preſent in a favourable light certain peculiar tenets. We ſhall inſert, as a ſpecimen, the explication of the terms *perception* and *ſenſation*. We are the more diſpoſed to ſelect theſe, becauſe inattention to the diſtinction between the operations of mind which they denote, appears to have been the principal occaſion of certain paradoxical opinions, with regard to the exiſtence both of matter and of ſpirit, embraced by ſome modern philoſophers.

'Firſt, We are never ſaid to *perceive* things, of the exiſtence of which we have not a full conviction. I may *conceive* or *imagine* a mountain of gold, or a winged horſe; but no man ſays that he perceives ſuch a creature of imagination. Thus *perception* is diſtinguiſhed from *conception* or imagination. Secondly, Perception is applied only to external objects, not to thoſe that are in the mind itſelf. When I am pained, I do not ſay that I perceive pain, but that I feel it, or that I am conſcious of it. Thus *perception* is diſtinguiſhed from *conſciouſneſs*. Thirdly, The immediate object of perception muſt be ſomething preſent, and not what is paſt. We may remember what is paſt, but do not perceive it. I may ſay, I perceive ſuch a perſon

has had the ſmall-pox; but this phraſe is figurative, although the figure is ſo familiar that it is not obſerved. The meaning of it is, that I perceive the pits in his face, which are certain ſigns of his having had the ſmall-pox. We ſay we perceive the thing ſignified, when we only perceive the ſign. But when the word *perception* is uſed properly, and without any figure, it is never applied to things paſt. And thus it is diſtinguiſhed from *remembrance*.

'In a word, perception is moſt properly applied to the evidence we have of external objects by our ſenſes. But as this is a very clear and cogent kind of evidence, the word is often applied by analogy to the evidence of reaſon, or of teſtimony, when it is clear and cogent. The perception of external objects by our ſenſes, is an operation of the mind of a peculiar nature, and ought to have a name appropriated to it. It has ſo in all languages. And, in Engliſh, I know no word more proper to expreſs this act of the mind than perception. Seeing, hearing, ſmelling, taſting, and touching or feeling, are words that expreſs the operations proper to each ſenſe; perceiving expreſſes that which is common to them all.

'The obſervations made on this word would have been unneceſſary, if it had not been ſo much abuſed in philoſophical writings upon the mind; for in other writings it has no obſcurity. Although this abuſe is not chargeable on Mr. Hume only, yet I think he has carried it to the higheſt pitch. The firſt ſentence of his treatiſe of human nature runs thus: "All the perceptions of the human mind reſolve themſelves into two diſtinct heads, which I ſhall call impreſſions and ideas." He adds, a little after, that under the name of impreſſions, he comprehends all our ſenſations, paſſions, and emotions. Here we learn that our paſſions and emotions are perceptions. I believe no Engliſh writer before him ever gave the name of a perception to any paſſion or emotion. When a man is angry, we muſt ſay that he has the perception of anger; when he is in love, that he has the perception of love. He ſpeaks often of the perceptions of memory, and of the perceptions of imagination; and he might as well ſpeak of the hearing of ſight, or of the ſmelling of touch: for, ſurely, hearing is not more different from ſight, or ſmelling from touch, than perceiving is from remembering or imagining.'

'*Senſation* is a name given by philoſophers to an act of mind, which may be diſtinguiſhed from all others by this, that it hath no object diſtinct from the act itſelf. Pain of every kind is an uneaſy ſenſation. When I am pained, I cannot ſay that the pain I feel is one thing, and that my feeling it is another thing. They are one and the ſame thing, and cannot be disjoined, even in imagination. Pain, when it is not felt, has no exiſtence. It can be neither greater nor leſs in degree or duration, nor any thing elſe in kind, than it is felt to be. It cannot exiſt by itſelf, nor in any ſubject, but in a ſentient being. No quality of an inanimate inſentient being can have the leaſt reſemblance to it.

'What we have ſaid of pain may be applied to every other ſenſation. Some of them are agreeable, others uneaſy, in various degrees. Theſe being objects of deſire or averſion, have ſome attention given to them; but many are indifferent, and ſo little attended to, that they have no name in any language.

'Moſt

'Moſt operations of the mind, that have no names in common language, are complex in their nature, and made up of various ingredients, or more ſimple acts; which, though conjoined in our conſtitution, muſt be disjoined by abſtraction, in order to our having a diſtinct and ſcientific notion of the complex operation. In ſuch operations, ſenſation for the moſt part makes an ingredient. Thoſe who do not attend to the complex nature of ſuch operations, are apt to reſolve them into ſome one of the ſimple acts of which they are compounded, overlooking the others: and from this cauſe many diſputes have been raiſed, and many errors have been occaſioned with regard to the nature of ſuch operations.

'The perception of external objects is accompanied with ſome ſenſation correſponding to the object perceived, and ſuch ſenſations have, in many caſes, in all languages, the ſame name with the external object which they always accompany. The difficulty of diſjoining, by abſtraction, things thus conſtantly conjoined in the courſe of nature, and things which have one and the ſame name in all languages, has likewiſe been frequently an occaſion of errors in the philoſophy of the mind. To avoid ſuch errors, nothing is of more importance than to have a diſtinct notion of that ſimple act of the mind which we call *ſenſation*, and which we have endeavoured to deſcribe. By this means we ſhall find it more eaſy to diſtinguiſh it from every external object that it accompanies, and from every other act of the mind that may be conjoined with it. For this purpoſe, it is likewiſe of importance, that the name of *ſenſation* ſhould, in philoſophical writings, be appropriated to ſignify this ſimple act of the mind, without including any thing more in its ſignification, or being applied to other purpoſes.'

'I ſhall add an obſervation concerning the word *feeling*. This word has two meanings. Firſt, it ſignifies the perceptions we have of external objects, by the ſenſe of touch. When we ſpeak of feeling a body to be hard or ſoft, rough or ſmooth, hot or cold; to feel theſe things is to perceive them by touch. They are external things, and that act of the mind by which we feel them, is eaſily diſtinguiſhed from the objects felt. Secondly, the word *feeling* is uſed to ſignify the ſame thing as *ſenſation*, which we have juſt now explained; and, in this ſenſe, it has no object; the feeling and the thing felt are one and the ſame.

'Perhaps betwixt feeling, taken in this laſt ſenſe, and ſenſation, there may be this ſmall difference, that ſenſation is moſt commonly uſed to ſignify thoſe feelings which we have by our external ſenſes and bodily appetites, and all our bodily pains and pleaſures. But there are feelings of a nobler nature accompanying our affections, our moral judgments, our determinations in matters of taſte, to which the word *ſenſation* is leſs properly applied.'

In the ſecond chapter of the preliminary eſſay, Dr. R. mentions certain principles which he takes for granted, as being ſelf-evident, and needing no proof. In this particular, as well as in the explication of his terms, he very judiciouſly follows the laudable practice of the mathematicians, which was introduced into natural philoſophy by Sir Iſaac Newton, and has

been productive of much benefit in that branch of ſcience. He thinks, very juſtly, that there is as much occaſion for laying down firſt principles in the philoſophy of mind as in other branches of human knowledge, becauſe ſome ingenious men have fallen into inconclufive reaſoning from endeavouring to prove certain truths, which being ſelf-evident do not admit of proof. Deſcartes thought it neceſſary to prove his own exiſtence; others have attempted to prove that thoſe external things exiſt which are perceived by the ſenſes. Sceptical writers found it no difficult taſk to overturn the arguments upon which theſe philoſophers had founded their concluſions, and improving the advantage they had gained, as if the truths themſelves had been ſupported by no ſurer evidence than that which had been unneceſſarily produced, denied that either the things perceived, or the percipient being, have any exiſtence. Dr. Reid being no advocate for blind credulity, lays it down as a maxim, that 'we ought to be cautious that we do not adopt opinions as firſt principles, which are not entitled to that character.' The only principles, accordingly, which he takes for granted, are ſelf-evident truths, of the belief of which no man in his ſenſes can ſeriouſly diveſt himſelf, though ſome of them have been doubted of, or denied, by a few ſpeculative perſons in their ſtudious hours.

It is natural for men, when things occur in the courſe of their inquiries which they do not fully comprehend, to indulge themſelves in forming gueſſes and conjectures concerning them, and after contriving a plauſible theory, they are apt to ſubſtitute it in the place of knowledge, and to rely upon the fabric which has been erected by their own imaginations, as if it were a ſolid building. Men are alſo inclined to form opinions concerning matters which they have never examined, by ſuppoſing that they have a reſemblance to other matters with which they are better acquainted. If we proceed in our reſearches after truth in either of theſe ways, the probability is that we ſhall be deceived. It is not likely that our conjectures will correſpond with the nature of things, or that the properties of things very different from one another are the ſame. Many of thoſe, however, who have treated of the mind have had recourſe to conjecture, with a view to explain facts, or have reaſoned on the ſuppoſition that there is ſomething in mind ſimilar to body, ſo that the powers and operations of the former may be explained and underſtood by means of an acquaintance with the latter. In oppoſition to theſe unphiloſophical modes of proceeding, Dr. Reid, in the two ſubſequent chapters, treats, firſt, of hypotheſes, or conjectures, to which he thinks no regard whatever is due in the inveſtigation of truth, and which ought of conſequence to be baniſhed from ſcience; and, ſecondly, of analogy, which, though uſeful in ſome

caſes,

caſes, and particularly ſerviceable for obviating objections, can only miſlead when applied to explain the operations of mind.

In the fifth chapter, the Author points out the proper means of obtaining an acquaintance with the operations of the mind, *viz.* accurate reflection upon them, united with attention to the ſtructure of language and to the courſe of human actions and conduct, both of which are indications of human thoughts and ſentiments. To give attention, however, to our own mental operations, ſo as to become well acquainted with them, is not an eaſy taſk, and the cauſes of the peculiar difficulties which occur in this branch of ſtudy, are fully and properly illuſtrated in the ſubſequent chapter.

The ſeventh chapter treats of the diviſion of the operations of the mind, which we have already noticed: and the eighth treats of another diviſion of them into ſocial and ſolitary, which has hitherto been overlooked by writers upon this ſubject. Simple apprehenſion, judgment, and reaſoning, which have engroſſed the whole attention of thoſe philoſophers who have treated concerning the human underſtanding, are ſolitary acts. But when a man aſks a queſtion, bears teſtimony, makes a promiſe, gives a command, or begs a favour, he is employed in a ſocial act, different from any of the former, and not reſolvable into any of them. Theſe acts are expreſſed in correſponding modes of ſpeech. But neither the operations themſelves, nor the expreſſions of them, have attracted the attention of writers on this branch of knowledge.

[*To be continued in our next.*]

ART. VII. *Military Antiquities* reſpecting a Hiſtory of the Engliſh Army, from the Conqueſt to the preſent Time. By Francis Groſe, Eſq. F. A. S. 4to. Numbers I—V. 3s. each. Hooper. 1786.

CAPTAIN Groſe, who has favoured the lovers of Britiſh antiquities with a rich collection, which will become more valuable in proportion as it acquires antiquity itſelf, and as the objects recorded in it moulder into oblivion,—has, with great propriety, taken up the hiſtory of his own profeſſion: and when we conſider him in the twofold character of an antiquary and a ſoldier, the taſk could not be aſſigned to more ſuitable hands.

The five Numbers publiſhed are decorated with very good engravings, repreſenting the military dreſſes, machines, &c. of our anceſtors; and the propoſed objects of the work are expreſſed in the following prefatory Advertiſement:

'The deſign of this work being to give an hiſtorical and chronological detail of the different conſtituent parts of the Engliſh army, from the Conqueſt to the preſent time, with the various changes they have ſucceſſively undergone; for the ſake of method, they will be arranged, and conſidered under the following heads:

'A brief

'A brief account of the Anglo-Saxon army before the battle of Haſtings. The general outlines of that part of the feudal ſyſtem which reſpects military ſervice, inſtituted by William I. The conſtitutional force of this kingdom ſhortly after the Norman invaſion, with the ſubſequent regulations relative thereto. Of ſtipendiary, or mercenary troops. Of troops, proviſion, and munition, levied by the royal prerogative.

'The modes of ſummoning the military tenants. The forms of aſſembling the poſſe comitatus. Of embodying and arming the clergy. Commiſſions of array. Methods of engaging for troops by indenture, and other occaſional expedients practiſed for levying ſoldiers in caſes of emergency.

'The different kinds of troops of which our armies have from time to time been compoſed. Their arms offenſive and defenſive, the diviſion of the ancient forces into troops and companies, the number and denomination of their officers, with the ſucceſſive alterations to the preſent time.

'The general, field, and ſtaff officers of different ranks. The ancient manner of muſtering the troops, and appreciating the horſes of the cavalry, with the prices allowed for them.

'The pay of the officers and ſoldiers at different periods. Cloathing, quarters, caſtrametation, colours, ſtandards, and military muſic, exerciſe, evolutions, and manœuvres.

'Adminiſtration of juſtice, and the various manners of trying military delinquents. The military laws and ordonnances of different reigns. Obſervations on the preſent articles of war. Military rewards and puniſhments.

'Artillery. The ancient machines uſed for projecting darts and ſtones, their conſtruction, power, and ranges. The machines impelled by human force. Thoſe contrived for covering troops employed in a ſiege. The Greek fire, and other artificial fireworks. Gunpowder, with an inveſtigation of the time when and by whom it was invented. Proportions obſerved at different times in the materials of which it is compounded. The intention of cannons and mortars, with their improvements. The introduction of hand guns of different ſorts and denominations.

'Fortification. The ancient manner of attack and defence of towns, forts, and caſtles, before the uſe of gunpowder; alterations and improvements ſince that invention. Mines, and infernals.

'The laws and cuſtoms reſpecting priſoners of war, their parole, and ranſom.

'Theſe are the different articles under which the Author propoſes to conduct his enquiry; an undertaking, it muſt be confeſſed, of no ſmall magnitude; but as the due execution of it will depend more on induſtry than genius, he flatters himſelf a degree of patience and application, a great liking for the ſubject, and many years practical experience in diverſe branches of it, will enable him to complete his undertaking, if not in a manner equal to his wiſhes, at leaſt ſo as to eſcape the accuſation of temerity for the attempt; and he farther hopes, that his endeavours may excite ſome more able writer to take up the ſubject.

'It may be neceſſary to obſerve, that although the number of references to cuſtoms and uſages obſerved in France, brought as proofs of

of like practices in England, may at firſt ſight be deemed incompetent evidence; yet when it is conſidered, that the Conqueror would, undoubtedly, with the feudal ſyſtem, introduce all the other Norman cuſtoms into his Engliſh army; and when we recollect the intimate connection that long ſubſiſted between the two nations, and that moſt of our great barons were formerly poſſeſſed of eſtates and ſeigneuries in both countries, with the number of French troops that ſerved in the Engliſh armies, this objection will vaniſh, and the propriety of the introduction become apparent. Indeed the ſimilarity of military uſages was not confined to France and England; the number of different nations aſſembled by the cruſades could not fail of making the military cuſtoms, arms, machines, and diſcipline pretty much alike throughout Europe.

'As many records and other authorities are cited in ſupport of aſſertions, in which the mere word of the Author ought not to be taken as ſufficient proof, ſuch of them as cannot be conveniently inſerted in the notes, will be placed at the end of each volume, under the title of Appendix.'

An undertaking of this curious nature appeared to deſerve the moſt early mention; and having ſhewn what the very ingenious Author promiſes, we have only to add our confidence in his ſatisfactory performance, from what the Public have already received from his hand.

N.

ART. VIII. *The Obſerver*—a Collection of moral, literary, and familiar Eſſays. 3 Vols. Crown 8vo. 10s. 6d. Dilly. 1786.

THE *firſt* edition of Mr. Cumberland's entertaining work conſiſted of forty eſſays only: this *ſecond* contains ninety-three numbers; and is as remarkable for correctneſs and beauty of typography, as the former was for awkwardneſs and inaccuracy. The favourable opinion which we expreſſed of the firſt forty Numbers, in our Review for Auguſt 1785, may be extended to the additional eſſays; which are not inferior to the others, either in thought or expreſſion. The ſame characteriſtics prevail through all of them. The literary eſſays are diſtinguiſhed by the ſame unoſtentatious diſplay of real learning, and are the productions of a much more extenſive enquiry than will appear, we apprehend, to a ſuperficial reader. The familiar and moral eſſays ſavour much more of the world, than the cloſet; they not only contain faithful pictures of real life, but are written with praiſe-worthy intentions, and are enlivened by a chaſte and ſubdued facetiouſneſs, which beſpeaks the gentleman as well as the accompliſhed writer.

With reſpect to Mr. Cumberland's ſtyle, it may deſerve attention, as being formed on a very different model from the faſhionable phraſeology of the day. He ſeems to have avoided all gaudy words, all formal antitheſis, and all ſtudied turns of expreſſion, with as much care as others ſeek for them; and has rather affected

See Vol. 80, 410. (Signed A. B.)

fected the idiomatic eaſe and elegant fluency of ADDISON, than the ambitious ornament and elaborate dignity of JOHNSON. In doing this he has ſometimes been betrayed into a vulgarity and flatneſs of diction, which ſhould be carefully avoided by every polite writer, in times ſo correct and critical as the preſent.

Among the new eſſays we were particularly pleaſed with the Voluptuary's Soliloquy, which we ſhall here inſert, together with the concluding number, containing an account of the Author's views and wiſhes in this publication.

'*The* VOLUPTUARY'S SOLILOQUY.

'I find myſelf in poſſeſſion of an eſtate, which has devolved upon me without any pains of my own: I have youth and health to enjoy it, and I am determined ſo to do: pleaſure is my object, and I muſt therefore ſo contrive as to make that object laſting and ſatisfactory: if I throw the means away, I can no longer compaſs the end; this is ſelf-evident. I perceive therefore that I muſt not game; for though I like play, I do not like to loſe that which alone can purchaſe every pleaſure I propoſe to enjoy; and I do not ſee that the chance of winning other people's money can compenſate for the pain I muſt ſuffer if I loſe my own: an addition to my fortune can only give ſuperfluities; the loſs of it may take away even the neceſſaries; and in the mean time I have enough for every other gratification but the deſperate one of deep play: it is reſolved therefore that I will not be a gameſter: there is not common ſenſe in the thought, and therefore I renounce it.

'But if I give up gaming, I will take my ſwing of pleaſure; that I am determined upon. I muſt therefore aſk myſelf the queſtion, what is pleaſure? Is it high living and hard drinking? I have my own choice to make, therefore I muſt take ſome time to conſider of it. There is nothing very elegant in it I muſt confeſs; a glutton is but a ſorry fellow, and a drunkard is a beaſt: beſides I am not ſure my conſtitution can ſtand againſt it: I ſhall get the gout, that would be the devil; I ſhall grow out of all ſhape; I ſhall have a red face full of blotches, a foul breath, and be loathſome to the women: I cannot bear to think of that, for I doat upon the women, and therefore adieu to the bottle and all its concomitants; I prefer the favours of the fair ſex to the company of the ſoakers, and ſo there is an end to all drinking; I will be ſober, only becauſe I love pleaſure.

'But if I give up wine for women, I will repay myſelf for the ſacrifice; I will have the fineſt girls that money can purchaſe—Money, did I ſay? What a ſound has that!—Am I to buy beauty with money, and cannot I buy love too? for there is no pleaſure even in beauty without love. I find myſelf gravelled by this unlucky queſtion: mercenary love! that is nonſenſe; it is flat hypocriſy; it is diſguſting. I ſhould loath the fawning careſſes of a diſſembling harlot, whom I pay for falſe fondneſs: I find I am wrong again: I cannot fall in love with a harlot; ſhe muſt be a modeſt woman; and when that befals me, what then? Why then, if I am terribly in love indeed, and cannot be happy without her, there is no other choice left me; I think I muſt even marry her! nay I am ſure I muſt; for if

pleaſure

pleaſure leads that way, pleaſure is my object, and marriage is my lot: I am determined therefore to marry, only becauſe I love pleaſure.

'Well! now that I have given up all other women for a wife, I am reſolved to take pleaſure enough in the poſſeſſion of her; I muſt be cautious therefore that nobody elſe takes the ſame pleaſure too; for otherwiſe how have I bettered myſelf? I might as well have remained upon the common. I ſhould be a fool indeed to pay ſuch a price for a purchaſe, and let in my neighbours for a ſhare; therefore I am determined to keep her to myſelf, for pleaſure is my only object, and this I take it is a ſort of pleaſure, that does not conſiſt in participation.

'The next queſtion is, how I muſt contrive to keep her to myſelf.—Not by force; not by locking her up; there is no pleaſure in that notion; compulſion is out of the caſe; inclination therefore is the next thing; I muſt make it her own choice to be faithful: it ſeems then to be incumbent upon me to make a wiſe choice, to look well before I fix upon a wife, and to uſe her well when I have fixed. I will be very kind to her, becauſe I will not deſtroy my own pleaſure; and I will be very careful of the temptations I expoſe her to, for the ſame reaſon. She ſhall not lead the life of your fine town ladies; I have a charming place in the country; I will paſs moſt of my time in the country; there ſhe will be ſafe, and I ſhall be happy. I love pleaſure, and therefore I will have little to do with that curſt intriguing town of London; I am determined to make my houſe in the country as pleaſant as it is poſſible.

'But if I give up the gaieties of a town life, and the club, and the gaming-table, and the girls, for a wife and the country, I will have the ſports of the country in perfection; I will keep the beſt pack of hounds in England, and hunt every day in the week.—But hold a moment there! what will become of my wife all the while I am following the hounds? Will ſhe follow nobody; will nobody follow her? A pretty figure I ſhall make, to be chacing a ſtag and come home with the horns! At leaſt I ſhall not riſque the experiment; I ſhall not like to leave her at home, and I cannot take her with me, for that would ſpoil my pleaſure; and I hate a horſe-dog woman; I will keep no whipper-in in petticoats. I perceive therefore I muſt give up the hounds, for I am determined nothing ſhall ſtand in the way of my pleaſure.

'Why then, I muſt find out ſome amuſements that my wife can partake in; we muſt ride about the park in fine weather; we muſt viſit the grounds, and the gardens, and plan out improvements, and make plantations; it will be rare employment for the poor people—That is a thought that never ſtruck me before; methinks there muſt be a great deal of pleaſure in ſetting the poor to work—I ſhall like a farm for the ſame reaſon; and my wife will take pleaſure in a dairy; ſhe ſhall have the moſt elegant dairy in England; and I will build a conſervatory, and ſhe ſhall have ſuch plants and ſuch flowers!—I have a notion I ſhall take pleaſure in them myſelf—And then there is a thouſand things to do within-doors; it is a fine old manſion, that is the truth of it: I will give it an entire repair; it wants new furniture; that will be very pleaſant work for my wife: I perceive I could

could not afford to keep hounds and do this into the bargain. But this will give me the moſt pleaſure all to nothing, and then my wife will partake of it—And we will have muſic and books—I recollect that I have got an excellent library—There is another pleaſure I had never thought of—And then no doubt we ſhall have children, and they are very pleaſant company, when they can talk and underſtand what is ſaid to them; and now I begin to reflect, I find there are a vaſt many pleaſures in the life I have chalked out, and what a fool ſhould I be to throw away my money at the gaming-table, or my health at any table, or my affections upon harlots, or my time upon hounds and horſes, or employ either money, health, affections, or time, in any other pleaſures or purſuits, than theſe, which I now perceive will lead me to ſolid happineſs in this life, and ſecure a good chance for what may befal me hereafter.'

The OBSERVER's *concluding Number* (93).

'Being now arrived at the concluſion of my third volume, and having hitherto given my readers very little interruption in my own perſon, I hope I may be permitted to make one ſhort valedictory addreſs to theſe departing adventurers, in whoſe ſucceſs I am naturally ſo much intereſted.

'I have employed much time and care in rearing up theſe Eſſays to what I conceived maturity, and qualifying them, as far as I was able, to ſhift for themſelves, in a world where they are to inherit no popularity from their author, nor to look for any favour but what they can earn for themſelves. To any, who ſhall queſtion them who they are, and whence they come, they may truly anſwer—*We are all one man's ſons*—we are indeed *Obſervers*, but *no Spies*. If this ſhall not ſuffice, and they muſt needs give a further account of themſelves, they will have to ſay, that he who ſent them into the world, ſent them as an offering of his good-will to mankind; that he truſts they have been ſo trained as not to hurt the feelings or offend the principles of any man, who ſhall admit them into his company; and that for their errors (which he cannot doubt are many), he hopes they will be found errors of the underſtanding, not of the heart: they are the firſt-fruits of his leiſure and retirement; and as the mind of a man in that ſituation will naturally bring the paſt ſcenes of active life under its examination and review, it will ſurely be conſidered as a pardonable zeal for being yet ſerviceable to mankind, if he gives his experience and obſervations to the world, when he has no further expectations from it on the ſcore of fame or fortune. Theſe are the real motives for the publication of theſe Papers, and this the Author's true ſtate of mind: to ſerve the cauſe of morality and religion is his firſt ambition; to point out ſome uſeful leſſons for amending the education and manners of young people of either ſex, and to mark the evil habits and unſocial humours of men, with a view to their reformation, are the general objects of his undertaking. He has formed his mind to be contented with the conſciouſneſs of theſe honeſt endeavours, and with a very moderate ſhare of ſucceſs: he has ample reaſon notwithſtanding to be more than ſatisfied with the reception theſe Papers have already had in their probationary excurſion; and it is not from any diſguſt, taken up in a vain conceit of his own merits, that he has more than once obſerved upon the frauds and

and follies of popularity, or that he now repeats his opinion, that it is the worſt guide a public man can follow, who wiſhes not to go out of the track of honeſty; for at the ſame time that he has ſeen men force their way in the world by effrontery, and heard others applauded for their talents, whoſe only recommendation has been their ingenuity in wickedneſs, he can recollect very few indeed, who have ſucceeded, either in fame or fortune, under the diſadvantages of modeſty and merit.

'To ſuch readers, as ſhall have taken up theſe Eſſays with a candid diſpoſition to be pleaſed, he will not ſcruple to expreſs a hope that they have not been altogether diſappointed; for though he has been unaſſiſted in compoſing them, he has endeavoured to open a variety of reſources, ſenſible that he had many different palates to provide for. The ſubject of politics, however, will never be one of theſe reſources; a ſubject which he has neither the will nor the capacity to meddle with. There is yet another topic, which he has been no leſs ſtudious to avoid, which is perſonality; and though he profeſſes to give occaſional delineations of living manners, and not to make men in his cloſet (as ſome Eſſayiſts have done), he does not mean to point at individuals; for as this is a practice which he has ever rigidly abſtained from when he mixed in the world, he ſhould hold himſelf without the excuſe, even of temptation, if he was now to take it up, when he has withdrawn himſelf from the world.

'In the Eſſays (which he has preſumed to call *Literary*, becauſe he cannot ſtrike upon any appoſite title of an humbler ſort) he has ſtudied to render himſelf intelligible to readers of all deſcriptions, and the deep-read ſcholar will not faſtidiouſly pronounce them ſhallow, only becauſe he can fathom them with eaſe; for that would be to wrong both himſelf and their Author, who, if there is any vanity in a pedantic margin of references, certainly reſiſted that vanity, and as certainly had it at his choice to have loaded his page with as great a parade of authorities, as any of his brother-writers upon claſſical ſubjects have oſtentatiouſly diſplayed. But if any learned critic, now or hereafter, ſhall find occaſion to charge theſe Eſſays on the ſcore of falſe authority or actual error, their Author will moſt thankfully meet the inveſtigation; and the fair Reviewer ſhall find that he has either candour to adopt correction, or materials enough in reſerve to maintain every warrantable aſſertion.

'The Moraliſt and the Divine, it is hoped, will here find nothing to except againſt; it is not likely ſuch an offence ſhould be committed by one, who has reſted all his hope in that Revelation, on which his faith is founded; whom nothing could ever divert from his aim of turning even the gayeſt ſubjects to moral purpoſes, and who reprobates the jeſt, which provokes a laugh at the expence of a bluſh.

'The Eſſays of a critical ſort are no leſs addreſſed to the moral objects of compoſition, than to thoſe which they have more profeſſedly in view: they are not undertaken for the invidious purpoſe of developing errors, and ſtripping the laurels of departed poets, but ſimply for the uſes of the living. The ſpecimens already given, and thoſe which are intended to follow in the further proſecution of the work, are propoſed as diſquiſitions of inſtruction rather than of ſubtle-

ty; and if they ſhall be found more particularly to apply to dramatic compoſitions, it is becauſe their Author looks up to the ſtage, as the great arbiter of more important delights, than thoſe only which concern the taſte and talents of the nation; it is becauſe he ſees with ſerious regret the buffoonery and low abuſe of humour to which it is ſinking, and apprehends for the conſequences ſuch an influx of folly may lead to. It will be readily granted there are but two modes of combating this abaſement of the drama with any probability of ſucceſs: one of theſe modes is, by an expoſition of ſome one or other of the productions in queſtion, which are ſuppoſed to contribute to its degradation; the other is, by inviting the attention of the Public to an examination of better models, in which the ſtandard works of our early dramatiſts abound. If the latter mode therefore ſhould be adopted in theſe Eſſays, and the former altogether omitted, none of their readers will regret the preference that has been given upon ſuch an alternative.

'If the ladies of wit and talents do not take offence at ſome of theſe Eſſays, it will be a teſt of the truth of their pretenſions, when they diſcern that the raillery, pointed only at affectation and falſe character, has no concern with them. There is nothing in which this nation has more right to pride itſelf, than the genius of its women; they have only to add a little more attention to their domeſtic virtues, and their fame will fly over the face of the globe. If I had ever known a good match broken off on the part of the man, becauſe a young lady had too much modeſty and diſcretion, or was too ſtrictly educated in the duties of a good wife, I hope I underſtand myſelf too well to obtrude my old-faſhioned maxims upon them. They might be as witty as they pleaſed, if I thought it was for their good; but if a racer, that has too great a ſhare of heels, muſt lie by becauſe it cannot be matched, ſo muſt every young ſpinſter, if her wits are too nimble. If I could once diſcover that men chuſe their wives, as they do their friends, for their manly atchievements and convivial talents, for their being jolly fellows over a bottle, or topping a five-barred gate in a fox-chace, I ſhould then be able to account for the many Amazonian figures I encounter in ſlouched hats, great-coats and half-boots, and I would not preſume to ſet my face againſt the faſhion.——

'The firſt Numbers of the preſent collection, to the amount of forty, have already been publiſhed; but being worked off at a country preſs, I find myſelf under the painful neceſſity of diſcontinuing the edition. I have availed myſelf of this opportunity, not only by correcting the imperfections of the firſt publication, but by rendering this as unexceptionable (in the external at leaſt) as I poſſibly could. I ſhould have been wanting to the Public and myſelf, if the flattering encouragement I have already received had not prompted me to proceed with the work; and if my alacrity in the further proſecution of it ſhall meet any check, it muſt ariſe only from thoſe cauſes, which no human diligence can controul.

Vos tamen O noſtri ne feſtinâte libelli!
Si poſt fata venit gloria, non propere.'

Ann*.

ART.

* Sharp.

ART. IX. *The Natural Hiſtory of many curious and uncommon Zoophytes*, collected from various Parts of the Globe, by the late JOHN ELLIS, Eſq. F. R. S. &c. ſyſtematically arranged and deſcribed by the late DANIEL SOLANDER, M. D. F. R. S. With 62 * Plates, engraven by principal Artiſts. 4to. 1l. 16s. Boards. White. 1786.

THAT the Reader may underſtand what he has to expect in this work, we will lay the Preface before him; with a little abridgment:

'Mr. *Ellis*, having diſcovered that ſeveral ſubjects, which had been arranged by natural hiſtorians under the title of *Marine vegetables*, were in reality *animal* productions, publiſhed, in the year 1755, the reſult of the reſearches he had made in the inveſtigation of that branch of knowledge, in a quarto work intitled "An Eſſay towards a Natural Hiſtory of Britiſh and Iriſh Corallines*." The approbation with which this work was received, gained the Author the patronage of many of the moſt reſpectable characters of the age; and an innate deſire to dive deeper into the hidden treaſures of nature, induced him to make thoſe inquiries, which produced ſeveral memoirs, which were read at different times before the Royal Society, and publiſhed in the Philoſophical Tranſactions; particularly thoſe "on the animal nature of *Zoophytes*, called *Corallina*," and "the *Actinia Sociata*, or *Cluſtered Animal Flower*," in the 57th volume, which gained him the honour of Sir *Godfrey Copley*'s medal, delivered to him by the Preſident, in November 1768, together with a compliment, in a ſpeech from the chair, on the nature and utility of the diſcoveries of the Author.

'Thus encouraged, Mr. *Ellis* became more anxious in the purſuit of his favourite ſtudy; and being then the King's agent for the province of *Weſt Florida*, and agent for the iſland of *Dominica*; and in correſpondence and intimacy with the learned Dr. *Linnæus*, and the moſt celebrated natural hiſtorians of the age; he was enabled to collect information from the moſt diſtant countries, which he purſued with unremitting ardour; and with the aſſiſtance of his friends, Dr. *Fothergill*, and Dr. *Solander*, he intended to have laid before the Public a complete hiſtory of *Zoophytes*. In this, however, he was unfortunately diſappointed; his declining health preventing him from proceeding farther than the completion of theſe plates, which were all engraven under his immediate inſpection.

'For the arrangement of the deſcriptions, we are indebted to Dr. *Solander*; whoſe premature death prevented this, and other valuable works, from appearing in ſo complete a manner as they would otherwiſe have done.

'Theſe are the circumſtances under which the following ſheets are now publiſhed, at the requeſt of Sir *Joſeph Banks*, Bart. P. R. S. who has thought the work not unworthy of his attention, and permitted it to be dedicated to him; and it is preſumed, that, even in its preſent ſtate, it will meet with a favourable reception, ſince it throws many new lights upon a ſubject hitherto but ſlightly inveſtigated.

* 63 appear in the volume. † See Rev. Vol. XII. p. 217.

'Mr. *Ellis*'s fondneſs for Natural Hiſtory was not confined to any particular branch. Botany was likewiſe to him a ſource of infinite amuſement; which he endeavoured to render uſeful to ſociety in general, but more particularly to the Weſt India iſlands and *America*. The *Hiſtorical Account of Coffee* *, publiſhed by him in 1774, was deſigned to encourage the conſumption of that article, raiſed by the planters in the *Weſt Indies*: while the accounts of the *Mangoſtan* and *Bread Fruit Trees* †, with *directions for conveying ſeeds and plants from the moſt diſtant parts of the globe in a ſtate of vegetation* ‡, were publiſhed with a view to introduce thoſe, and many other plants into our own ſettlements, where they might become beneficial to the Public for the purpoſes of medicine, agriculture, and commerce: and his active mind was conſtantly employed in deviſing means for promoting the welfare of ſociety, until the time of his death, which happened in October 1776.'

Mr. Ellis's name is ſo well known, and his acuteneſs and obſervation ſo thoroughly eſtabliſhed, that we have no occaſion to enlarge upon them. He has ever ſtood unrivalled in this branch of Natural Hiſtory, and truly merits the title which Linnæus conferred upon him, the LYNCEUS of his age.

But the proceſs of time always brings with it a progreſs of improvement. Mr. Ellis, perhaps, ſtruck with the wonders which every where preſented themſelves, or perhaps indeed it might be the fault of the age, which was not yet ſufficiently diſciplined, did not fix ſuch preciſe generic and ſpecific characters, as were neceſſary to the ready diſcriminating of the ſeveral ſubjects. This did not eſcape the penetration of the excellent Dr. Solander. To give due efficacy therefore to ſuch laborious diſcoveries, he has here introduced SYSTEM, that vital principle of all reſearches. At the ſame time, he has added ſuch new objects, as have been diſcovered ſince Mr. Ellis's publication, either by himſelf, or by others, who, through fondneſs for the ſubject, or through mere accident, did not let ſuch curious objects paſs unobſerved. Whoever, therefore, admired Mr. Ellis's former obſervations, will here have freſh pleaſure in ſeeing them preſented in a more ſcientific form. We do not mean to derogate from Mr. Ellis's deſerved praiſe. He characterited all he ſet forth; but the ſubject itſelf then, eſpecially the influx of new ſpecies, required a more correct and more capacious ſyſtem, —which Dr. Solander ſupplied; ſo that, while we admire the acuteneſs of the great leader in this part of ſcience, we cannot but applaud the able illuſtrator of ſuch wonderful diſcoveries.

The plates, and particular deſcriptions of Mr. Ellis's former work, are conſtantly referred to; and ſixty-three plates, containing excellent figures of the new ſpecies now firſt introduced to our notice, are given in this volume, together with ample deſcriptions in their proper places. G——h.

* See Rev. Vol. L. p. 497. † Rev. Vol. LIV. p. 77.
‡ Rev. Vol. XLIII. p. 217.

ART.

ART. X. *Philoſophical Tranſactions*, Vol. LXXV. for 1785. Part II. *concluded*. See Review for May laſt, Art. I.

Art. 16. *Of the rotatory Motion of a Body, of any Form whatever, revolving, without Reſtraint, about any Axis paſſing through its Centre of Gravity.* By Mr. John Landen, F. R. S.

THE reſearches of M. D'Alembert concerning the preceſſion of the equinoctial points, and the nutation of the earth's axis, publiſhed in 1749, ſeems to have given the firſt occaſion, both to him and M. L. Euler, of conſidering in what manner to determine the motion of a body of any form whatever, and acted on by any forces whatever. And in order to this, Euler found it neceſſary to ſhew what axes a body might revolve around, without nutation, or, ſo that the centrifugal force of the oppoſite particles being every where equal, ſhould cauſe no vacillation of the axis, but that it ſhould remain at reſt whilſt the body revolved round it. The reſult of his inquiries, and alſo of thoſe of M. de Segner, in his *Specimen Theoriæ Turbinum*, was, that every body had at leaſt three ſuch axes paſſing through its centre of gravity, and perpendicular to one another: and theſe axes are therefore called fixed or permanent axes of rotation. If a body, by means of ſome external impulſe impreſſed obliquely to one of theſe axes, be made to revolve round ſome other axis or line paſſing through the centre of gravity of the body, ſuch axis will be no longer permanent, but its poles will have a motion; or, rather, according to Mr. Landen, it will have a different axis, and new poles every inſtant; the determination of which is a matter of ſome difficulty; and Mr. Landen's ſolution, given in the Paper before us, is confeſſedly different from thoſe of the two celebrated mathematicians above mentioned.

It is manifeſt, that every axis paſſing through the centre of gravity, about which a globe can revolve, is a permanent axis; and Mr. Landen has ſhewn, in the Philoſ. Tranſact. for 1777, that every ſuch axis in a cylinder of uniform matter, whoſe length is to its radius as $\sqrt{3}$ to 1, will alſo be permanent: and in his *Mathematical Memoirs* he has ſhewn how to determine the ratio of the dimenſions of a cone, conoid, priſm, pyramid, &c. that ſhall have the like property.

'When the axis,' ſays Mr. L. 'about which a body may be made to revolve, is not a permanent one, the centrifugal force of its particles will diſturb its rotatory motion, ſo as to cauſe it to change its axis of rotation (and conſequently its poles) every inſtant, and endeavour to revolve about a new one: and I cannot think it will be deemed an unintereſting propoſition, to determine in what track, and at what rate, the poles of ſuch momentary axis will be varied in any body whatever: as, without the knowledge to be obtained from the ſolution of ſuch problem, we cannot be certain whether the Earth, or any other planet, may not, from the *inertia* of its own particles,

ſo change its momentary axis, that the poles thereof ſhall approach nearer and nearer to the preſent equator; or whether the evagation of the momentary poles, ariſing from that cauſe, will not be limited by ſome known leſſer circle. Which, certainly, is an important conſideration in aſtronomy; eſpecially now that branch of ſcience is carried to great perfection, and the acute aſtronomer endeavours to determine the motions of the heavenly bodies with the greateſt exactneſs poſſible.'

'In the *Philoſ. Tranſact.* for 1777, I gave a ſpecimen of this theory, as far as it relates to the motion of a *ſpheroid*, and a *cylinder*. The improvements I have ſince made in it, enable me now to extend it to the motion of *any body whatever*. M. L. Euler, and M. D'Alembert repreſent the angular velocity, and the momentum of rotation of the revolving body, as always *variable*, when the axis about which it has a tendency to revolve is a momentary one, except in a particular caſe. By my inveſtigation it appears, that the angular velocity and the momentum of rotation will always be *invariable* in any revolving body, though the axis about which it endeavours to revolve be continually varied; and the tracks of the varying poles upon the ſurface of the body are thereby determined with great facility.

'It is not only obſervable, that the track which the varying poles take in the ſurface, are ſuch that its momentum of rotation may continue the ſame whilſt its angular velocity continues the ſame; but in a given body, there is only one ſuch track which a momentary pole can purſue from a given point.

'If the angular velocity and the momentum of rotation of a revolving body were to vary according to the computations adverted to above, it would follow, that a body might acquire an increaſe of force from its own motion, without being any way affected by any other body whatever, as the ſame percuſſive force, applied at the ſame diſtance from the momentary axis, would not always deſtroy the rotatory motion of the body, which ſurely cannot poſſibly be true. From the common principles of mechanics, I conclude that a revolving body, not affected by any external impulſe, can no more acquire an increaſe in its momentum of rotation, than any other body, moving freely, can acquire an increaſe in its momentum, in a given direction, without being impelled by gravity or ſome other force. And the truth of this concluſion, which is hereafter proved by other reaſoning, may be eaſily inferred from the property of the lever; ſeeing that the joint centrifugal force of the particles of the revolving body, which is the only diſturbing force, has no tendency to accelerate or retard their motion about the momentary axis, but only to alter the poſition of ſuch axis, the direction in which that force acts being always in a plane wherein that axis will be found.

'By the theory explained in this Paper, it appears that a *parallelopipedon* may always be conceived of ſuch dimenſions, that being, by ſome force or forces, made to revolve about an axis, paſſing through its centre of gravity, with a certain angular velocity, it ſhall move exactly in the ſame manner as any other body will move, if made to revolve, by the ſame force or forces, about an axis paſſing through its centre of gravity; the quantity of matter (as well as the

initial angular velocity) being ſuppoſed the ſame in both bodies; and due regard being had, in the application of the moving force or forces, to the correſponding planes in the bodies. Therefore, as we may from thence always aſſign the dimenſions of a *parallelopipedon* that ſhall be affected exactly in the ſame manner as any other body will be affected, as well with regard to the centrifugal force of the reſpective particles of the bodies, as to the action of equal percuſſive forces, or oſcillation; it will, after ſhewing how the dimenſions of ſuch *parallelopipedon* may be computed, be only neceſſary, in inveſtigating the propoſition under conſideration, to determine the tracks and velocities of the poles of the momentary axis, about which any *parallelopipedon* may be made to revolve. This evagation of the pole of a revolving body, does not ariſe from gravity, the attraction of any other body, or any external impulſe whatever; but is only the conſequence of the *inertia of matter*, and muſt neceſſarily enſue in every body in the univerſe revolving without reſtraint about any line paſſing through its centre of gravity, that is not *a permanent* axis of rotation.' And, 'ſuppoſing the earth's rotatory motion to be diſturbed only by the centrifugal force ariſing from the *inertia* of its own particles, the track of polar evagation will be nearly circular and very ſmall, or the poſition of the axes but very little altered.'

However, after all that Mr. L. has done upon this ſubject, it does not appear clear to us, that a revolving body can alter its axis of rotation, without altering its angular velocity, and conſequently its momentum. If it move about the ſame axis while only the poles of this axis evagate in the ſpherical ſurface, the angular velocity may continue uniform: but this does not ſeem to be Mr. L.'s meaning. In any one poſition, every particle in the body will have its own proper circulating velocity about the then axis; and will endeavour, as it were, to preſerve it. And altering the axis will not immediately deſtroy this tendency, without at the ſame time altering the angular velocity. We may very poſſibly be miſtaken, but we think this will make it neceſſary to conſider ſome ſuch forces as thoſe introduced by Meſſrs. Euler and D'Alembert.—It is difficult to expreſs ourſelves, ſo as to be clearly underſtood, on this intricate ſubject without ſchemes; we will therefore endeavour, as the matter is very important, to place it in a ſomewhat different light: premiſing, that Mr. Landen, as well as the other two gentlemen above-mentioned, ſuppoſes the centre of gravity of the revolving body to be always at reſt.—Let then a body, of ſuch a form as to have only three permanent axes of rotation, be at reſt in free ſpace, till it is put in motion by ſome force, or impulſe, acting in a direction perpendicular to *one*, and in the ſame plane with, and parallel to *another* of its permanent axes of rotation, while the centre of gravity is kept at reſt, by an equal force applied to that centre in an oppoſite direction, but parallel to that by which the motion is produced: we ſuppoſe, no one will deny, that in conſequence of ſuch impulſe, but after it has ceaſed to act, the body will con-

tinue to move with an uniform angular velocity about the permanent axis which is perpendicular to both thoſe before mentioned. But, ſuppoſe at the ſame time that each of the other permanent axes is impelled by a ſimilar *force*, and the centre of gravity in like manner kept at reſt by equal and oppoſite *ones* acting againſt it, we think it undeniable, that, on *their* ceaſing to act, the body will alſo move with equable angular velocities about the other two permanent axes of rotation, and conſequently about all three at the ſame time: for the motions, being reſpectively perpendicular, cannot diſturb one another. So here then, we have an inſtance of a body revolving without reſtraint, not in the manner determined by Mr. Landen, but in all reſpects agreeable to the ſolution of M. L. Euler.—Again, if the centre of gravity be kept at reſt as before, while, inſtead of three impulſes againſt the permanent axes, the ſingle, or momentary, axis is obliged, by a force acting againſt it, to move in the ſame direction and with the ſame velocity as before, we do not ſee what ſhould hinder it from continuing ſuch motion, whereby the whole body muſt ſtill move in the ſame manner as it did after the three before-mentioned impulſes.—But moreover, if, while the centre of gravity is ſtill kept at reſt in the ſame manner, the body be impelled by a force acting in any other direction obliquely to its permanent axes, it is not clear to us that the motion about thoſe axes will not ſtill be uniform, and conſequently the compound motion of the ſame nature as before. We think *keeping the centre of gravity at reſt* will oblige the body, on account of the equilibrium, to revolve uniformly about the permanent axes. For no one ſingle force acting at the centre of gravity, though both equal, parallel, and contrary in direction to the ſingle impelling one, will be able to keep that centre at reſt; it muſt, to do that, require the three above-mentioned forces, or others equivalent to them. And the making uſe of a contrary hypotheſis, or ſuppoſing that the centre of gravity is at reſt, without taking into the account how it is kept ſo, may very poſſibly occaſion errors.

Art. 18. *A Deſcription of a new Syſtem of Wires in the Focus of a Teleſcope, for obſerving the comparative right Aſcenſions and Declinations of celeſtial Objects; together with a Method of inveſtigating the ſame when obſerved by the Rhombus, though it happen not to be truly in an equatorial Poſition.* By the Rev. Francis Wollaſton, LL. B. F. R. S.

This conſiſts in placing a ſquare angularly to *M. Caſſini*'s wires at 45°, which Mr. Wollaſton thinks will anſwer better than the rhomboid or ſyſtem of wires invented by Dr. Bradley.

Art. 22. *Sketches and Deſcriptions of three ſimple Inſtruments for drawing* Architecture *and* Machinery *in Perſpective.* By Mr. James Peacock.

Not to be underſtood without the *plates*.

Art.

Art. 24. *An Account of the Meaſurement of a Baſe on* Hounſlow Heath. By Major General William Roy, F. R. S.

This long and laborious buſineſs appears to have been undertaken in conſequence of a paper tranſmitted in October 1783, by Comte d'Adhemar the French Ambaſſador, to Mr. Fox, then Secretary of State, being a Memoir of M. Caſſini de Thury, in which he ſets forth the great advantage that would accrue to aſtronomy by meaſuring a ſeries of triangles from London to Dover, there to be connected with thoſe already executed in France, by which combined operations the relative ſituations of the two moſt famous Obſervatories in Europe, Greenwich and Paris, would be more accurately aſcertained than they are at preſent; for, according to him, the uncertainty hitherto, all circumſtances conſidered, has been amazingly great indeed.

In order to this, it was neceſſary to have an extenſive baſeline meaſured with all poſſible accuracy, as a beginning to ſuch ſeries of triangles, and we have here a very full account of the performance of this on Hounſlow-Heath, from a place called King's Arbour, at the north-weſt extremity, beween Cranford Bridge and Longford, to Hampton Poor-Houſe, near Buſhy Park, being upwards of five miles. This was done, *firſt* with a chain of 100 feet long, but of a new and very proper conſtruction for the purpoſe; *then* with deal rods, and 3dly with glaſs rods. Having firſt meaſured 274 chains, and marked it with a picket, and afterwards done the ſame with deal rods, they found that the interſection on the tripod terminating the 27400 feet, only overſhot the picket anſwering to the 274th chain by two inches and nine tenths. Yet, for reaſons that they have given at large, but for which we muſt refer to the Paper itſelf, they preferred the meaſurement with glaſs rods. Were our opinion of any weight, we ſhould prefer the uſe of ſuch a chain, with plenty of help, as they had, to all other methods, both for ſimplicity and accuracy.

Wi.

Art. XI. *Aeropaidia:* Containing the Narrative of a Balloon Excurſion from Cheſter, the 8th of September 1785, taken from Minutes made during the Voyage: Hints on the Improvement of Balloons, and Mode of Inflation by Steam: Means to prevent their Deſcent over Water: Occaſional Enquiries into the State of the Atmoſphere, favouring their Direction: With various philoſophical Obſervations and Conjectures. To which is ſubjoined, Menſuration of Heights by the Barometer, made plain, with extenſive Tables. The whole ſerving as an Introduction to Aereal Navigation. By Thomas Baldwin, Eſq. A. M. 8vo. 7s. 6d. Boards. Cheſter, printed: Sold by Lowndes, London. 1786.

THIS gentleman appears to have made a more ſucceſsful voyage than any of his predeceſſors, and his work is by far

far the moſt valuable of any that we have yet met with on the ſubject: it preſents to us a great number of intereſting facts and obſervations, and fully anſwers its *ample* title-page.

The Author firſt gives a minute detail of the prepararions for, and circumſtances attending, his aereal excurſion; he deſcribes the path of the balloon over a tract of about 30 miles, and the appearances of terreſtrial objects as ſeen from it at different heights, and in different poſitions; he dwells with rapture on theſe enchanting proſpects, and endeavours to convey ſome idea of them to his readers, by a print *of* the balloon in the air, and two coloured views *from* the balloon, accompanied with an explanatory print or map of the ſame places. Many directions and cautions to the aeronaut are interſperſed, incidentally reſulting from the obſervations, in regard to the things he ought to be provided with, his attitude and employment in the air, the management of the balloon, the ſigns of riſing, ſinking, currents, &c.

This narrative of the voyage, divided into thirty-ſix chapters, makes nearly one half of the work; the remainder, in forty-four chapters more, contains obſervations on different ſubjects relative to it, both in the practical and philoſophic line. As we cannot venture, in our confined ſituation, to follow the flights or manœuvres of the aeronaut, we ſhall endeavour to entertain our Readers with ſome of the remarks of the philoſopher.

At a certain height in the atmoſphere (between 500 and 1000 yards) a kind of *chilline/s* was perceived, not aſcertainable by the thermometer. The ſenſation was *ſuddenly* impreſſed four times, in aſcending and deſcending to the ſame height. The lower ſtratum of clouds is on the ſame level (1900 yards in fine weather and 500 in changeable), and it appears to have been in paſſing through *them* that this ſenſation was felt, though no cloud was viſible to the eye at the time of his tranſit.

At the ſame height, likewiſe, the appearances of the earth and clouds were very remarkable. In aſcending, the circular proſpects of the ſubjacent earth *inſtantly* contracted; and in deſcending, they *inſtantly* enlarged themſelves to the eye. The clouds appeared on the ſame horizontal plain with the eye, but at the diſtance of a mile: they were plainly compoſed of three or more tiers, ſailing at great intervals one above another; all which regularly vaniſhed on approaching their reſpective levels, as if inſtantly thrown into the circumference of a circle whoſe radius was a mile. During the aſcent, on paſſing their ſuppoſed level, the clouds *inſtantly* appeared far *below* him, and during the deſcent as far *above*. A cloud which was thought by the aeronaut to be four miles *below him*, touching the city of Cheſter, was thought by ſpectators there to be a mile *above them* enveloping the balloon; ſo that a cloud ſeems to be, not an accumulation of

vapour

vapour in one place, but the effect of looking through a certain *extent* of vapor, different according to its denſity.

The circular opening in the clouds, through which the earth's ſurface was preſented to the eye, diſcovered a ſmooth level plain; a ſort of ſhining carpet, enriched with an endleſs variety of figures depicted *without ſhadow*, as on a map; what was really ſhadow forming a ſeparate colour, and not being conſidered at the time as ſhadow. All was colouring; no outline; yet each appearance curiouſly defined by a ſtriking contraſt of ſimple colours, which ſerved to diſtinguiſh the reſpective boundaries with moſt exact preciſion, and inconceivable elegance. *Red* waters, *yellow* roads, incloſures *yellow* and *light green*, woods and hedges *dark green*, were the only objects *clearly* diſtinguiſhable, and their colouring was extremely vivid: the ſun's rays, reflected from the ſea and other waters (which appeared all red) dazzled the ſight.

It is known, that the apparent magnitudes of objects decreaſe as the diſtance increaſes; and that the diminution of magnitude is in the proportion of the *ſquare* of the diſtance. This, however, obtains only where the medium they are ſeen through continues nearly the ſame; for an object, ſeen along the ground, will appear leſs as it riſes above the ground, and leaſt of all in the zenith, though its diſtance from the eye continues the ſame, and hence the Author deduces the large and oval appearance of the ſun and moon in the horizon. It follows, that the height of a balloon in the air is not really ſo great as it appears to be to a ſpectator on the ground, being ſeen from a part of the atmoſphere leſs impregnated with vapours. It ſhould follow likewiſe, converſely, that to a ſpectator in the balloon, objects on the earth ſhould appear larger than when ſeen along the ground at an equal diſtance; but the fact was directly the contrary, for known objects ſeen from the balloon at the height of *a mile and a half*, by one who had been in the habit of viewing and eſtimating diſtances and magnitudes on the ground, continued, with unvaried uniformity, to ſuggeſt the diſtance of at leaſt *ſeven miles*: objects whoſe magnitudes at the diſtance of a mile and a half on the ground were familiar to the eye, appeared from the balloon, at the ſame diſtance, full *five times leſs*.

The greateſt height above the clouds conveyed no idea of danger, or of depth below the clouds, the earth's ſurface being preſented to the eye as on a level with the clouds themſelves, or at leaſt coming up to their under ſides, and appearing ſo much a part of them, that the aeronaut ſeems able to deſcend from his car upon the clouds, and walk over them, as on a ſheet of tranſparent ice acroſs a river, whoſe depth is equal to the ſmall thickneſs of the clouds. The ſhadow of the balloon was diſtinctly ſeen upon them; ſmall when he was at the greateſt height, about the ſize and ſhape of an egg, but growing larger as he deſcended,

ſcended, and ſometimes ſurrounded, at a little diſtance, with a brilliant iris.

The temperature of the upper regions did not feel colder, but rather warmer, than below, except in currents of air coming from colder ſituations. The thermometer, which was at 65° on his quitting the earth, ſunk to 56, in paſſing through a ſea breeze, and on getting above that current, it roſe again to 60. The ſun ſhone brighter and fiercer when the balloon was at its greateſt height; the heat piercing through his clothes (which were of a dark colour) while he *ſtood* with his face from the light.

Sounds, immediately under the balloon, ſeemed as if they originated near the ear, and louder than they would have been heard at the diſtance of ſome yards only on a level; augmenting, rather than decreaſing, till the balloon had nearly reached the height of the lower ſtratum of clouds; but afterwards dying away much ſooner than expected. A like obſervation was made in deſcending, ſounds from below ruſhing *ſuddenly* on the ear about the ſame height. We find one obſervation of ſound *originating* in the higher regions, ſeemingly when he was nearly at his greateſt height: on a view of the delightful ſcenes, 'he tried his voice, and ſhouted for joy: his voice was unknown to himſelf, ſhrill and feeble: there was no echo.'

The well-watered and maritime part of the country, over which this gentleman paſſed in his aereal vehicle, gave him opportunities of obſerving a remarkable and regular tendency of the balloon *towards water*,—a tendency to deſcend when over the water, and to re-aſcend upon receding from it, without any apparent cauſe that could influence its levity. Our readers will doubtleſs recollect the perilous ſituations of former aeronauts in the vicinity of water, though it was not ſuſpected that the water as ſuch had any influence in producing that vicinity or depreſſion of the balloon. Mr. Baldwin endeavours to prove, that there is a *depreſſion of the atmoſphere*, or current of air downwards, over all waters, ſufficient to act ſenſibly upon a balloon juſt balanced in the air, though not otherwiſe perceivable; and that on large bodies of water there is a *mediocœanal* current, or current downwards in the middle, producing a *reſilition* or current upwards at the ſides, or the reverſe according to circumſtances.

On this intereſting ſubject the Author enters into large diſcuſſions. He adduces many reſpectable authorities, and obſervations of his own, in proof of deſcending ſtreams; and of violent ſtorms and hurricanes in general being really *deſcents*, not horizontal propulſions, of air. Thus, the firſt effect of wind on trees is an oblique depreſſion, ſucceeded by a recovery, then a momentary pauſe, and return of the depreſſing torrent. In inland countries, where lakes are ſurrounded by mountains, as in thoſe of North Wales, of Cumberland and Weſtmoreland, and

the lake of Geneva, the air rushes *forcibly* upon the surface of the water, in descending torrents, as he has himself frequently seen. He appeals to all mariners who have weathered storms off Cape Hatteras (where the wind is probably perpetual), or who have made an East India voyage, whether, if the wind blew in an horizontal direction only, it could produce such an inequality of surface; or whether, when the sea runs mountains high, the tremendous surges must not rise from the violent action of winds repeated at intervals, sometimes descending perpendicularly, but oftener in torrents of oblique depression and instant resilition. As the first and slightest changes in the motion of the air are observable on water, the descent of air, even in the finest weather, is familiar to mariners, under the appellation of *light airs*, playing in eddies upon the surface.

To account for this depression, the Author examines the phenomena of evaporation; and from his observations on that subject he concludes, that so much *warm and light* air (warmed and rarefied by the sun, and united with watery vapour), as is raised up from the surface of any water, so much *heavy and cool* air is instantaneously, constantly, and forcibly depressed upon it, to supply the place of the other, and continue the evaporation. Hence the coolness of the air over waters and watery meadows, from the descent of the cool air of the middle regions of the atmosphere. Thus in large towns, warmer in winter than the country, there is, in that season, a constant breeze from all sides towards the centre of the town, as may be perceived from the motion of the smoke, and by persons travelling out of the town, who in all directions meet the breeze; whereas in summer the reverse is the case, more particularly in hot climates; for the country being then warmest, a depression takes place upon the town, and scatters the smoke on all sides.

The Author considers the effect of different situations, relatively to the sun, in producing, and varying the direction of these currents; and points out, from his theory, the times of the day, and the seasons of the year, in which seas or large pieces of water may be passed over with the greatest probability of escaping their dangerous influence; as also the circumstances in which the superior air may be expected to be warmer or colder than that below. Though we cannot say that his reasoning is close, or his facts very skilfully arranged, yet, taken all together, they appear to us to have great weight, and we recommend them to the serious attention both of the aeronaut and the meteorologist.

For the security of a balloon that may be caught in a depressing current over water, he proposes to have a ballast thrown out that shall float on the water, and which may afterwards be drawn up again. Means are described for sustaining balloons

stationary

ſtationary at any given height, and ſeveral improvements are ſuggeſted reſpecting the conſtruction, inflation, mode of direction, and ſecurity of landing.

What has hitherto been the grand deſideratum for the conſtruction of balloons, a *durable* and *air-tight varniſh*, ſeems to be now in a great meaſure happily diſcovered.

'It was ſome time ago (ſays this Writer) reported at Paris, that M. Dutourny de Villiere had undertaken to conſtruct a balloon ſo truly *impermeable*, that he would warrant the duration of it for *ſeveral weeks* in the air. And it is ſince known, that this deſideratum has been effected, in the compoſition for the celebrated balloon of Meſſrs. Auban and Vallet, firſt made ſubject to direction.—The Writer [of the work before us] unacquainted with what had then been done in this matter, could not help remarking the ſtriking properties of the cochuc, to anſwer every intention of the beſt varniſh,—if it could be diſſolved, and afterwards made to recover its preſent *unadheſive* form.—He has, however, after expenſive trials and combinations, been able to reduce it into a limpid liquor:—the ſecret he now diſcovers to the world; and it is merely this:

'Take any quantity of the cochuc, as two ounces averdupois: cut it into ſmall bits with a pair of ſciſſars. Put a ſtrong iron ladle (ſuch as plumbers or glaziers melt their lead in) over a common pitcoal or other fire. The fire muſt be gentle, glowing, and without ſmoke. When the ladle is hot, much below a red heat, put a ſingle bit into the ladle. If *black* ſmoke iſſues, it will preſently flame and diſappear: or it will evaporate without flame: the ladle is then too hot. When the ladle is leſs hot, put in a ſecond bit, which will produce a *white* ſmoke. This *white* ſmoke will continue during the operation, and evaporate the cochuc: therefore no time is to be loſt; but little bits are to be put in, a few at a time, till the whole are melted. It ſhould be continually and gently ſtirred with an iron or braſs ſpoon.—Two pounds, or one quart, of the beſt drying oil (or of raw linſeed oil which, together with a few drops of neats-foot oil, has ſtood a month, or not ſo long, on a lump of quicklime, to make it more or leſs drying) is to be put into the melted cochuc, and ſtirred till hot: and the whole poured into a glazed veſſel, through a coarſe gauze, or fine ſieve. When ſettled and clear, which will be in a few minutes, it is fit for uſe, either hot or cold.'

The art of laying on the varniſh, the author ſays he is not at liberty to make public. He mentions only that it conſiſts in making *no inteſtine motion* in the varniſh, which would create minute bubbles; that therefore *bruſhes* are improper; and that every bubble breaks in drying, and forms a ſmall hole. He recommends the varniſhed ſilks made by Mr. Fawkner at Manchester,

chester, whose secret consists only in the peculiar mode of application.

Our Readers will judge, from the above short quotation, that this writer is in little danger of becoming obscure by aiming at *brevity*. In some cases, as particularly in the directions for measuring heights by the barometer (built on Sir George Shuckburgh's experiments in the Philos. Transact.), prolixity and tautology have rendered the operation apparently more intricate than it really is. The language is in general animated, but not free from affectation, nor always correct; nor will the singularity of writing constantly *woud, coud, shoud, throu', sloguiston, sloguisticated*, make any great addition to his literary character. In the two last mentioned words, the *u* is probably inserted to shew that the *g* is to be pronounced hard, as in *guilt*; but we apprehend the mere English reader will be more likely to give some sound or other to the *u* itself. He had perhaps some similar reason for writing *aironaut, airostat, airopaidia* (the title of the book) with an *i* instead of an *e*; a mode of spelling and pronouncing which we could not have expected from one who quotes Greek. But these are only *straws* floating on the *surface* of the stream; and we should not perhaps have noticed them if they did not appear to have been designedly scattered there, and injudiciously meant as embellishments.

Ch—

ART. XII. *The Triumph of Benevolence*; occasioned by the national Design of erecting a Monument to John Howard, Esq. 4to. 1s. 6d. Dodsley, &c. 1786.

WE have frequently, when speaking of Dr. Howard's benevolent and useful publications *, embraced the occasion of paying our tribute of sincere applause to the merit of his transcendant philanthropy; but no writer hath more happily expressed the peculiar character of his patriotic virtue, and *labours of love* for the benefit of the distressed part of his fellow-creatures, than hath Mr. Burke, in one of his eloquent addresses † to the Public:—"To dive into the depths of dungeons; to plunge into "the infection of hospitals; to survey the mansions of sorrow and "pain; to remember the forgotten, to attend to the neglected, "to visit the forsaken, and to compare and collate the distresses "of all men in all countries;"—these have been the objects of this excellent man's researches, in his visits of singular and un-

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* *State of Prisons in England and Wales*, Rev. Vol. LVII. p. 8. *Account of Prisons in Germany, Italy*, &c. Rev. Vol. LXIII. p. 530. *Historical Anecdotes of the Bastile*, Rev. Vol. LXIV. p. 95. *Appendix to the State of Prisons*, &c. Rev. Vol. LXXII. p. 41. And, we believe, some other tracts, which we do not at present recollect.

† Speech at the Guildhall, Bristol, 1780.

precedented

** supposed to be written by Mr Pratt.

precedented charity, to almoſt every country in Europe! And which he is now extending to the inhoſpitable regions of Turkey,—in the laudable hope, that the means which he has diſcovered 'to check the influence of the jail infection, will be efficacious, likewiſe, againſt the plague.'—May his generous enterprize be crowned with ſucceſs!

The Poem now before us, is written in praiſe of this excellent FRIEND OF MAN! and the peruſal of it hath afforded us great pleaſure. With the wreath which the Poet, 'with animated haſte,' has woven to deck 'the ſhrine of Howard,' he hath twined no mean chaplet for his own brow: as the reader will perceive, from the following ſhort extract:

'From *Public Gratitude* the notes ariſe,
To honour virtuous HOWARD yet on earth;
While Providence yet ſpares him from the ſkies,
Th'enduring *Statue* ſhall atteſt his worth.

Lo, Albion's ardent ſons the deed approve,
Wide o'er the realm to ſpread the generous flame,
A ſpirit like his own begins to move,
A thouſand virtues kindle at his name.

This, this the moment, Britons, ye ſhould chuſe,
While the fair act no modeſt bluſh can raiſe:
The good man's abſence ſhall our love excuſe,
And give the full-plum'd luxury of praiſe.

By Heaven commiſſion'd, now our Patriot flies
Where Nature ſcourges with her worſt diſeaſe,
Where plague-devoted Turkey's victim lies,
Where ſpotted Deaths load every tainted breeze:

With love unbounded, love that knows not fear,
Wherever pain or ſorrow dwells he goes,
Kindly as dew, and bounteous as the ſphere,
His ſocial heart no poor diſtinction knows.

Ah, what is friend or foe to Him, whoſe ſoul
Girding creation in one warm embrace,
Extends the ſaviour arm from pole to pole,
And feels akin to *all* the human race!

To all the human! all the brutal too;
Bird, beaſt, and inſect, bleſs his gentle power,
From the worn ſteed repoſing in his view,
To the tame red-breaſt warbling in his bower.'

By a note added to one of the *Letters* annexed to the Poem, we learn, that 'Mr. Howard allots to his horſes, grown old, or infirm, a rich paſture to range in, for their lives:'—this is, indeed, 'girding the creation in one warm embrace!' The charity of Howard is uniform throughout; it extends to all animated beings; and may be juſtly compared to the dew of heaven, which deſcends alike *on all*—the juſt and the unjuſt! What an admirable contraſt to the conduct [*the* boaſted *ſtern virtue!*] of thoſe renowned

nowned heroes of old Rome, who turned out their aged and exhausted ſlaves, and left them to ſtarve!

The poem from which the foregoing extract is taken, is followed by a pretty *Sonnet*, written by W. Upton, and addreſſed to Dr. Lettſom, a zealous and munificent promoter of the deſign of erecting a ſtatue in honour of Mr. Howard, in his life-time; a deſign which, perhaps, few beſide the modeſt Howard himſelf will diſapprove.

We have, alſo, in this publication, copies of letters * from various friends and contributors to the above-mentioned undertaking; ſome offering their advice, for the improvement of the plan, and an extenſion of it, to *priſon charities* and *reforms*; and pointing out what the writers conceive to be the moſt proper ſituation for the intended column.—There is alſo a liſt of Subſcribers, who are numerous; and we have the pleaſure to ſee that the ſum ſubſcribed is already very conſiderable.

* Chiefly, if not wholly, ſelected from that valuable miſcellany, the Gentleman's Magazine. G.

MONTHLY CATALOGUE,

For SEPTEMBER, 1786.

MEDICAL.

Art. 13. *The remarkable Effects of Fixed Air in Mortifications of the Extremities*; to which is added the Hiſtory of ſome Worm Caſes. By John Harriſon, Surgeon, of Epſom, Surry. 8vo. 1s. Baker and Galabin. 1785.

THE two caſes, here related, of mortifications, ſeem to be inſtances of the *Gangræna Senilis*; for which poultices of flour, yeaſt, and honey, were applied in the act of fermentation. In the firſt caſe (that of Mrs. Budworth, aged 90) it was applied on the 20th of February; but though the ſore had contracted a fifth part, and had no appearance which threatened a return of mortification, Mrs. B. died on the 8th of March following. The ſecond caſe [that of Buckle, aged 70] is more in point, and bears more favourable teſtimony to the operation of the poultice. Is it right in this caſe to aſcribe the good effect produced to the fixed air? Is not the heat, generated by the fermentation, of uſe? Warmth and moiſture are very beneficial in checking the progreſs of the *Gangræna Senilis*. Warm water ſimply has been known of ſervice in ſuch caſes.

The hiſtories of ſome worm caſes cured by an *unknown* medicine (to uſe the Author's expreſſion) are ſubjoined. Theſe we ſhall not examine. We do not, however, agree with the Preſident of the College, in the play, in maintaining that it does not become us to enquire; though, like Dr. Laſt, Mr. Harriſon would ſtop us at once, and ſay, as he does in his book, "the means are a ſecret." Such concealments are generally ſuſpicious, and are always unworthy of profeſſional

feſſional men. They who practiſe them have ſeldom much to diſcloſe.

Art. 14. *An Account of the late epidemic Ague*, particularly as it appeared in the Neighbourhood of Bridgnorth, in Shropſhire, in 1784, with a ſucceſsful Method of treating it. To which are added, ſome Obſervations on a Dyſentery that prevailed at the ſame Time. By William Cooley, Surgeon in Bridgnorth. 8vo. 1s. Murray, &c. 1785.

Mr. Cooley appears to be a great admirer of Dr. Cullen, and applies, in this book, the Profeſſor's theories to explain the appearances of the epidemic ague which occurred, as above, in Shropſhire.

Art. 15. *Dr. Milman's Animadverſions on the Nature and on the Cure of the Dropſy*. Tranſlated from the Latin, into Engliſh, by F. Swediaur, M. D. 8vo. 3s. Dodſley, &c. 1786.

When we noticed * the *Animadverſiones*, &c. (of which the book before us is a tranſlation), it appeared to us, that the learned Author had ſuggeſted a conſiderable improvement in the treatment of an obſtinate and dangerous diſorder. Subſequent experience has confirmed the opinion we then expreſſed of the methods of cure recommended by Dr. Milman. In the Preface to this publication, Dr. Swediaur adds his teſtimony to the advantage of them; and we think the Public much indebted to him for giving theſe uſeful obſervations an Engliſh dreſs, as they will, doubtleſs, be thereby rendered more extenſively beneficial.

Art. 16. *Remarks on morbid Retentions of Urine*. By Charles Brandon Trye, Member of the Corporation of Surgeons in London, and Surgeon to the general Infirmary in Gloceſter. 8vo. 2s. 6d. Murray. 1785.

Mr. Trye refers preternatural retentions of urine to the following cauſes: 1ſt. A want of tone in the muſcular fibres of the body of the bladder; by which it will be deprived of the power to contract. 2dly, To a paralytic affection of the bladder; in which caſe it will not *receive (feel* we ſuppoſe is meant) a diſpoſition to contract. 3dly, An inflammation or ſpaſm of the muſcular faſciculi, which ſurround the opening of the bladder into the urethra. 4thly, The canal of the urethra being rendered incapable of dilatation by inflammation, ſpaſm, ſtricture, or preſſure. 5thly, An extraneous body, as a ſtone lying upon the opening of the bladder, or lodged in the urethra. 6thly, The retention of the urine in the body may ariſe from a burſting or laceration of the coats of the bladder. The remedies for theſe affections are conſidered. In the caſe of the urine's not coming away from a paralytic bladder, after the introduction of the catheter, Mr. Trye propoſes to draw it off by means of an air-pump, a glaſs receiver, and a flexible tube terminating in a conical metallic pipe; an engraving of which inſtruments accompanies this book, and deſerves the conſideration and attention of the profeſſional reader.

Art. 17. *An Eſſay on the Jaundice*, in which the Propriety of uſing the Bath Waters in that Diſeaſe, and alſo in ſome particular Affections of the Liver, is conſidered. By William Corp, M. D.

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* See Rev. vol. LXII. Numb. for Jan. 1780.

Member

Member of the Royal Medical Society of Edinburgh, and Phyſician to the Pauper Charity of Bath. 8vo. 1s. 6d. Dilly. 1785.

This Eſſay, though in a compendious form, bears many marks of good ſenſe and judgment. The Author is accurate in his deſcriptions, and right in his diſcriminations. We recommend his book as likely to afford the ſame ſatisfaction to others that we have experienced from the peruſal of it. *M.*

Art. 18. *Medical Cautions*, for the Conſideration of Invalids, thoſe eſpecially who reſort to Bath; containing Eſſays on faſhionable Diſeaſes; dangerous Effects of hot and crowded Rooms; Regimen of Diet, &c. an Enquiry into the Uſe of Medicine during a Courſe of mineral Waters; an Eſſay on Quacks, Quack Medicines, and Lady Doctors; and an Appendix, containing a Table of the relative Digeſtibility of Foods, with explanatory Obſervations. Publiſhed for the Benefit of the General Hoſpital at Bath. By James Mackitrick Adair, M. D. Member of the Royal Medical Society, and Fellow of the College of Phyſicians, Edinburgh. 8vo. 3s. 6d. Boards. Dodſley. 1786.

Dr. M'—k Adair having given the heads of the ſeveral chapters of his book in the title-page, has ſaved us the trouble of extracting them. The faſhionable topics here mentioned are plauſibly, though not profoundly treated: and as he profeſſes to deſign this book for the toilette, ſo the contents of it ſeem to be ſuited to that claſs of readers. We hope it will do ſome good; and that it will thereby anſwer another end which the Author wiſhes it to ſerve,—that of making ſome compenſation for the *manifold profeſſional errors* he thinks he muſt neceſſarily have committed in the courſe of almoſt forty years extenſive practice. *M.*

Art. 19. *An Eſſay on the Theory of the Production of Animal Heat*, and on its Application in the Treatment of cutaneous Eruptions, Inflammations, and ſome other Diſeaſes. By Edward Rigby, Member of the Corporation of Surgeons in London. 8vo. 4s. ſewed. Johnſon. 1785.

Mr. Rigby ſuppoſes that the various kinds of food, when admitted into the ſtomach, and aſſiſted by the heat, moiſture, and peculiar action of that organ, undergo the moſt perfect decompoſition, and that the matter of heat, which probably forms a very conſiderable part of them, is there ſeparated, and rendered capable of diffuſing itſelf through every part of the body, for the ſupport of life. The heat, however, produced by the firſt decompoſition of the food in the ſtomach, is not, according to Mr. R. all that it brings with it into the animal; he ſuppoſes that as the production of heat muſt anſwer a vital purpoſe more than cold would do, it is no improbable conjecture to imagine that every ſuch change, every new arrangement of the particles of the food in its progreſs through the different parts of the body, may occaſion heat. Theſe principles are applied to the explanation of the general theory of cutaneous eruptions, of the ſmall pox, the miliary eruption, the meaſles, the ſcarlatina, the eryſipelas, and twenty-two different diſeaſes, including even the gout and the ſcurvy. How difficult is it for a man to quit a favourite hobby-horſe, when once he has mounted it! *M.*

Art. 20. *Phyſical and Chemical Eſſays*; tranſlated from the Latin of Sir Tobern Bergman. By Edmund Cullen, M. D. Fellow of the College of Phyſicians at Dublin. To which are added, Notes and Illuſtrations by the Tranſlator. 8vo. 2 Volumes. 13s. Boards. Murray.

To enlarge on the literary and philoſophical abilities of the illuſtrious author of the performances before us, would be unneceſſary in this place, as we have given our readers an ample account of the original work in our Review, Vol. LXII. p. 70. Vol. LXVII. p. 458.

The tranſlator has done juſtice to the original, by expreſſing the learned Profeſſor's ſentiments in a conciſe and accurate manner, and by enriching the work with ſeveral explanatory and hiſtorical notes. The weights and meaſures are reduced to the Engliſh ſtandard, and the ſcale of the Swediſh thermometer is adapted to that of Fahrenheit, as being in general uſe in England. We obſerve alſo ſeveral other circumſtances which render the Eſſays more eaſily intelligible to an Engliſh reader.

Art. 21. *The extraordinary Caſe and perfect Cure of the Gout*, by the Uſe of Hemlock and Wolfsbane, as related by the Patient, Monſ. l'Abbé Mann, Member of the Imperial Academy of Science and Belles Lettres at Bruſſels, written by the Abbé himſelf in French. With a Tranſlation by Philip Thickneſſe. 8vo. 2s. Stockdale. 1784.

As we have ever been of opinion that one ſwallow makes no ſummer, till we have farther accounts of the good effects of hemlock and wolfsbane we muſt ſuſpend our judgment of the efficacy of theſe ſimples.

Art. 22. *A further Account of Abbé Mann*'s Caſe and perfect Cure of the Gout. By Philip Thickneſſe. With Extracts of Letters from Sir John Duntze, Bart. who is under the ſame Courſe of Medicine. 8vo. 1s. 6d. Debrett. 1785.

This is what we wiſhed for. Sir John, according to his letter dated Jan. 17th, 1785, takes 120 grains of hemlock and wolfsbane in 24 hours, and has continued taking them for a conſiderable time, but he ſtill has the gout, though he thinks his ſymptoms not ſo violent as before.

Art. 23. *Clinical Obſervations on the Uſe of Opium in Low Fevers*, and in the Synochus; illuſtrated by Caſes, Remarks, &c. By Martin Wall, M. D. Lord Litchfield's Clinical Profeſſor, one of the Phyſicians to the Radcliffe Infirmary, and late Fellow of New College. 8vo. 1s. 6d. Cadell. 1786.

The uſe of opium in fevers has engaged the attention of many medical practitioners ſince the publication of Brown's Elements. Dr. Wall has, in this performance, given us ſeveral caſes of different ſpecies of fevers, in which he found opium of ſingular uſe: the ſymptoms in ſome of them were truly alarming, and of the worſt kind. The ingenious and learned Author would have better confirmed the efficacy of this uſeful remedy had he adminiſtered it alone, or at leaſt not ſo much combined with other medicines as he has uſually done. We think the attributing an alleviation of ſymptoms to opium in conſequence

ſequence of the following draught, taken every four hours, too haſty a concluſion. ℞. *Sal Abſinth.* ſer. j, *Succ. Limon.* dr. ſs, *Decoct. Peruv. unc.* jſs, *Pulv. Cort. Peruv. gr.* xv, *Conſ. cardiac. gr.* x, *Æther. Vitriol. gutt.* xl, *Tinct Thebaic. gutt.* xv, *Tinct. Cort. Peruv.* Huxham, *dr.* ii *M. f. Hauſt.* That a repetition of fifteen drops of *Tinct. Thebaic.* every four hours would produce ſome effect, is paſt a doubt; yet, ſurely, ſome efficacy muſt be allowed to the other powerful components of the above *formula*. This performance is however a ſufficient proof of the Author's great attention to the indications of cure, as he never preſcribes without a proſpect of ſucceſs, founded on rational principles.

Art. 24. *A Letter to a Phyſician in the Country* on Animal Magnetiſm, with his Anſwer. 8vo. 1s. Debrett. 1786.

This Letter-writer gives a ludicrous account of the practice at preſent in vogue in Bloomſbury-ſquare, and his country friend, very judiciouſly, in our opinion, concludes his anſwer thus:

'If there are, as you inform me, any *gentlemen*, either of *real* rank, or *tolerable* exterior, who openly eſpouſe the cauſe of *animal magnetiſm*, I cannot avoid hinting, that their conduct muſt, in the opinion of the judicious part even of the *faſhionable* world, moſt aſſuredly call in queſtion either their common ſenſe or common honeſty. With my moſt ardent wiſh for the detection of every kind of impoſture, I am, &c.'

POETRY.

Art. 25. *Ode to the King*, at Blenheim, by his Grace the Duke of Marlborough. With conſiderable Variations by the Author, and Notes by Farmer George. 4to. 1s. 6d. Smith.

The late royal viſit to Blenheim-houſe, gave birth to this ſatirical buſineſs; which, no doubt, abounds with wit and humour—*in the Author's opinion*; though, perhaps, thoſe dull rogues, the Reviewers, and Magazine Critics, will diſcern but little of it.

Art. 26. *A poetical Review of the literary and moral Character of the late Samuel Johnſon*, LL.D. With Notes. By John Courtenay, Eſq. 4to. 2s. Dilly. 1786.

Mr. Courtenay, while he expoſes the weakneſſes of Dr. Johnſon, pays due reſpect to his excellencies.—The poem, however, like its hero, is very unequal. It is frequently flat, and ſometimes ungrammatical. It wants eaſe and harmony; it never riſes to elegance; and is very ſeldom either lively or forcible either in the ſentiments or the language. There are, however, ſome ſpirited lines, and ſome acute and ſprightly obſervations; but, on the whole, we are perſuaded that Mr. Courtenay, though born a wit, was not born a poet.

DRAMATIC.

Art. 27. *Seeing is Believing:* a Dramatic Proverb, of one Act, as performed at the Theatre Royal in the Haymarket. Written by the Author of *Widow and no Widow*. 8vo. 1s. Lowndes. 1786.

The Author, modeſtly, and juſtly, acknowledges that 'if he can claim any regard from the 'Public,' on account of this *dramatic proverb*, as he ſtyles it, 'it muſt be from having afforded Mr. Parſons

and Mr. Banister an opportunity of displaying such uncommon talents in that very difficult branch of their profession, *dramatic caricature*.'—We can readily suppose that this little piece appeared to more advantage, to those who saw it on *the Haymarket boards*, than it has done to us, on the garret floor.

NOVELS *and* ADVENTURES.

Art. 28. *The Errors of Innocence.* 12mo. 5 Vols. 15s. sewed. Robinsons. 1786.

The general complexion of this novel is various. In some parts it is tedious and redundant; and in others animated, interesting, and pathetic. "It may not" (says an ingenious Correspondent, and a very good judge of writings of this sort) "affect the heart so forcibly as might be expected from this species of composition; but for strength of thought, brilliancy of imagination, and deep researches into the human heart, it is deserving of more than common applause." The Writer discovers a very intimate acquaintance with the manners of fashionable life: and some striking scenes, of it are drawn with a spirited and elegant pencil. The tendency of this Novel deserves our warmest praise; and though there are faults in the execution, yet where there is so much to commend, we censure with reluctance.

Art. 29. *The Gamesters* *. 12mo. 3 Vols. 7s. 6d. sewed. Baldwin. 1786.

This Novel is entitled to our recommendation, on account of the moral it means to inculcate, as well as the ingenious conduct of the plot from which it arises. A considerable knowledge of the ways of the world is discovered in it: and characters are marked with a happy discrimination. There is a delicacy of sentiment that frequently places the fair Author in an amiable light. She is sometimes pathetic; but we were most entertained by her wit and vivacity in the more comic scenes.

Art. 30. *The Adventures of Lucifer in London.* Exhibiting a Series of Letters to the Right Honourable the Lord President of the Stygian Council of Pandemonium. 12mo. 3s. 6d. Symonds. 1786.

Something about Sir Jeoffrey Dunstan—Sandilands, the Peckham gardener—Motherhill, the Brighton taylor—Dr. Graham—Lord George Gordon—Lady Anne Foley, &c. &c.

We are not unfrequently deceived by title-pages.—Here, however, there is nothing of the kind to complain of. This book is undoubtedly the production of the devil himself †, and he has honestly subscribed it with his name.

POLITICAL *and* POLICE.

Art. 31. *Enquiry into the Influence which Inclosures have had on the Population of this Kingdom.* By the Rev. J. Howlett, Vicar of Dunmow, Essex. Second Edition. To which is added an Appendix. 8vo. 1s. Richardson. 1786.

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* By the author of *Burton Wood*. See Rev. vol. LXVIII. p. 457.

† We would not be thought to insinuate that Mr. Lucifer in any respect resembles the pleasant devils of Le Sage and Samuel Foote. No—he is one of the *dull* devils.

We

We gave an account of this Enquiry, ſoon after its firſt publication: See Review for May 1786, p. 386. It is now mentioned a ſecond time, on account of the Appendix, which contains a letter to the Author, from the Rev. J. C. Woodhouſe, Rector of Donington in Shropſhire; giving an account of the ſtate of population in that pariſh, for near 100 years paſt; with judicious remarks, &c. The whole ſtrongly tending to illuſtrate and confirm Mr. Howlett's idea of the 'neceſſary increaſe of people, from an improved agriculture in general, and from incloſures in particular.'

Art. 32. *Letters of Orellana, an Iriſh Helot*, to the Seven Northern Counties not repreſented in the National Aſſembly of Delegates, held at Dublin, October 1784, for obtaining a more equal Repreſentation in Parliament. Originally publiſhed in the Belfaſt News Letter. 8vo. 75 pages. Dublin printed. 1785.

The occaſion on which theſe letters were firſt written, died away, we believe, unexpectedly, and yet we would hope, without any of thoſe alarming alternatives taking place, that roſe up in terrific forms before the pregnant imagination of the writer, during the ſolſtice of the reforming ſeaſon. He is a bold rapid declaimer, often happy in his conceptions, and nervous in his expreſſions: but theſe are dangerous talents, when uſed to prompt an implicit multitude to inſtant action, at the critical calls of their leaders. Orellana's account of the operation of freedom, will not be very inviting to every one: 'Are you able to be free? Be aſſured that if it be laborious to attain liberty, it is laborious to maintain it. The ſpirit of a nation able to be free, muſt be a haughty and magnanimous ſpirit, ſtrenuous, vigilant, vindictive, always impatient, often impetuous, ſometimes inexorable.' If ſuch be the characteriſtics of liberty, what are the diſtinguiſhing features of deſpotiſm?

Art. 33. *Outlines of a Plan for Patroling and Watching the City of London*, &c. 8vo. 1s. Faulder. 1786. N.

On this occaſion we recollect the publication of *Outlines of a plan for protecting London and its environs from the depredations of houſe-breakers, ſtreet and high-way robbers* *; which ſuggeſted an eaſy ſcheme for a night-patrole to guard the defenceleſs inhabitants of this great metropolis, and alſo contained ſome pertinent remarks on the police in general. The writer of this pamphlet having taken up the *ſame ſubject*, and copied the title as *cloſely* as he could; to preſerve the plea of diſtinction, without the generoſity of making the leaſt mention of a predeceſſor, whoſe production muſt have been before him all the while he was writing, it becomes an act of no more than common juſtice to remind our Readers of this prior tract, and to point out a reſemblance for which no apology is made, though conſcientiouſly due.

The moſt obſervable diſtinction between the two plans, if indeed the preſent one ſhould be allowed the rank of independence, is, that the former recommended *reducing* the unwieldly uſeleſs body of city militia to a ſmall well regulated band, ſufficient for a conſtant nightly patrole of the ſeveral wards of London; leaving the parochial watchmen to occupy their ſtations as they do at preſent: the

* See Rev. vol. LXXII. p. 146.

ſecond plan, taking no notice of a militia that bears a dead weight upon the citizens, recommends the forming a like regular patrole guard, *inſtead of* the parochial watchmen. The firſt appears to be dictated by œconomy, the latter, to call for an increaſe of expence. All that we need to add, will be our warm wiſhes that magiſtracy would do *ſomething* of this kind which might prove effectual; for though Reviewers may have leſs to loſe than their fellow citizens, they do not like the hazard they ſo frequently run, of anſwering corporally for pecuniary deficiencies.

Art. 34. *A new Experiment for the Prevention of Crimes*; addreſſed to the ſerious Conſideration of the Legiſlatures of Great Britain and Ireland. By I. Z. Holwell, F. R. S. 8vo. 1s. Cadell. 1786.

This worthy Author's principal propoſals for the prevention of crimes, is the eſtabliſhing rewards for virtue. He recommends, that Grand Juries, in the charge from the Bench, ſhould be directed, not only to *preſent* offenders, but alſo to *ſearch out* and *preſent* every individual, whoſe character deſerves public notice and reward, that they may receive, in open court, the eulogium of the judge, and be inveſted with a ſuſpended gold medal, properly inſcribed, as a *badge* of *honeſty* or *morals*, to be always worn and exhibited to public view. Beſides which, he pleads that ſome ſmall pecuniary aſſiſtance ſhould, in the ſame public way, be allotted to honeſt families, ſtruggling under labour and difficulties; and alſo for the encouragement of matrimony among the poor. Theſe laſt propoſitions may be worthy of ſome regard: as to the medals, it is perhaps more of a fanciful kind. Mr. Holwell adds ſome remarks on the methods of puniſhment: he wholly condemns capital executions, except in caſes of murder, and conſiders the inequality of our laws, in this reſpect, as a national reproach.

MISCELLANEOUS.

Art. 35. *Account of the Aſſociation for a Periodical Tontine*, for the Benefit of Perſons of all Ages. 8vo. 6d. Southern. 1786.

Wherever property gets leave to ſettle, its attractive power of accumulation is amazing; and, of courſe, the greater the heap that collects in one place, the more it muſt be miſſed in others. What, therefore, thoſe who feel a want of property cannot do individually, they ſometimes effect by united powers; and by forming a maſs of property, from ſmall ſeparate parcels, favour its accumulation, for their eventual common enjoyment. Hence originate thoſe aſſociations, wherein, ſo far as they extend, the members make an *artificial* community of goods, ſimilar to what poetical philoſophers are ſo fond of painting from the imagination, as taking place in a ſtate of nature: a ſtate that can only be realiſed under *partial* circumſtances, amid the refinements of political ſociety.

Such are all incorporated companies, inſurance-offices againſt fire, annuity-ſocieties, box-clubs, and other contrivances to procure incomes, or to provide out of a common fund againſt particular diſaſters; all which are uſeful in proportion to the wiſdom of their plans, and the ſecurity of the funds that ariſe.

The ſcheme now before us is for the benefit of ſurvivorſhip. It is propoſed to open ſubſcriptions, every year, for ſeven claſſes of ages,

ages, in 100l. ſhares; all which are to be veſted in old ſouth-ſea annuities, to form a joint ſtock for the benefit of each claſs of each year. The growing intereſt of this money is to be regularly paid to the living ſubſcribers for a defined term; at the expiration of which, the capital is to be ſhared among the ſurvivors.

The firſt claſs is to conſiſt of children under ſeven years of age, the ſecond, of thoſe under fourteen, and ſo upward; each claſs riſing by ſeven years, till they arrive at forty-nine. The firſt claſs of annuities is to continue fourteen years, which always increaſing by deaths, may be conſidered as a proviſion toward their education; and the final diviſion will place the happy ſurvivors out in ſome line of life: to this end alſo, one life may run through all the claſſes in ſucceſſion, and arrive at a comfortable augmentation of their original ſubſcription in the laſt ſtage. It is not propoſed to divide the capital of the laſt claſs of annuitants until the ſurvivors are reduced to one-tenth of the original number.

The ſame plan is likewiſe held out to ſubſcribers of 50l. ſhares, to be regulated in the ſame manner: and it is in contemplation to allow ſubſcribers annuities for their lives in lieu of their final dividends, at their options.

On a curſory view, the greateſt profit would accrue to the ſociety, by the falling in of infant lives, were a ſufficiency of ſuch to offer; and were the claſſes to fill every year in any tolerable proportion, according to the expectation of the propoſers, the accounts of the ſociety would, in twenty years, become very extenſive and numerous. The firſt ſubſcription opened laſt Chriſtmas; and until the ſociety is ſufficiently numerous to aſſume a methodical form, Bankers are named to receive ſubſcriptions, and a direction is given where to apply on neceſſary buſineſs relating to them.

This plan is diſtinguiſhed from others of a like kind, by the money ſubſcribed not lying unproductive, ſubject to contingency, as in common annuity ſocieties, but yielding its full value to the ſubſcribers, during its augmentation, by the ſubſcriptions that lapſe; and by final diſtributions propoſed at fixed ephocas to *a number* of ſurvivors, inſtead of the whole intereſt centering at laſt in an individual at the extremity of life, and then the capital ſinking; as is the common caſe of tontines for public occaſions. It is on theſe accounts that we deemed it worthy of ſome explanation. N.

Art. 36. *A Year's Journey through the Pais bas* and Auſtrian* Netherlands. By Philip Thickneſſe. Vol. I. 8vo. 10s. 6d. No Bookſeller's Name.

Having given ſo many ſpecimens of the ſtile and manner in which Captain Thickneſſe recites the particulars of his Travels; we apprehend that no extracts will be required from this his laſt publication of the kind.—In mentioning the ſecond edition of his *Year's Journey through France and Spain* †, we obſerved, that his original and pointed manner, his ſhrewd and ſenſible turn of obſervation, with the many amuſing and inſtructive anecdotes comprehended in his narratives, can never fail of recommending his Travels to the generality of readers; eſpecially thoſe who love to ſit at their eaſe, and make their *tours* at home.

* It is thus printed in the title-page. † See Rev. vol. LX. p. 69.

Though

Though the title-page of this publication ſays, 'Vol. I.' yet we obſerve, at the concluſion of the ſecond part of it, 'The End:' ſo that we ſuppoſe no more vols. of 'The Year's Journey through the *Paix Bas*, &c.' are to be expected. Mr. Thickneſſe is very angry with the Reviewers; who, it ſeems, have not been equally indulgent to all his publications.

Art. 37. *Kearſley's Table of Trades*, for the Aſſiſtance of Parents and Guardians, and for the Benefit of thoſe young Men who wiſh to proſper in the World. Shewing, at one View, what a Maſter requires on taking an Apprentice, what a Journeyman can earn, and what Sum is required to ſet up as Maſter, in any particular Trade, &c. With ſome intereſting Advice. 12mo. 1s. Kearſley. 1786.

Chiefly abridged from Collyer's *Parents and Guardians Directory*, publiſhed about twenty-five years ſince, and of which an account was given in Rev. vol. XXIV. p. 67. N.

Art. 38. *Kearſley's Tax Tables*, containing Abſtracts of the moſt general and intereſting Acts, including thoſe of 1785. Likewiſe the Stamp Duties, corrected by the Office Liſt, &c. 12mo. 6d. Kearſley.

When the demands of government are ſo numerous, and beſet us in ſuch a variety of complicated forms, the friendly hand that will guide us ſafely through all thoſe tranſactions, into which they enter, performs a ſervice to the Public, which ought to have been done by the authority that aſſerts the claims. N.

Art. 39. *The Aſylum for Fugitive Pieces*, in Proſe and Verſe. Vol. II. 12mo. 3s. 6d. ſewed. Debrett. 1786.

For the plan of this collection, ſee our account of the firſt vol. Review, vol. LXXIII. p. 390. We ſtill wiſh that the Editor were leſs eaſily pleaſed.

Art. 40. *An Appendix to the Memoirs of Baron de Tott*; being a Letter from M. de Peyſonnel to the Marquis of N———. Tranſlated from the genuine French Edition. 8vo. 2s. Hookham.

Art. 41. *Strictures and Remarks on the Memoirs of Baron de Tott.* By M. de Peyſonnel. In Letter to the Marquis de N———. 8vo. 2s. Robinſons.

Having already delivered our opinion of M. de Peyſonnel's performance*, nothing farther will be expected from us touching its merits or its defects. Of the two tranſlations here preſented to the Public, we cannot help giving the preference to the latter. A.

Art. 42. *Memoirs of Major Semple*, the Northern Hero. Being a faithful Narrative of his Life, Adventures, and Deceptions, with the various Inventions by which he obtained Money, Goods, &c. &c. Likewiſe an Account of his Trial and Conviction at the Old Bailey, Sept. 2, 1786. 8vo. 1s. Kearſley.

As credulity is the weakneſs of honeſt minds, every means and aſſiſtance for detecting the tricks of the deſigning and knaviſh part of mankind (who ſeem to have carried the art of impoſition, vulgarly called *Swindling*, to the higheſt pitch of improvement) merits commendation. Such narratives as thoſe of a Charles Price, and

* See an account of the original work, *Append.* vol. LXXIII. P. 533.

a James

a James George Semple, ought to be univerſally read, for the information of the unwary, the unſuſpicious, and the inexperienced; they will ſerve as excellent warning pieces:

" Learn to be wiſe from others harm,
" And you ſhall do full well:"

So ſingeth the good OLD BALLAD.

MARGARET NICHOLSON.

Art. 43. *Memoirs of the Life of Margaret Nicholſon*, who attempted to ſtab his Moſt Gracious Majeſty, &c. &c. 12mo. 1s. 6d. Ridgway.

Art. 44. *The Plot inveſtigated*; or a circumſtantial Account of the horrid Attempt of Margaret Nicholſon, &c. &c. 12mo. 1s. Bladon.

Art. 45. *The Life and Tranſactions of Margaret Nicholſon*; from her Infancy to the 9th of Auguſt 1786, when ſhe was conducted to Bedlam. By Jonathan Fiſke, with whom ſhe has lodged upwards of three Years. 8vo. 1s. 6d. Fiſke, the Corner of Wigmore Street.

Mr. Fiſke appears to have given a ſatisfactory account of this poor, unhappy woman; and the narrative is rendered intereſting, from the magnitude of that unaccountable attempt, which has brought her name and character into public notice.

DOCTRINE *of* TYTHES.

Art. 46. *Diſintereſted Sentiments on the Proviſion made for the Clergy*, and on the Nature and Effect of Tythes. 8vo. 6d. Harriſon. 1786.

The cauſes of the want of ſufficient proviſion for the inferior clergy, on which this writer inſiſts, are, the unequal diviſion of pariſhes, pluralities, the ſuperabundance of clergy, and the large eccleſiaſtical revenues in lay hands, and in the hands of ſupernumerary dignitaries. His objections to the inſtitution of tythes are, that they are an unequal burden, being much heavier on arable than grazing land, and on poor than rich lands; that they are uncertain and fluctuating; that they are not proportioned to the clear profits, but to the produce of a farm; that the gathering them in is attended with inconvenience and loſs to the parſon, the pariſhioner, and the community; that they lay the foundation of endleſs diſputes, jealouſies, and law-ſuits; and that if the legal claim of ſmall tythes were throughout rigorouſly exacted, it would be a badge of the moſt abject ſlavery. To remedy theſe evils, he propoſes, that a general compoſition ſhould take place in lieu of tythes, or that the clergy ſhould be maintained by a national fund. The evils complained of in this ſenſible pamphlet certainly call aloud for redreſs, and will doubtleſs ſoon be thought deſerving of parliamentary attention. E.

Art. 47. *The Engliſh Clergy's Right to Tythes examined*, in order to promote Peace and Union between the Clergy and Laity; and to prevent Law-ſuits. By an old Farmer. 8vo. 2s. Printed at Alnwick. 1786.

Both the divine right and the common right of tythes are here controverted; but with ſuch a redundancy of words, as rather ſpreads obſcurity, than caſts light, upon the ſubject. If this old Farmer has any thing more to ſay to the Public, we would adviſe him to get ſome

ſome learned neighbour—if the parſon be too much out of humour with him, the lawyer may doubtleſs be prevailed upon—to undertake the friendly office—to put his thoughts (which, in general, deſerve to be better expreſſed) into proper order, and good language.

EDUCATION. E.

Art. 48. *Moral and inſtructive Tales* for the Improvement of Young Ladies. 12mo. 1s. Marſhall. 1786.

The editor of this little collection informs us, that the Tales of which it conſiſts fell into his hands among other writings of a deceaſed friend; and as they appeared capable of conveying ſome moral reflections, blending inſtruction with amuſement, he has publiſhed them for general inſpection. The Tales appear very well calculated, on the whole, to promote that deſign which the Editor has profeſſedly in view, *viz.* 'to amuſe the mind, and form the heart to virtue.' H.

Art. 49. *The Servant's Friend*; an exemplary Tale. Deſigned to enforce the religious Inſtruction given at Sunday and other Charity Schools, by pointing out the practical Application of them in a State of Servitude. By Mrs. Trimmer. 12mo. 9d. or 8s. per Dozen to give away. Longman, &c. 1786.

In former publications (to which we have given our *probatum eſt*) this good lady has taken great pains to cultivate the minds of children, and youth in general; and here ſhe confines herſelf to ſervants in particular; who, if they follow her directions as exemplified in the conduct of Thomas Simpkins, Rachel Smithers, and Kitty Sparks, cannot fail of being happy. To give our readers ſome notion of this uſeful book, we ſhall tranſcribe a part of her advertiſement: 'The connection between maſters, miſtreſſes, and ſervants, is of a very endearing nature; and the happineſs of each depends in a great meaſure on the proper diſcharge of their reſpective duties; the frequent neglect of which counteracts the wiſe deſign of Providence in appointing different ranks in ſociety, and fills the world with juſt complaints. Heads of families lament that they cannot confide in the fidelity and affection of their domeſtics: ſervants allege, that they cannot look up to their maſters and miſtreſſes for examples of religious virtues; and that inſtead of being conſidered by them as humble friends, they are regarded as mere mercenary ſlaves. To which ſide the greateſt ſhare of blame belongs, is hard to determine: but the ſervants friend will venture to aſſure them, that however faſhion and infidelity may render many in elevated ſtations unmindful of family duties, there are ſtill numbers of maſters and miſtreſſes ſincerely diſpoſed to act with juſtice and kindneſs; who know when they are well ſerved, and rejoice to reward merit: nor are ſuch difficult to be found by thoſe who prefer a quiet regular life with moderate profits, to ſcenes of licentious riot and profuſion; and who can be contented to remain in good places, when they have met with them.

'If any hints contained in the following pages ſhall contribute to direct the young and inexperienced in a proper choice of maſters and miſtreſſes, or tend to regulate their conduct in ſerving them conſcientiouſly, the author will rejoice in the idea of having been eſſentially uſeful to ſociety.' And we would gladly contribute to this important deſign, by recommending this little book to perſons of various deſcriptions; who, if they will read it with attention, may be bene-

ſted by it. Mrs. Trimmer has proved, in a very familiar, pleaſing way, that if heads of families would watch over the morals of their ſervants, cultivate their minds, and treat them with kindneſs and juſtice, rewarding the good, and giving juſt characters of the bad; and if ſervants would conſider them as their beſt friends, and be deſirous on all occaſions to ſhew their affectionate regard, the former would be well ſerved, the latter every way rewarded.

RELIGIOUS.

Art. 50. *A Letter to the Clergy of the Diocese of Chester*, concerning Sunday Schools. By Beilby, Lord Biſhop of that Dioceſe. 8vo. 1s. Payne. 1786.

This reſpectable prelate recommends to his clergy, on ſolid and ſtriking motives, a ſerious attention to thoſe popular inſtitutions which have lately engaged a very conſiderable ſhare of public notice. He has now a farther argument with which to enforce the ſubject; *viz.* the ſucceſs that has attended the undertaking, during the two years in which the experiment has, in ſome places, been made. Beſide the conſiderations offered in favour of this *work of love*, the good Biſhop mentions ſome precautions that ſhould be attended to in conducting it. Among other things, while he is ſolicitous to maintain the religious obſervance of the *Sabbath*, he at the ſame time wiſhes to preſerve its cheerful aſpect, and therefore that the hours of confinement may be ſo directed as not to render them burthenſome and painful. We cannot doubt but his Lordſhip's benevolent and ſeaſonable remarks will meet with regard not only in the dioceſe of Cheſter, but in other parts of the kingdom. H.

SERMONS.

I. *On the Incarnation*; preached at Newington in Surry, Dec. 25, 1785. By the Rev. Samuel Horſley, LL.D. F.R.S. Archdeacon of St. Alban's. 4to. 1s. Robſon.

Luke i. 28. *Hail thou that art highly favour'd*, &c.

'That ſhe,' ſays the learned Archdeacon, 'who in theſe terms was ſaluted by an angel, ſhould, in after-ages, become an object of ſuperſtitious adoration, is a thing far leſs to be *wondered*, than that men profeſſing to build their whole hopes of immortality on the promiſes delivered in the ſacred books, and cloſely interwoven with the hiſtory of our Saviour's life, ſhould queſtion the truth of the meſſage that the angel brought.'

But that is the point to be proved, ſays Dr. Prieſtley—And can any point be clearer, rejoins his antagoniſt? Here is a ſimple and unequivocal narration of a matter of fact. It is put beyond doubt as much as any other miracle recorded in the evangeliſts: and a man hath as much right to queſtion the reſurrection, as the miraculous conception of Jeſus. Both are equally out of the courſe of human events, and exceptions to every general rule that appears to govern the preſent ſyſtem of nature.

After ſtating and vindicating the doctrine of the incarnation, the learned and ingenious preacher concludes with the following inference:

'From what hath been ſaid, you will eaſily perceive, that the evidence of the fact of our Lord's miraculous conception is anſwerable to the

the great importance of the doctrine; and you will eſteem it an objection of little weight, that the modern advocates of the unitarian tenets cannot otherwiſe give a colour to their wretched cauſe, than by denying the inſpiration of the ſacred hiſtorians, that they may ſeem to themſelves at liberty to reject their teſtimony. You will remember, that the doctrines of the Chriſtian revelation were not originally delivered in a ſyſtem, but interwoven in the hiſtory of our Saviour's life. To ſay, therefore, that the firſt preachers were not inſpired in the compoſition of the narratives in which their doctrine is conveyed, is nearly the ſame thing as to deny their inſpiration in the general.

'You will perhaps think it incredible, that they who were aſſiſted by the divine ſpirit, when they preached, ſhould be deſerted by that ſpirit, when they committed what they preached to writing. You will think it improbable, that they who were endowed with the gift of diſcerning ſpirits, ſhould be endowed with no gift of diſcerning the truth of facts. You will recollect one inſtance upon record, in which St. Peter detected a falſehood by the light of inſpiration; and you will, perhaps, be inclined to think, that it could be of no leſs importance to the church, that the apoſtles and evangeliſts ſhould be enabled to detect falſehoods in the hiſtory of our Saviour's life, than that St. Peter ſhould be enabled to detect Ananias's lie, after the ſale of his eſtates. You will think it unlikely, that they who were led by the ſpirit into all truth, ſhould be permitted to lead the whole church into error for many ages; that they ſhould be permitted to leave behind them, as authentic memoirs of their maſter's life, narratives compiled with little judgment or ſelection from the ſtories of the day; from facts and fictions in promiſcuous circulation.

'The credulity that ſwallows theſe contradictions, while it ſtrains at myſteries, is not the faith which will remove mountains.

'The Ebionites of antiquity, little as they were famed for penetration and diſcernment, managed, however, the affairs of the ſect, with more diſcretion than our modern Unitarians. They queſtioned not the inſpiration of the books which they received: but they received only one book, a ſpurious copy of St. Matthew's goſpel, curtailed of the two firſt chapters.

'You will think it no inconſiderable confirmation of the doctrine in queſtion, that the ſect which firſt denied it, to palliate their infidelity, found it neceſſary to *reject three* of the goſpels, and to *mutilate the fourth!*'

The controverſy between the Archdeacon of St. Alban's and Dr. Prieſtley, ſeems verging apace toward the iſſue that we expected, and foretold; and now *we* have nothing more left to do, than attentively to watch, and candidly to report, its further progreſs.

II. *The Character of Jeſus Chriſt*; a Sermon. By George Skene Keith, M. A. Miniſter of Keith-Hall, Aberdeenſhire. 8vo. 1s. Evans. 1785.

This ſermon has ſome marks of a fertile and lively imagination: but the marks of puerility and inexperience are more deeply impreſſed in it. Age, we hope, will mature the Author's judgment, and chaſten his fancy. The glare of falſe eloquence will be ſoftened into

into a milder and ſteadier light; and the tinſel trappings of declamation will be exchanged for ornaments leſs captivating to vulgar minds, but more ſolid and more graceful: ſuch as become the ſimple dignity of religion, and are moſt acceptable to men of ſound judgment, and a cultivated taſte.

When this period arrives, the Author will be aſhamed of ſuch paſſages as perhaps he now regards, with fond complacency, as the peculiar beauties of his ſermon; and will then number them, as we do, among thoſe *pulpit-tricks* to which the religion of Chriſt ſcorns to be indebted for ſupport or recommendation.—From ſeveral other inſtances of falſe and affected oratory, we will ſelect the following paſſage, as a ſpecimen, (p. 13.)

'Where ſhall we begin our enquiry into the character of Jeſus Chriſt? Go to Bethlehem.—Paſs by the inn.—Turn aſide hither to this ſtable. Look into the manger: and you ſhall ſee a poor babe wrapt in ſwaddling-clothes. Beſide him leans his mother, weak and languid. *Here* are the wiſe men from the Eaſt: *there* a few ſhepherds from Bethlehem. A ſtar in the firmament directed the wiſe men to this place. They worſhip the infant. A company of angels lately informed thoſe ſhepherds, that this child was the ſon of the moſt high God, and the promiſed Saviour of men.—What an amazing ſtoop from the heavenly glory! What an immenſe tranſition from the throne of God! Aſtoniſhing humility, generoſity, and condeſcenſion in the Son of the Higheſt, to aſſume human nature, and aſſume it in ſo mean a condition!—In the character of the *child* Jeſus, how many *virtues* are united!'

It is well that the Hiſtory of the Birth of Chriſt was not penned in a ſtyle like this. Such a mode of relation would have ſunk its credit, and we ſhould have been rather diſpoſed to ſmile than to believe.

The Author informs us that this ſermon is publiſhed as a ſpecimen of a volume of ſermons now in the preſs.—Had he no judicious and faithful friend to whiſper in his ear—

——*Nonum prematur in annum?*

or did he turn a deaf ear to good counſel? B-d-h

III. Preached at the Magdalen-hoſpital, on the Anniverſary Meeting of the Preſident and Governors of that Charity, May 11, 1786. By John, Lord Biſhop of Oxford. 4to. 1s. Printed for the Benefit of the Charity. Rivington. 1786.

No quotation could more exactly correſpond with the occaſion, than that which is ſelected as the text of this diſcourſe, Galat. vi. 1. *Brethren, if a man be overtaken, ye, which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thyſelf, leſt thou alſo be tempted.* The ſentiments here implied, are illuſtrated and recommended by his Lordſhip, in a ſenſible and ſerious manner. Thus, in a plain and practical way, he enforces, in the general, this branch of a Chriſtian ſpirit, and properly applies the whole to the purpoſe which more directly claimed his attention. H.

IV. *An Attention to outward Cleanlineſs recommended as a Virtue.*—Preached in the Pariſh Church of Blackburn, July the 17th, 1785. By Borlaſe Willock, M. A. with a View toward preventing the Progreſs of an alarming epidemical Fever, which raged in that Town and Neighbourhood. 8vo. 6d. Richardſon.

If the ſubject of this Diſcourſe is at all unuſual, its propriety and importance are nevertheleſs ſelf-evident; and the particular circumſtances of the time and place of its delivery, render any apology for the Author wholly unneceſſary. It is a well-compoſed Diſcourſe, worthy the attention, not only of the *very poor*, for whoſe difficulties ſome little allowance might be made, but of others, who would not chuſe to be claſſed in that number. The text is Levit. viii. 6. H.

V. Preached at the Anniverſary Meeting of the Sons of the Clergy, at St. Paul's, May 12, 1785. By Thomas Jackſon, D. D. Prebendary of Weſtminſter, and Chaplain in Ordinary to his Majeſty. 4to. 1s. Rivington.

This diſcourſe is entirely employed in ſtating the grounds of the charitable inſtitution for the Sons of the Clergy, and in enforcing, with plain and manly eloquence, the arguments which recommend the eſtabliſhment to the countenance and ſupport of the Public.—To the ſermon are ſubjoined, Liſts of the Stewards for the feaſts of the Sons of the Clergy, together with the names of the Preachers, and their texts; and the ſums collected at the anniverſary meetings, ſince the year 1721. M.

NOTES to CORRESPONDENTS.

*** We have received C. C.'s remarks.—The opinion we delivered reſpecting the "exciſion of the part bitten by a mad dog being the only efficacious prophylactic," was the reſult of the moſt minute inveſtigation, and the moſt impartial enquiry; and therefore (notwithſtanding the authority of Dr. Hillary) we cannot poſſibly retract it. To flatter people with ſecurity from other more gentle methods would be to deceive them in a matter of the utmoſt conſequence, and might, in the end, prove no leſs prejudicial to them, than unworthy of us. M.

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†‡† "A Conſtant Reader," who enquires concerning Dr. Jones's book on the ſtate of Medicine, which he ſuppoſes we overlooked, is referred to the 67th volume of our Review, p. 170. If he will likewiſe turn to p. 383. vol. i. of our *General Index*, under the name of Jones, in the Medical claſs, he will find it inſerted there alſo.

‖‡‖ The article to which Mr. Graham refers, though not yet inſerted in the Review, was written ſome months before we were favoured with his very ſenſible letter. What we had, with equal freedom and impartiality, remarked, at the time when we peruſed the book, could receive no alteration, in conſequence of the particulars communicated by this Correſpondent.

☞ *Philalethes* is under conſideration.

THE MONTHLY REVIEW,

For OCTOBER, 1786.

ART. I. Dr. REID's *Eſſays on the Intellectual Powers of Man*, continued. See our laſt.

THE ſecond eſſay contains an amazing quantity of valuable erudition, as well as of ſound reaſoning, and deep inveſtigation, and conſtitutes almoſt a third part of the whole volume. Its title is, "Of the powers we have by means of our external ſenſes." It conſiſts of twenty-two chapters. A conſiderable portion of it is taken up in giving a clear and accurate account of the theories and opinions that have been embraced and maintained by philoſophers, both ancient and modern, with regard to the ſenſes, and the knowledge derived from their operations. The doctrines of the moſt eminent leaders of ſects, from the days of Pythagoras to thoſe of Mr. Hume, paſs ſucceſſively under review; and every claſs of tenets upon the ſubject is traced from its origin through its ſubſequent changes. The hiſtorical deduction is every where accompanied with judicious obſervations and acute diſcuſſions. Of this, and of many other parts of the work, no tolerable notion could be communicated to our readers by means of an abſtract. The matter treated of, from the nature of it, requires the full illuſtration which the Author has beſtowed upon it, to convey a competent knowledge of it. We muſt therefore ſatisfy ourſelves with mentioning, in general, the topics that are diſcuſſed, referring the inquiſitive reader to the book itſelf, which, we can aſſure him, will not only furniſh him with rational amuſement and valuable information, but will alſo preſent him with more diſtinct and accurate views of the ſubjects treated, than are to be met with in preceding authors.

The firſt four chapters treat of the organs of perception, and of the impreſſions that are made upon the nerves and brain. The ſubſtance of the doctrine contained in them is thus ſummed up by the Author himſelf:

'It is a law of our nature, eſtabliſhed by the will of the Supreme Being, that we perceive no external object but by means of the organs given us for that purpoſe. But theſe organs do not perceive. The eye is the organ of ſight, but it ſees not. A teleſcope is an artificial

tificial organ of ſight. The eye is a natural organ of ſight, but it ſees as little as the teleſcope. We know how the eye forms a picture of the viſible object upon the retina; but how this picture makes us ſee the object, we know not; and if experience had not informed us that ſuch a picture is neceſſary to viſion, we ſhould never have known it. We can give no reaſon why the picture on the retina ſhould be followed by viſion, while a like picture on any other part of the body produces nothing like viſion.

'It is likewiſe a law of our nature, that we perceive not external objects unleſs certain impreſſions be made by the objects upon the organ, and by means of the organ upon the nerves and brain. But of the nature of thoſe impreſſions we are perfectly ignorant; and though they are conjoined with perception by the will of our Maker, yet it does not appear that they have any neceſſary connection with it in their own nature, far leſs that they can be the proper efficient cauſe of it. We perceive, becauſe God has given us the power of perceiving, and not becauſe we have impreſſions from objects. We perceive nothing without thoſe impreſſions, becauſe our Maker has limited and circumſcribed our powers of perception, by ſuch laws of Nature as to his wiſdom ſeemed meet, and ſuch as ſuited our rank in his creation.'

In eſtabliſhing theſe general concluſions, Dr. Reid has occaſion to conſider ſeveral hypotheſes, that have been invented by philoſophers, to explain the manner in which the nerves and brain are inſtrumental in furniſhing us with ſenſations and ideas. The ancients conjectured that the nerves are tubes filled with animal ſpirits ſecreted from the brain, and Des Cartes endeavoured to ſhew that muſcular motion, perception, memory, and imagination are effected by means of the motions of theſe animal ſpirits. But neither the tubular ſtructure of the nerves, nor the ſubtile vapour ſuppoſed to be contained in them, were ever *diſcovered* by any ancient anatomiſt. Dr. Briggs conceived the nerves to be ſolid filaments, which, like muſical cords, have vibrations differing according to their length and tenſion. We remember that this hypotheſis was formerly mentioned by Dr. Reid in his Inquiry. Dr. Prieſtley, on the other hand, in his examination of Dr. Reid's Inquiry, denied that any ſuch opinion was ever entertained. He muſt have forgot that he himſelf had alluded to this theory in his Hiſtory of diſcoveries relating to viſion (p. 663.), in the following words: 'Dr. Briggs ſuppoſed that ſingle viſion was owing to the equal tenſion of the correſponding parts of the optic nerves, whereby they vibrated in a ſynchronous manner.' Dr. Hartley has likewiſe attempted to explain ſenſation by a theory of nervous vibrations, though of a different ſort from thoſe that were ſuppoſed by Dr. Briggs. External objects, according to him, occaſion in the nerves vibrations of the ſmall, and as one may ſay, infiniteſimal medullary parts. He borrowed the hint from a query ſubjoined to Sir Iſaac Newton's Optics, though that eminent and accurate philoſopher

philoſopher nowhere mentions it as a fact, nor does he build any thing upon it.

As there is, without doubt, an impreſſion made upon the nerves and upon the brain in the act of perception, it has been an opinion very generally received among philoſophers, that by means of the nerves and brain, an impulſe or impreſſion is alſo made upon the mind. This opinion the Author ſhews to be entirely groundleſs, and merely founded upon an imaginary analogy between body and mind. As one body acts upon another by making an impreſſion upon it, it has been thought that the mind has ſome effect of a ſimilar nature produced upon it by the object independently of its own activity. This is mere hypotheſis; the external object does not act, nor can it act. The perception of it is the operation of the percipient being. Intereſting objects are indeed ſaid in common language to make impreſſions on the mind, but it is in a figurative ſignification.

It has alſo been an opinion commonly received among philoſophers, that the mind does not perceive external objects immediately; but that it perceives them by means of certain images of them conveyed to it by the ſenſes. The doctrine concerning images, as the immediate objects of perception, probably had its origin in the ſchool of Pythagoras. It was adopted by Ariſtotle, and maintained by all his followers. It was likewiſe a part of the philoſophy of Democritus and Epicurus, and it has found numerous ſupporters in ſucceeding ages. Des Cartes thought he had diſcovered the ſeat of the ſoul in the pineal gland, and ſuppoſed that in this fixed reſidence ſhe ſits and receives intelligence of all objects that affect the ſenſes. Others, without venturing to determine the particular ſpot, have aſſigned a habitation, ſenſorium, or preſence-room to the ſoul, ſomewhere in the brain. Theſe opinions, that the ſoul has its ſeat in the brain, that there are images of all objects of ſenſe formed in the brain, that theſe images are the mind's immediate objects of perception, and that external objects themſelves are only perceived by means of them, are ſhewn by Dr. Reid to be mere ſuppoſitions ſupported by no ſort of evidence or probability. One or more, however, of theſe groundleſs hypotheſes is aſſumed as a truth to be taken for granted in every account of perception that has been given by philoſophers. It appears, particularly, to have been admitted as a fundamental maxim, ever ſince the days of Pythagoras, Plato, and Ariſtotle, that the mind does not perceive things themſelves, but only certain images, ideas, or impreſſions of them in the brain, or upon the mind. In this general point they all agree, however they may have differed in explaining particulars.

In the fifth chapter of this Eſſay the Author treats of perception in general, and obſerves, that "if we attend to that act of

our mind which we call the perception of an external object of ſenſe, we ſhall find it in theſe three things. Firſt, Some conception or notion of the object perceived. Secondly, A ſtrong and irreſiſtible conviction and belief of its preſent exiſtence. And, thirdly, That this conviction and belief are immediate, and not the effect of reaſoning.' It has not, however, been the common opinion of philoſophers, that theſe three particulars are always to be found in this operation. The Author, therefore, takes occaſion, in ſeveral ſubſequent chapters, to ſtate and examine the ſentiments of the moſt eminent writers upon the human mind concerning the perception of external objects. The theory of Father Malebranche, the opinions of the ancient Peripatetics, and of Des Cartes, the doctrines of Mr. Locke, of Biſhop Berkeley, of Mr. Hume, of Mr. Arnauld, and of Mr. Leibnitz, are brought ſucceſſively under review. In this part of the treatiſe, the Author diſcovers a perfect acquaintance with the labours of his predeceſſors in the ſame branch of inquiry. He has ſtated their opinions with fairneſs and perſpicuity. He has examined them with candour, and has pointed out the defects of them with great acuteneſs, and ſometimes with good-humoured pleaſantry. But, as we formerly obſerved, a general view of this part of the work can hardly be communicated by an abſtract, and therefore we muſt refer the inquiſitive reader to the book itſelf.

In the fourteenth chapter ſeveral judicious reflections are made upon the commonly received philoſophical theory, that the mind does not perceive nor remember things themſelves, but only their ideas: and that it infers the exiſtence of external objects from certain ideas or reſemblances of them preſent with itſelf, which are the immediate objects of its thoughts. The reflections on this theory, which the Author illuſtrates at conſiderable length, are the following:

1, 'It is directly contrary to the univerſal ſenſe of men who have not been inſtructed in philoſophy.' Such men are fully perſuaded that thoſe things which are immediately perceived by the ſenſes, are objects exiſting without them, and are not in their own minds. 2. 'The authors who have treated of ideas have generally taken their exiſtence for granted, as a thing that could not be called in queſtion; and ſuch arguments as they have mentioned incidentally, in order to prove it, ſeem too weak to ſupport the concluſion.' In proof of this, the arguments of Mr. Locke, Mr. Norris, Dr. Clarke, Dr. Porterfield, and Mr. Hume, to prove the exiſtence of ideas, are particularly examined. 3. 'Philoſophers, notwithſtanding their unanimity as to the exiſtence of ideas, hardly agree in any one thing elſe concerning them.' 4. 'Ideas do not make any of the operations of the mind to be better underſtood, although it was

probably with that view that they have been firſt invented, and afterwards ſo generally received.' In confirmation of this, it is ſhewn, that if we perceive diſtant objects, remember things paſt, and imagine things that do not exiſt, by means of ideas, theſe operations ſeem to be reduced to one, to wit, a kind of feeling of things preſent, and in contact with the percipient. But this feeling is not explained by contact; for two things may be in contact without feeling or perception. This theory, therefore, without explaining any thing, only tends to confound operations of the mind which all men know to be different. 5. 'The natural and neceſſary conſequences of it furniſh a juſt prejudice againſt it to every man who pays a due regard to the common ſenſe of mankind.' In illuſtration of this reflection ſeveral philoſophical paradoxes, founded on the theory of ideas, are adduced. Plato imagined that we ſee only the ſhadows of things, and not the things themſelves. The Peripatetics thought that we do not perceive objects, but only certain ſenſible ſpecies tranſmitted from them. Des Cartes, Malebranche, Arnauld, and Locke, thought it neceſſary to prove by philoſophical arguments the exiſtence of material objects. Berkeley denied the exiſtence of an external world, and of abſtract notions. Hume denied that there is either ſpace or time, body or mind, or any thing elſe but impreſſions and ideas; and, moreover, maintained that no one propoſition is more probable than another. Theſe and many more paradoxes are deduced by fair and concluſive reaſoning from the theory of ideas, and ought to create a prejudice againſt it in the minds of ſenſible men.

Dr. Reid concludes his account of perception, and the theories concerning it, with the following obſervations:

'Such ſuppoſitions, while there is no proof of them offered, are nothing but the fictions of human fancy; and we ought no more to believe them, than we believe Homer's fictions of Apollo's ſilver bow, or Minerva's ſhield, or Venus's girdle. Such fictions in poetry are agreeable to the rules of the art: they are intended to pleaſe, not to convince. But the philoſophers would have us to believe their fictions, though the account they give of the phænomena of nature has commonly no more probability than the account that Homer gives of the plague in the Grecian camp, from Apollo taking his ſtation on a neighbouring mountain, and from his ſilver bow letting fly his ſwift arrows into the camp.

'Men then only begin to have a true taſte in philoſophy, when they have learned to hold hypotheſes in juſt contempt, and to conſider them as the reveries of ſpeculative men, which will never have any ſimilitude to the works of God.

'The Supreme Being has given us ſome intelligence of his works, by what our ſenſes inform us of external things, and by what our conſciouſneſs and reflection inform us concerning the operations of our own minds. Whatever can be inferred from theſe common obſervations, by juſt and ſound reaſoning, is true and legitimate philoſophy;

loſophy: but what we add to this from conjecture is all ſpurious and illegitimate.

'After this long account of the theories advanced by philoſophers, to account for our perception of external objects, I hope it will appear, that neither Ariſtotle's theory of ſenſible ſpecies, nor Malebranche's, of our ſeeing things in God, nor the common theory of our perceiving ideas in our own minds, nor Leibnitz's theory of monads and a pre-eſtabliſhed harmony, give any ſatisfying account of this power of the mind, nor make it more intelligible than it is without their aid. They are conjectures, and if they were true, would ſolve no difficulty, but raiſe many new ones. It is therefore more agreeable to good ſenſe, and to ſound philoſophy, to reſt ſatisfied with what our conſciouſneſs and attentive reflection diſcover to us of the nature of perception, than by inventing hypotheſes to attempt to explain things which are above the reach of human underſtanding. I believe no man is able to explain how we perceive external objects, any more than how we are conſcious of thoſe that are internal. Perception, conſciouſneſs, memory, and imagination, are all original and ſimple powers of the mind, and parts of its conſtitution. For this reaſon, though I have endeavoured to ſhew, that the theories of philoſophers on this ſubject are ill-grounded and inſufficient, I do not attempt to ſubſtitute any other theory in their place.

'Every man feels that perception gives him an invincible belief of the exiſtence of that which he perceives; and that this belief is not the effect of reaſoning, but the immediate conſequence of perception. When philoſophers have wearied themſelves and their readers with their ſpeculations upon this ſubject, they can neither ſtrengthen this belief nor weaken it; nor can they ſhow how it is produced. It puts the philoſopher and the peaſant upon a level; and neither of them can give any other reaſon for believing his ſenſes, than that he finds it impoſſible for him to do otherwiſe.'

After treating of perception, and the theories that have been invented to account for it, the Author, in the ſixteenth chapter, conſiders ſenſation, which, by our conſtitution, is conjoined with perception, and with many other acts of our minds. Having already inſerted the Author's explanation of ſenſation, we ſhall here ſubjoin a ſummary view of his obſervations with regard to it. Almoſt all our perceptions have correſponding ſenſations which conſtantly accompany them, and on that account are very apt to be confounded with them. In common language the ſenſation and its correſponding perception are not diſtinguiſhed, when the purpoſes of common life do not require it. Hence the quality perceived, and the ſenſation correſponding to that perception, often go under the ſame name. A ſenſation, in order to exiſt, muſt be felt, and has no object diſtinct from that act of mind by which it is felt. A perception, on the contrary, has always an external object that is perceived. An agreeable ſenſation of ſmell, for inſtance, may be felt without any thought of an odoriferous body being ſuggeſted to the mind. But perception may be conjoined with this ſenſation. We may

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obſerve that the agreeable feeling is occaſioned by the preſence of ſome aromatic ſubſtance, and thence be led to conclude that there is ſome quality in that ſubſtance which is the cauſe of it. This quality may be perceived; but cannot be an object of ſenſation. Both the external quality and the ſenſation are called the ſmell of a particular ſubſtance, though the one of them is truly in the object, and the other is in the ſentient being. In the ſame manner I may feel heat, without thinking of any relation it has to fire, or any other external thing; in which caſe it is a mere ſenſation; or I may perceive that the ſenſation is occaſioned by ſome quality in the fire. I ſay indifferently that the heat is in me, or that it is in the fire; but in theſe two applications I uſe the term heat in different ſenſes. The ſenſation and the quality both in reality exiſt, but the former is the ſign, and the latter the thing ſignified: and according to the nature of circumſtances, either of them may become ſo much the object of attention, that the other ſhall be diſregarded by the mind. The caſe is ſimilar when ſenſations accompany our deſires. In every appetite and affection there is an agreeable or diſagreeable ſenſation, as well as a deſire: and from the attention having been chiefly fixed upon one or other of the ingredients, theſe principles have been ſometimes denominated deſires, and ſometimes ſenſations or feelings. Beſides thoſe ſenſations which are agreeable or painful, there are many that are indifferent, and that generally paſs unnoticed. As the perception and ſenſation are always conjoined, they coaleſce in the imagination, and are apt to be conſidered as one ſimple operation, and are uſually denoted by the ſame common name. They ought, however, to be diſtinguiſhed. Senſation implies neither the perception nor belief of any external object; but perception implies both conception and belief of ſomething different from the percipient mind and the act of perception. The want of this diſtinction Dr. Reid repreſents as having given occaſion to moſt of the falſe theories of philoſophers with regard to the ſenſes. They have comprehended both ſenſation and perception under the ſame name, and conſidered them as one uncompounded operation. Hence they have called all our notions of material objects ideas of ſenſation. Mr. Locke ſaw that the ſenſations excited by what are called ſecondary qualities have no reſemblance to any thing that pertains to body; and hence concluded, that colour, and ſmell, and taſte, and heat, and hardneſs, and the like, do not exiſt in the object, but are mere ideas in the mind. Dr. Berkeley perceived that the ſame obſervation is applicable to primary qualities, and that our ſenſations reſemble no material object whatever. Hence, taking it for granted that the ſenſes preſent nothing to the mind but ſenſations, he concluded that there is no material world. 'If the ſenſes,' Dr. Reid obſerves, 'furniſhed

niſhed us with no materials of thought but ſenſations, his concluſion muſt be juſt; for no ſenſation can give us the conception of material things, far leſs any argument to prove their exiſtence. But if it is true that by our ſenſes we have not only a variety of ſenſations, but likewiſe a conception, and an immediate natural conviction of external objects, he reaſons from a falſe ſuppoſition, and his arguments fall to the ground.'

Having, in the preceding part of the Eſſay, fully conſidered the powers of perception and ſenſation, Dr. Reid proceeds in the ſeventeenth and eighteenth chapters to treat of thoſe objects which are perceived, chiefly to explain the notions which our ſenſes give us of them. The objects of perception are the various qualities of bodies. Dr. Reid admits, with Mr. Locke, the reality of the diſtinction between primary and ſecondary qualities, though it has been rejected by Biſhop Berkeley and Mr. Hume, and aſcertains the difference between them to be, 'that our ſenſes give us a direct and a diſtinct notion of the primary qualities, and inform us what they are in themſelves: but of the ſecondary qualities our ſenſes give us only a relative and obſcure notion.' To explain his meaning more clearly, he obſerves, that 'a relative notion is, ſtrictly ſpeaking, no notion of the thing at all, but only of ſome relation which it bears to ſomething elſe.' I have a direct and diſtinct notion of gravity when I conceive it to be the tendency of bodies toward the earth. But the term gravity is ſometimes applied to the unknown cauſe of this tendency. Whenever this cauſe is the object of thought, our notions of it give us no conception of the thing itſelf, but only of the relation it bears to its effect. In like manner the quality of a roſe, which is called its ſmell, is an unknown quality; but it bears a relation to a ſenſation excited in me of which it is the cauſe or occaſion, and therefore the notion I have of it is only relative, and not direct. My ſenſes give me no information of the quality itſelf, but only of its relation to ſomething elſe. Neither primary nor ſecondary qualities reſemble any ſenſation; but of the primary qualities we have diſtinct notions, and we can reaſon concerning them with preciſion. Of the ſecondary qualities we have no ſuch diſtinct notions; and as their nature is not obvious to ſenſe, it may be the object of diſpute, though it is a proper ſubject of philoſophical diſquiſition, and ſome progreſs has been made in it. Theſe obſervations certainly throw much new light upon this important diſtinction. The following reflection is as curious as it is evident, and we are ſurpriſed that it did not readily occur to every perſon who thought on the ſubject:

'We may ſee why the ſenſations belonging to ſecondary qualities are an object of our attention, while thoſe which belong to the primary are not.

'The

'The firſt are not only ſigns of the object perceived, but they bear a capital part in the notion we form of it. We conceive it only as that which occaſions ſuch a ſenſation, and therefore cannot reflect upon it without thinking of the ſenſation which it occaſions: we have no other mark whereby to diſtinguiſh it. The thought of a ſecondary quality, therefore, always carries us back to the ſenſations which it produces. We give the ſame name to both, and are apt to confound them together.

'But having a clear and diſtinct conception of primary qualities, we have no need when we think of them to recal their ſenſations. When a primary quality is perceived, the ſenſation immediately leads our thoughts to the quality ſignified by it, and is itſelf forgot. We have no occaſion afterwards to reflect upon it; and ſo we come to be as little acquainted with it as if we had never felt it. This is the caſe with the ſenſations of all primary qualities, when they are not ſo painful or pleaſant as to draw our attention.

'When a man moves his hand rudely againſt a pointed hard body, he feels pain, and may eaſily be perſuaded that this pain is a ſenſation, and that there is nothing reſembling it in the hard body; at the ſame time he perceives the body to be hard and pointed, and he knows that theſe qualities belong to the body only. In this caſe it is eaſy to diſtinguiſh what he feels from what he perceives.

'Let him again touch the pointed body gently, ſo as to give him no pain, and now you can hardly perſuade him that he feels any thing but the figure and hardneſs of the body; ſo difficult it is to attend to the ſenſations belonging to primary qualities, when they are neither pleaſant nor painful. They carry the thought to the external object, and immediately diſappear and are forgot. Nature intended them only as ſigns; and when they have ſerved that purpoſe they vaniſh.'

Aſſuming theſe obſervations as well founded, Dr. Reid next points out the miſtakes that have prevailed upon this ſubject.

'Beſides primary and ſecondary qualities of body,' ſays our Author in continuation, 'there are many other immediate objects of perception. Without pretending to a complete enumeration, I think they moſtly fall under one or other of the following claſſes. 1ſt. Certain ſtates or conditions of our bodies. 2d. Mechanical powers or forces. 3d. Chemical powers. 4th. Medical powers or virtues. 5th. Vegetable or animal powers.' He ſhews that our notions of all theſe qualities are obſcure and relative, and that they are therefore analogous to our notions of ſecondary qualities. 'Our ſenſes diſcover the effect; but the power is latent. We know there muſt be a cauſe of the effect, and we form a relative notion of it from its effect; and very often the ſame name is uſed to ſignify the unknown cauſe, and the known effect.'

In the nineteenth chapter Dr. Reid treats of matter and of ſpace. The things immediately perceived by our ſenſes are qualities. But we have a natural conviction that ſenſible qualities cannot exiſt by themſelves without ſome ſubject to which they belong, and which is called matter, or body. All men accordingly aſcribe qualities to ſome ſubject; and what one man accounts

counts a quality, all men do, and ever did. Our ſenſes give us no information about matter, but that it is the ſubject to which ſenſible qualities belong. Our notion of it is, therefore, obſcure and relative. It can, however, eaſily be diſtinguiſhed from all other relations; as from the relation of an effect to its cauſe, or of a ſign from the thing ſignified. The exiſtence, motion, and relative ſituations of matter ſuppoſe ſpace. Space is not perceived by any of our ſenſes; but the notion of it is a neceſſary concomitant, whenever we form a conception of the primary qualities, and being once introduced by the proper objects of touch and ſight, it remains in our conception and belief, though the objects which introduced it be removed, and ſwells to immenſity without any limits either of extent or duration. Dr. Reid admits Biſhop Berkeley's diſtinction between tangible and viſible ſpace, or real and apparent figure and magnitude, ariſing from the different appearance of the ſame object, as the conception of it has been formed by the ſight aided by the touch, or by the ſight alone. While he admits the diſtinction, however, as well founded, he controverts the Biſhop's doctrine built upon it, that viſible and tangible magnitude and figure are things totally different and diſſimilar, and cannot both belong to the ſame object.

In the twentieth chapter he treats of the evidence of ſenſe, or the grounds on which we believe the exiſtence of thoſe things which we perceive. This belief he conſiders as the effect of our conſtitution, and unaccountable. He alſo compares the evidence of ſenſe with various other kinds of evidence, and points out the particulars in which it agrees with them, or differs from them.

In the twenty-firſt chapter of this Eſſay the Author treats of the improvement of the ſenſes by habit, by due care of their organs, by attention to objects, by artificial organs or inſtruments, and by diſcovering the connection which nature has eſtabliſhed between the ſenſible qualities of objects and their more latent qualities.

The laſt chapter contains a moſt ingenious and ſatisfactory diſſertation concerning the fallacy that has often been imputed to the ſenſes. Philoſophers in all ages have complained that the ſenſes deceive us. This complaint the Author clearly ſhews to be ill founded. We owe to our external ſenſes two powers, ſenſation and perception. In ſenſation there can be no fallacy. It can neither be greater nor leſs than we feel it. Our power of perception is limited, and is liable to be hurt, or even deſtroyed, by diſorders of the body, but is not fallacious. The appearances commonly imputed to the fallacy of the ſenſes are reduced by the Author to four claſſes. Firſt, Some of them are

concluſions

concluſions raſhly drawn from the teſtimony of the ſenſes. If a man takes a counterfeit guinea for a true one, it is not his ſenſes that deceive him, but a raſh judgment, occaſioned by a reliance upon ſome properties diſcovered by the ſenſes, and a neglect of other properties which the ſenſes could alſo have diſcovered if they had been properly conſulted. We often miſtake relative motion for real motion; but by our ſenſes we perceive only relative motion, and from it by reaſoning we infer the real. Secondly, Some of theſe errors are thoſe we are liable to in our acquired perceptions, which are concluſions drawn in the courſe of experience from what the ſenſes teſtify. When I ſee a globe, I perceive that it is a ſolid figure; but this perception is not the teſtimony of my ſenſe of ſeeing. I ſee only a circular form with the light and colour diſtributed over it in a certain way; but having been accuſtomed to obſerve this diſtribution only in a ſpherical body, I believe the object to be ſpherical, and ſay I ſee it to be ſuch. A painter by imitating that diſtribution of light and colour may deceive me, but the error ariſes from the concluſion I form, and not from any falſe report made by the ſight. Thirdly, Some of theſe errors ariſe from ignorance of the laws of nature. We learn by experience to judge from the ſound on what ſide the ſounding body is placed, but we may be deceived by an echo that returns the ſound. A child believes that its own image in the mirror is another child, from unacquaintance with the reflection of the rays of light. Such appearances give juſt and true information to thoſe who are acquainted with the laws of nature, and ariſe from no fallacy whatever in the ſenſes. The laſt claſs of errors, and the only one in which there is any deception, proceed from ſome diſorder or preternatural ſtate of the organs of perception. All the human faculties are liable to be hurt by accidental cauſes, and unfitted for their natural functions. Theſe obſervations are illuſtrated in a full and perſpicuous manner.

'Upon the whole,' ſays the Author, 'it ſeems to have been a common error of philoſophers to account the ſenſes fallacious. And to this error they have added another, that one uſe of reaſon is to detect the fallacies of ſenſe.

'It appears, I think, from what has been ſaid, that there is no more reaſon to account our ſenſes fallacious, than our reaſon, our memory, or any other faculty of judging which nature hath given us. They are all limited and imperfect, but wiſely ſuited to the preſent condition of man. We are liable to error and wrong judgment in the uſe of them all; but as little in the informations of ſenſe as in the deductions of reaſoning. And the errors we fall into with regard to the objects of ſenſe are not corrected by reaſon, but by more accurate attention to the informations we may receive by our ſenſes themſelves.'

We

We conſider this learned and ingenious Eſſay as a valuable addition to the knowledge of the human underſtanding; and the principles eſtabliſhed in it evidently lead to many important concluſions with regard to the nature of man.

(To be concluded in our next.) A.

ART. II. *Memoirs of the Literary and Philoſophical Society of Manchester*, continued: See Review for May, 1786.

MISCELLANEOUS PAPERS.

Remarks on the different Succeſs, with reſpect to Health, of ſome Attempts to paſs the Winter in high northern Latitudes. By John Aikin, M. D.

IN the beginning of the laſt century ſeveral voyages of diſcovery were made in the northern ſeas; and the Greenland whale fiſhery began to be purſued with vigour by various European nations. Theſe two circumſtances gave riſe to ſeveral inſtances of accidental wintering in the dreary and deſolated lands of high northern latitude. The very different ſucceſs attending theſe attempts has attracted the peculiar attention of Dr. Aikin; who has, in this paper, given an abſtract of the journals of the different companies who have wintered in Greenland and its neighbourhood; with obſervations on their diet, mode of living, and diſeaſes. He concludes with a compariſon of their ſeveral circumſtances, and ſome remarks on the general reſult. The ſcurvy appears to be the diſeaſe peculiarly fatal in all the attempts that have been made to winter in theſe inhoſpitable climates; but whether the cold itſelf, or the want of proper food, occaſioned by it, principally conduces to the generation of the diſeaſe, is a matter not clearly aſcertained. On comparing the hiſtories of different people who have wintered there, the Doctor obſerves, that thoſe in whom the ſcurvy raged fed upon *ſalt proviſions*, and drank *ſpirituous liquors*; whereas thoſe who eſcaped it, fed upon *freſh animal food*, or, at leaſt, that which was preſerved *without ſalt*; and drank *water*. Theſe facts lead to the conſideration of the queſtion, Whether ſalted meat be prejudicial on account of the quantity of ſalt it contains, or merely becauſe the ſalt fails to preſerve the juices of the fleſh in ſuch a ſtate as to afford proper nouriſhment? After reaſoning on the ſubject, the Doctor finally concludes with the opinion, 'that the uſe of ſea-ſalt is a very principal cauſe of the ſcurvy; and that a total abſtinence from it is one of the moſt important means for preventing this diſeaſe.'

Obſervations on Blindneſs, and on the Employment of the other Senſes to ſupply the Loſs of Sight. By Mr. Bew.

The Author of this paper endeavours to trace the progreſs, and mark the degrees of perfection, to which blind people have carried the exertions of the other ſenſes in order to compenſate for,

or

or ſupply, the loſs of ſight. He gives ſeveral inſtances of blind men who have been remarkable for the fineneſs and delicacy of their ſenſes of hearing and touching. Some of the facts here related, did they not come from actual obſervation, and undoubted authorities, ſeem to ſurpaſs the bounds of credibility. We ſhall give our readers the following little hiſtory:

'John Metcalf became blind at a very early age, ſo as to be entirely unconſcious of light and its various effects. This man paſſed the younger part of his life as a waggoner, and, occaſionally, as a guide in intricate roads during the night or when the tracks were covered with ſnow. Strange as this may appear to thoſe who can ſee, the employment he has ſince undertaken is ſtill more extraordinary. His preſent occupation is that of a projector and ſurveyor of highways in difficult and mountainous countries. His abilities in this reſpect are ſo great that he finds conſtant employment. Moſt of the roads over the Peak in Derbyſhire have been altered by his directions; particularly thoſe in the vicinity of Buxton; and he is, at this time, conſtructing a new one betwixt Wilmſlow and Congleton.'

Conjectural Remarks on the Symbols *or* Characters *employed by* Aſtronomers *to repreſent the ſeveral* Planets, *and by* Chemiſts *to expreſs the ſeveral* Metals, *in a Letter to* Thomas Percival, M. D. F. R. S. &c. *By* Martin Wall, M. D. *Prelector of Chemiſtry in the Univerſity of Oxford.*

The Author very properly entitles this paper *conjectural remarks*. How have the claſſics been tortured to furniſh conjectures?

Thus learned commentators view
In Homer more than Homer knew. SWIFT.

On the Regeneration of Animal Subſtances. By Charles White, Eſq. F. R. S. &c.

In this article we meet with a variety of caſes, partly publiſhed before and partly new, in which portions of bones, fleſh, and other parts of animals, particularly human, that have been deſtroyed either by accident, or by the hands of the ſurgeon, have regenerated; ſo that the part injured or deſtroyed had acquired its former ſize and appearance. The concluſions Mr. White draws from the facts which he has here related, are, that in the human ſpecies not only fleſh, ſkin, and bones, may be regenerated, but membranes, ligaments, cartilages, glands, blood-veſſels, and even nerves; and this for the wiſeſt purpoſes, namely, that every part may be repaired in its own kind.

Obſervations on Longevity. By Anthony Fothergill, M. D. F. R. S.

To the examples of longevity mentioned by Mr. Whitehurſt in his Inquiry into the original ſtate and formation of the Earth, Dr. Fothergill has added ſeveral remarkable inſtances of a ſimilar kind. From a compariſon of theſe examples the Doctor infers, that longevity does not depend on any particular climate, ſituation,

tion, or occupation in life; for we often find people arriving at old age where all theſe are very diſſimilar; and it would be difficult, in the hiſtories of the ſeveral perſons mentioned by the Doctor, to find any circumſtance common to them all, except that of their being inured to daily labour, temperance, and ſimplicity of diet. After delivering ſome neceſſary rules for the uſe of the *non-naturals*, as they are called, the Doctor concludes thus:

'On the whole, though ſome few exceptions may occur to what has already been advanced, yet it will be found in general that all extremes are unfriendly to health and longevity. Exceſſive heat enervates the body; extreme cold renders it torpid; ſloth and inactivity clog the neceſſary movements of the machine; inceſſant labour ſoon wears it out. On the other hand; a temperate climate, moderate exerciſe, pure country air, and ſtrict temperance, together with a prudent regulation of the paſſions, will prove the moſt effeacious means of protracting life to its utmoſt limits. Now, if any of theſe require more peculiar attention than the reſt, it is undoubtedly the laſt: for the ſocial paſſions, like gentle gales, fan the brittle veſſel calmly along the ocean of life, while, on the other hand, rough turbulent ones daſh it upon rocks and quickſands. Hence, perhaps, it may be explained, why the cultivation of philoſophy, muſic, and the fine arts, all which manifeſtly tend to humanize the ſoul and to calm the rougher paſſions, are ſo highly conducive to longevity; and, finally, why there is no ſure method of ſecuring that habitual calmneſs and ſerenity of mind, which conſtitute true happineſs, and which are, at the ſame time, ſo eſſential to health and long life, without virtue.'

On the comparative Merit of the Ancients *and* Moderns, *with reſpect to the* Imitative Arts. *By* Mr. Thomas Kirſhaw.

This article points out the excellencies of the ancients in the imitative arts, yet at the ſame time allows the moderns their due ſhare of fame in having not only made improvements, but diſcoveries and inventions of which the ancients were entirely ignorant.

A brief Compariſon of ſome of the principal Arguments in favour of public *and* private Education. *By* Thomas Barnes, D. D.

Men of the greateſt abilities both in ancient and modern times have contended earneſtly for a public ſcheme of education. There are others, perhaps an equal number, who object as earneſtly againſt it. We imagine, however, that the general views of thoſe who embrace the oppoſite ſides of the queſtion are the ſame,—to form, poliſh, and inſtruct the growing mind, that the youth may become a uſeful member of ſociety.

Dr. Barnes conſiders the prime objects of education to be *health*, *knowledge*, *temper*, *ſelf-government*, *morals*. Each of theſe

is treated ſeparately. After duly conſidering and examining the advantages and diſadvantages to which very large ſchools and a private education are liable, the Doctor is of opinion that the middle plan is preferable; for it ſeems calculated to blend, in ſome degree, the advantages, and to divide the diſadvantages, of both the others. 'By enlarging a private ſchool, ſo as more nearly to approach a public one, you ſecure every deſirable advantage for emulation; and by having no more than can be under the continual inſpection of the maſter, you provide for that particular and conſtant attention to every individual.'

A Plan for the Improvement and Extenſion of liberal Education in Mancheſter. By Thomas Barnes, D. D.

Propoſals for eſtabliſhing in Mancheſter a Plan of liberal Education for young Men deſigned for civil or active Life, whether in Trade or in any of the Profeſſions.

The latter of theſe papers was the conſequence of the former; which recommends an inſtitution in order to eſtabliſh a courſe of liberal inſtruction compatible with the engagements of commercial life, favourable to its higheſt intereſts, and at the ſame time preparatory to the ſyſtematic ſtudies of the univerſities. The ſcheme was carried into execution, and, as they inform us, A COLLEGE OF ARTS AND SCIENCES was inſtituted June 6, 1783. The conſtitutions and regulations of which are contained in a third article, where the ſubjects of the different courſes of lectures, and the gentlemen by whom they were delivered, are enumerated.

On Orichalcum. *By the Right Rev.* Richard Watſon, D. D. F. R. S. *&c. &c. Lord Biſhop of* Landaff.

In this very learned and elaborate article his lordſhip proves that the Orichalcum of the ancients was a compoſition ſomewhat ſimilar to our braſs, and made of the ſame materials; conſequently, that the ancients were not, as ſeveral modern philoſophers maintain, ignorant of the manner of making it. The arguments he makes uſe of are ingenious as well as convincing. The paſſages he has ſelected from the ancients are of two kinds, one to determine the external appearance, qualities, and value of Orichalcum; the other to aſcertain the mode of making it; both of theſe circumſtances are fully determined. The other arguments which the learned Biſhop brings forward in ſupport of his opinion, are etymological.

'There is as little agreement amongſt the learned concerning the etymology of Orichalcum, as concerning its origin. Thoſe who write it *aurichalcum*, ſuppoſe that it is an hybridous word, compoſed of a Greek term ſignifying copper, and a Latin one ſignifying gold. The moſt general opinion is, that it ought to be written Orichalcum, and that it is compounded of two Greek words, one ſignifying copper, and the other a mountain,

and

and that we might rightly render it mountain-copper. I have always looked upon this as a very forced derivation, inaſmuch as we do not thereby diſtinguiſh Orichalcum from any other kind of copper; moſt copper-mines in every part of the world being found in mountainous countries. Some men are fond of etymological inquiries; to them I would ſuggeſt a very different derivation of Orichalcum. The Hebrew word *Or*, *Aur*, ſignifies light, fire, flame; the Latin words *uro*, to burn, and *aurum*, gold, are derived from it, inaſmuch as gold reſembles the colour of flame; and hence it is not improbable that Orichalcum may be compoſed of a Hebrew and a Greek term, and that it is rightly rendered *flame-coloured copper*. In confirmation of this it may be obſerved, that the Latin epithet *Lucidum*, and the Greek one φαεινον, are both applied to Orichalcum by the ancients. But I would be underſtood to ſubmit this conjecture with great deference to thoſe who are much better ſkilled than I am in etymological reſearches. What we call braſs was anciently in the French language called *archal*, and braſs wire is ſtill not unfrequently denominated *fil d'archal*. Now, if we can infer, from the analogy of languages, that *archal* is a corruption of *aurichalcum*, we may conclude, that our braſs, which is the ſame with the French *archal*, is the ſame with the Roman *Aurichalcum*.'

Some Account of the Life and Writings of the late Profeſſor Gregory, M. D. F. R. S. *By James Johnſtone, M. D. and Soc. Reg. Medic. Edin. Socius.*

Dr. Johnſtone here gives a particular account of Dr. Gregory from his infancy, and, tracing him through his various academical purſuits, mentions every remarkable circumſtance of his life. The article concludes with an analyſis of the learned Doctor's valuable works.

Remarks on the Knowledge of the Ancients. By Wm. Falconer, M. D. F. R. S.

The ſuperiority of the moderns over the ancients, in moſt branches of natural philoſophy, is generally received as an acknowledged truth, and is, moſt probably, well founded. The Doctor is nevertheleſs inclined to think, and not without reaſon, that the ignorance of the ancients has been exaggerated, and that ſeveral things were known to them, as facts at leaſt, with which the moderns have ſuppoſed them to be totally unacquainted. The Rev. Mr. Dutens *, in his ingenious and ſagacious inquiry into the origin of the diſcoveries attributed to the moderns, has beſtowed much learning and labour on this ſubject. To the remarks of this gentleman Dr. Falconer adds ſuch as have occurred to him in his reading.

* See Monthly Review, Vol. XXXV. pag. 544. where we gave an ample account of that very curious work.

It has been eſteemed an original diſcovery of Dr. Black, 'That water which had been boiled was more eaſily frozen than water that had not undergone that operation.' Dr. F. plainly ſhews this circumſtance to have been known to Ariſtotle, Pliny, Athenæus, Hippocrates, Galen, and others. He alſo brings ſeveral paſſages from ancient writers to prove, that Dr. Black's doctrine of heat was well known to them. The new chemiſtry in general has furniſhed our Author with matter of inquiry on this ſubject; in the treatment of which he has diſplayed much reading, great attention, and conſiderable ingenuity.

Remarks on the Knowledge of the Ancients reſpecting Glaſs. *By* Dr. Falconer.

The certainty that the ancients were acquainted with glaſs is here examined. We think there is not the leaſt doubt of it. The well-known paſſage from Ariſtophanes is a convincing proof not only of their knowledge of it, but alſo of their ſkill in the application of it to optical purpoſes. The paſſage proves more than Dr. Falconer is aware of.

On the Origin of Alphabetical Characters. *By* Gilbert Wakefield, B. A. *late Fellow of Jeſus College, Cambridge.*

An attempt to prove alphabetical writing the immediate gift of God.

On the Purſuits of Experimental Philoſophy. *By* Thomas Percival, M. D. F. R. S. and S. A. &c.

The Dr. commends the method of purſuing philoſophical inquiries by experiment, and lays down ſome good directions for conducting experiments in the propereſt manner.

Obſervations on a Thigh Bone *of an uncommon Length. By* C. White, Eſq.

The thigh bone, which Mr. White here deſcribes, was given him by Mr. Hardman of Ardwick, who purchaſed it at Liverpool. It was found in a room in that town, from whence ſome people, who kept wild beaſts, had ſuddenly decamped in the night; and it was ſuppoſed that they left this bone behind them. This is all we know of its hiſtory. It is evidently the thigh bone of ſome large animal. The length of it is 3 feet 10 $\frac{1}{2}$ inches; breadth, in the narroweſt part, 4 $\frac{3}{4}$ inches; thickneſs 2 $\frac{3}{4}$ inches; ſmalleſt circumference 1 foot and an inch; and its weight 40 lb. 8 oz.

A Narrative of the Sufferings of a Collier, who was confined more than ſeven Days, without Suſtenance, and expoſed to the Choke-damp, in a Coal-pit not far from Manchester: with Obſervations on the Effects of Famine; on the Means of alleviating them; and on the Action of foul Air on the human Body. By Thomas Percival, M. D. F. R. S. and S. A. &c.

This unfortunate man could not be recovered, although every means were uſed to preſerve his life; he expired within 24 hours after his releaſe from a cavity three yards in length, two in width, and about two feet thick, in which he was confined by the falling in of the pit. The conſideration of the ſymptoms, and the ſenſations he felt during his confinement, lead Dr. Percival to make ſome judicious medical remarks on famine, and on unwholeſome air. At the concluſion of this article, we have an account of the putrid fever in the cotton works in the neighbourhood of Mancheſter, which ſpread ſo general an alarm in that country, in the autumn of the year 1784; with the regulations that were made for the more ſpeedily and effectually preventing its ravages.

The Reſult of ſome Obſervations made by Benjamin Ruſh, M. D. *Profeſſor of Chemiſtry in the Univerſity of Philadelphia, during his Attendance as Phyſician General of the Military Hoſpitals of the United States, in the late War.*

Theſe obſervations confirm the opinion that putrid fevers are produced by want of ſufficient room and of cleanlineſs; and cured by tartar emetic, wine, bark, and the remedies uſually recommended in theſe caſes by former writers on the ſubject.

ART. III. *An Account of the preſent State of the Hebrides and Weſtern Coaſts of Scotland:* in which an Attempt is made to explain the Circumſtances that have hitherto repreſſed the Induſtry of the Natives; and ſome Hints are ſuggeſted for encouraging the Fiſheries, and promoting other Improvements in thoſe Countries: being the Subſtance of a Report to the Lords of Treaſury, of Facts collected in a Tour to the Hebrides, with large Additions; together with the Evidence given before the Committee of Fiſheries. By James Anderſon, LL. D. F. R. S. F. S. A. Scot. Author of "The Intereſt of Great Britain with regard to her American Colonies conſidered *:" "Obſervations on the Means of exciting a Spirit of national Induſtry †." Illuſtrated with a new Map of Scotland, in which the Hebrides, and Weſtern Coaſts in particular, are laid down from the beſt Authorities and lateſt Obſervations. 8vo. 7s. 6d. Robinſon. 1785.

IN the natural order of things it might be thought that foreign poſſeſſions and diſtant colonies would not engage the attention of a people, until they had improved their domeſtic circumſtances to the utmoſt, and that active geniuſes were driven to look abroad for the employment of their faculties: that the interior waſtes of our own iſland would be all cultivated and ſettled, before a vaſt ocean would be croſſed in ſearch of deſolate coaſts, and hoſtile intruſions among remote nations: and that, until the fiſheries round our own coaſts were fully occu-

* Vid. Rev. vol. LXVI. p. 422. † Rev. vol. LVIII. p. 177.

pied, the great bank at Newfoundland would not be reſorted to. But how widely different has been the fact! An extenſive continent has been peopled, a diſtant empire has been formed, and detached from us, before our own country is duly improved! We are embarraſſed by dominions in the oriental ocean, while there is ample (neglected) room for colonizing among ourſelves! We traverſe diſtant ſeas from the North to the South Poles, in ſearch of fiſh, while our wiſer neighbours grow rich by catching the fiſh round our own ſhores, with a dexterity that excites our envy, inſtead of ſtimulating our induſtry! Yet, let us not load our countrymen with undeſerved reproaches. Dr. Anderſon, who was employed by Government to examine into the ſtate of the weſtern coaſt and iſlands of Scotland, ſtrongly confirms the relations already given by others, of the melancholy poverty and depreſſion of the inhabitants. They are indeed in ſuch deſtitute circumſtances, from the nature of their country, from the hereditary claims of their immediate landlords, and from the ſtern indiſcriminating regulations of our revenue laws; that they muſt be materially aſſiſted by, and riſe more to a level with, their ſouthern neighbours, before their minds can be rouſed to exertion. The following is a general view of their forlorn ſituation:

'Theſe iſlands contain a numerous race of hardy and robuſt people, whoſe labour, if properly directed, might prove of great utility to the State. From the information the Reporter received, on the truth of which he has reaſon entirely to rely, there cannot be at preſent, in the iſlands of the Hebrides alone, leſs than eighty thouſand ſouls: and theſe, notwithſtanding the drains from thence for recruits to the navy and army, as well as by emigration, are encreaſing in a rapid progreſſion *. On the ſhores of the main land oppoſite to theſe iſlands, there may be about three times that number, who are in ſituation and circumſtances nearly ſimilar to thoſe in the iſlands. All this numerous people, which (if the Orkney and Shetland iſlands were included, and the other parts of Scotland where the inhabitants are in ſimilar circumſtances) cannot be fewer than five hundred thouſand ſouls, being totally unacquainted with the benefits that reſult from that compacted ſtate of civil ſociety, in which individuals can with eaſe mutually give and receive reciprocal aid, live at preſent in detached ſolitary hamlets, in want of moſt of thoſe enjoyments which men who have lived in ſociety would think abſolutely neceſſary to exiſtence. In *their* ſituation, every man is not only obliged to dig and reap with his own hand, the little field that is to furniſh bread to himſelf and family, but in many caſes alſo to carry home its produce on his own ſhoulders to the barn, and to carry out the manures to his field in the ſame manner: he muſt

* He could not help taking notice of one reaſon that was aſſigned for the late very rapid encreaſe of the people, *viz.* the practice of inoculation for the ſmall-pox, which has within a few years become very general among all ranks of perſons in the iſlands.

alſo officiate as maſon, ſmith, carpenter, cooper, and miller to himſelf: he muſt act as tanner, ſhoemaker, clothier, fuller, and taylor. In ſhort, almoſt every neceſſary he wants, muſt be made by himſelf, with tools of his own forming; for he neither can find theſe articles to purchaſe near himſelf, nor can he ſell any ſuperfluous produce he might be able to ſpare, to yield him money to procure them. Thus are theſe people continually employed in an uninterrupted and fruitleſs induſtry, which is neither capable of freeing themſelves from want, nor of benefiting the State †. Thoſe capital branches of employment, which, in other circumſtances, might, if perſevered in, furniſh the means of a comfortable ſubſiſtence, muſt be ſo frequently interrupted by thoſe other unprofitable, though unavoidable avocations, that it turns out to be of very little benefit to them: and men who obſerve very little more of the mode of life of theſe perſons, ſave that they frequently deſert thoſe employments that ſuch obſervers think would turn out profitable to them, raſhly conclude, that this proceeds from an unſteady diſpoſition, a diſinclination to labour, and an inſuperable indolence of temperament. Contumely is thus added to oppreſſion, and the poor people are cruelly inſulted and abuſed, inſtead of being tenderly ſympathiſed with, and kindly ſupported and cheriſhed: yet, though ſuffering, they complain not, but ſubmit to their hard fate with a patient reſignation; which ſtrongly indicates that their hearts are uncorrupted, and that they may be eaſily led to undertake any uſeful employment that might be put within their reach.

'From theſe cauſes, were none other to co-operate with them, the fiſhery never could be carried on by men ſo circumſtanced, with advantage; and being unable to purchaſe boats and other apparatus for the fiſhery, they are obliged to rely upon the *ſoil*, as the ſureſt means of finding ſubſiſtence. Little *poſſeſſions* (for *farms* they cannot be called) are ſought after by them, with an avidity that is ſcarcely conceivable; and they cling to theſe with a degree of eagerneſs, which the wretchedneſs of their enjoyments would not ſeem to authoriſe. The tenure by which thoſe poor people hold theſe, is ſhort and precarious, uſually from year to year only; but ſometimes it is extended to *ſeven* years, which is the longeſt term of a leaſe they ever obtain. Being thus continually in danger of being turned out by their ſuperior, who for the moſt part is himſelf only a greater tenant,

† Such perſons only as have attended to the diviſion of labour in manufactures, can have an adequate idea of the difficulties that theſe people labour under, and the loſs to which they are *thus* ſubjected. (See Smith's Wealth of Nations.) By an accurate calculation, now in the Reporter's poſſeſſion, of the different operations in pin-making, it appears, that, by being divided among eighteen different claſſes of operators, theſe eighteen perſons are thus enabled to make, on an average, 18,000 pins in a day, or at the rate of one thouſand a-day for each perſon. It is doubted, if any man who was to perform all the parts with his own hand, could make five pins in a day; and even that ſmall number would be much more clumſy and imperfect, than the thouſand he might otherwiſe have made in the ſame time.

they are obliged to ſubmit to almoſt any conditions he pleaſes to impoſe upon them, which tends to render their lot ſtill more uncomfortable than otherways it would have been.'

This repreſentation is farther illuſtrated in the following paſſage:

'The inhabitants of the Hebrides may at preſent be divided into three claſſes: 1*ſt*, Proprietors of land:—2*d*, Principal tenants, or tackſmen of large diſtricts:—3*d*, The lower claſs of people.

'With regard to the proprietors, their number is very ſmall in proportion to that of the other claſſes, as the property of almoſt the whole diſtrict is ſwallowed up by ten or twelve men of overgrown fortunes, moſt of whom know little about the ſituation of their eſtates, and ſcarcely ever ſet foot upon them. In their ſtead, a ſet of men called factors are ſubſtituted, with very extenſive powers, which ſometimes are exerted in favour of the rights of humanity, and the intereſt of the proprietor; but are more frequently employed to baſer purpoſes, as muſt neceſſarily happen in the common run of human affairs.

'The claſs of tackſmen occupy nearly the ſame rank in the Hebrides, as belongs to that of men of landed property in other parts of Britain. They are called Gentlemen, and appear as ſuch; and obtain a title from the farm they hold, nearly in the ſame manner as gentlemen in other parts of the country obtain from their eſtates. Moſt of theſe tackſmen are in fact deſcended from a line of anceſtors as ancient and honourable as the proprietors themſelves, and therefore reckon themſelves equally entitled with them to the appellation of gentlemen. Theſe tackſmen were, for the moſt part, originally younger ſons of the proprietor himſelf, and obtained from their father leaſes of conſiderable tracts of ground at a moderate rent, which was beſtowed upon them in lieu of a patrimony: the deſcendents of theſe have therefore, in general, been accounted as relations of the family of the proprietor, and were treated with a mildneſs that made them conſider their leaſes rather as a ſort of property, ſubjected to a moderate quit-rent to their ſuperior, than as a fair and full rent for land in Scotland. In the abſence of the proprietor, theſe perſons acquired a weight and influence in the country, which was very great; ſo that the proprietor, if he had been ſo diſpoſed, would have found it a very difficult matter to cruſh them; and as they found always means to bring the factor to favour their intereſts, they have been able to continue their ſway till the preſent moment, after moſt other veſtiges of the feudal power have fallen into diſrepute.—Theſe are the men who in general, together with the factors, keep the lower claſſes of the people in the ſubjection above taken notice of.

'Upon enquiry, I found that moſt of the principal tackſmen in thoſe diſtricts, have come into the practice of keeping a kind of ſtore or warehouſe of neceſſaries for the uſe of his immediate dependants; and that the uſual and avowed rate of profit, which they think reflects no diſcredit upon them to exact, is about fifty *per cent.* and on grain and other articles conſiderably higher. Laſt ſeaſon, oatmeal ſold at Greenock for about ſixteen ſhillings *per* boll; in many places of the Hebrides it was about twenty-four, in ſome places I was told twenty-eight ſhillings; and this, I was informed, is not beyond the uſual proportion. Some men, as muſt be expected in all caſes where

the people are entirely under the power of an individual, exact much more than others. An abatement in the price of what articles the people have to diſpoſe of, at leaſt equal to that, muſt be in general made; ſo that the ſituation of the *poor* people is truly deplorable.

'Nor are theſe ſtore-keepers ſo much to be blamed, as men would in general be diſpoſed to do, on firſt viewing the matter. The expence they muſt be at in procuring the articles for ſale, muſt be uncommonly great; their ſales are languid, credits long, and payments precarious. In theſe circumſtances, very great *apparent* profits muſt be obtained, before a reaſonable profit *per annum* on the ſtock thus employed can be got. A man who turns his money three times a-year, and receives no more than five *per cent.* profit on each ſale, really gains more than another who turns his money only once in three years, though he gains forty-five *per cent.* profit on each ſale. Theſe ſtore-keepers, therefore, are under a neceſſity of obtaining very great profits on the ſale, or be loſers by their trade: it is therefore the circumſtances of the country that occaſions this miſery, rather than the avarice of individuals; and all parties would be gainers, were theſe circumſtances properly altered: nor can the evil here complained of, be in any other way effectually removed.'

Such being the people, let us now ſee how they are affected by the laws relating to ſalt:

'It was doubtleſs the intention of the Legiſlature, when the ſeveral bounties were granted to adventurers in the fiſheries, that the money paid by Government for bounties ſhould go to the immediate profit of theſe adventurers, and nowhere elſe; yet it has ſo happened, that, from the numerous and intricate regulations adopted in conſequence of theſe bounties, the difficulty of complying with them in all caſes, the extraordinary expence that theſe regulations occaſion, the reſtraints they impoſe, and the loſſes they neceſſarily occaſion from miſtakes, omiſſions, and accidents, that bring on ruinous law-ſuits, that perhaps not one penny of theſe bounties, ſince they have been granted, has gone into the pockets of the fiſhermen. The inconveniences ariſing from theſe laws, may be divided into the following claſſes:

'*1ſt*, The great and unneceſſary expence they occaſion:—

'*2d*, The reſtraints they impoſe on the adventurers with regard to the fiſhing, ſo as to prevent them from purſuing their own intereſt as they otherwiſe might have done:—

'*3d*, The checks that they give to the trade in this article, ſo as to exclude the adventurers from the proper markets:—

'And *laſtly*, The ruin and miſery they produce by multiplied law-ſuits, which are, in their circumſtances, altogether unavoidable.

'As to the *firſt* head, *viz.* the immediate expence theſe laws occaſion—ſome ſpecimens of that have been already adduced. Theſe expences, however, that have been mentioned, affect thoſe only, who living in the neighbourhood of a cuſtomhouſe, are induced to fit out buſſes: for, as to the inhabitants of the Hebrides, who, from their natural ſituation, can alone carry on the fiſhings with œconomy, they muſt be here out of the queſtion; for, the expence *to them* is ſo enormous, as neceſſarily to preclude all idea of attempting to derive any benefit from

from thoſe bounties.—In what follows, therefore, on this head, I muſt be underſtood as conſidering only the buſs-fiſhery.

'On the eaſt coaſt of Scotland, where the buſs-fiſhery has been leſs followed than on the weſt coaſt, and where, it is probable, the cuſtomhouſe-fees on that head are leſs properly regulated, I have been aſſured, that theſe fees, on the outfit of a veſſel of thirty tons burthen, have in ſome caſes amounted to upwards of 7 *l.*; the bounty on that veſſel was 45 *l.*: ſo that here, at one haul, above one-ſixth of that bounty is ſwallowed up in the cuſtomhouſe. This part, therefore, is ſurely a mere uſeleſs expenditure of the public treaſure.

'The numerous bonds already mentioned, are another drain that carry off a great part of the bounty, without benefiting the adventurers.

'But a ſtill heavier expence, which falls equally under the *ſecond* head, is occaſioned by the time that is needleſsly ſpent each year in going to a particular port to rendezvous, after they have cleared out from another. This, on an average, cannot be accounted, when both outgoing and returning is included, at leſs than one month's delay; and as the ſailing expence of a buſs of thirty tons burthen is about 20 *l.* a-month, this article alone ſwallows up nearly one-half of the bounty.

'Another reſtraint which is little leſs hurtful, perhaps more ſo, is, that when a buſs goes out on the herring-fiſhery, ſhe is precluded from taking lines or hooks, or on any occaſion following any other buſineſs but the herring-fiſhery alone. But it often happens that theſe buſſes lie for many weeks without falling in with the herrings; during all which time, the men are entirely idle, and only heaping up expences on the undertaker's head. But during that time, they are for the moſt part cruiſing in ſeas where cod, and ling, ſun-fiſh, whales, dog fiſh, mackarel, and other fiſh that follow the herrings, could be caught in abundance; at which work, had they lines, and were they at liberty to uſe them, the hands might be employed with profit to the owners, and benefit to the nation; as they would be at all times ready to engage in the herring-fiſhery, by laying aſide their lines, and employing their nets whenever the ſhoal caſt up.

'Another heavy expence to the undertakers, as well as national loſs, ariſing from the bounty, is occaſioned by the law which ordains, that all the hands muſt paſs muſter at the cuſtomhouſe, both before they ſet ſail, and after they return. In conſequence of that regulation, the owners muſt give food and wages to at leaſt double, for the moſt part three times the number of hands that are neceſſary for navigating the veſſel, during the whole time of the voyage to and from the fiſhing-lochs, where hands could in general be obtained at leſs expence than at the port. Theſe hands are thus cooped up idle, for no purpoſe; and during a throng fiſhery, as ſoon as the veſſel has completed her cargo, they muſt leave it to loiter in idleneſs; whereas, had they been at liberty to remain, they might have catched, during that time of idleneſs, perhaps the amount of many cargoes of herrings.

'Theſe are a few of the expenſive reſtraints to which the owners of buſſes are ſubjected during the fiſhing itſelf. The bars to the diſpoſal of their fiſh, occaſioned by theſe laws, are not much leſs to be complained of.

'By the law, a veſſel on the bounty muſt continue on the fiſhing ground for three months, if ſhe has not ſooner completed her cargo; and ſhould ſhe have caught nine-tenths of her cargo during the firſt week, ſhe is not at liberty to diſcharge a ſingle barrel till the three months are expired; and as the firſt day of rendezvous is at preſent the firſt of Auguſt (which, in the opinion of moſt of the fiſhermen, is eight or nine weeks too late), it frequently, indeed uſually happens, that before they can return to port, and get their fiſh ready for ſale, the Weſt-India ſhips are ſailed, and muſt take in their loading in Iceland, which, in theſe caſes, they purchaſe at a higher price than they could have had them for at home: but, had the fiſhermen been allowed to land any part of this cargo, as ſoon as they found it ready, they could in general not only reach the Clyde market in time with a great part of their herrings, but, in many caſes, they could even be ſent to Liverpool and Briſtol, in time to overtake their Weſt-India ſhips. By this means, the fiſhermen would not only obtain a ready ſale and good prices, but they would avoid glutting the market ſo much as they often do at preſent, after the Weſt-India fleet is ſailed.

'To this head belongs another reſtriction ariſing from the ſalt-laws, with reſpect to the ſale of dried cod, and other dry fiſh. By the law now in force, white herrings cured with foreign or Scotch ſmall ſalt carried out duty-free for the fiſhery, may be entered for home-conſumption, on paying one ſhilling *per* barrel in Scotland, and three ſhillings and four pence in England; whereas ling, cod, tuſk, and hake, cured with the ſame ſalt, are not by law admitted to be ſold or entered for home-conſumption. But it is known by fatal experience, to be very prejudicial to the adventurers in the ling and cod fiſheries upon theſe coaſts, to be obliged to export their fiſh to foreign markets, where they are ſold at a loſing price, when the Britiſh market had little or none of this kind to ſupply their demand.—This reſtriction on the Britiſh fiſhermen ſeems to be the more unreaſonable, when it is conſidered, that veſſels cleared out for the Iceland or North-Sea fiſhery, are allowed to carry out ſalt duty-free for the ling and cod fiſhery, and, on their return to port, are exempted from paying duty for the fiſh ſo caught.—And why this diſtinction againſt the fiſhers on our coaſts? They are, however, in this caſe, obliged either to pay the duty for what ſalt returns unuſed, or to deſtroy it at the ſight of the cuſtomhouſe-officer.—Why, again, in this caſe, ſubject the fiſhermen to the loſs of their ſalt, when it might be ſafely lodged under the key of the cuſtomhouſe officers, till uſed?

'With regard to the diſtreſs brought upon individuals by law-ſuits, in conſequence of theſe ſalt-laws, it would fill a volume to recite them. But, were a bare liſt of the proſecutions raiſed on this account ſince the commencement of the bounty-laws, to be produced, it would ſtrike the mind of every attentive obſerver with horror. In theſe caſes, the miſcarriage of a letter (and to places where no regular poſt goes, this muſt frequently happen), the careleſſneſs of an ignorant ſhipmaſter, the miſtake of a clerk in office, or other circumſtances equally trivial, often involve a whole induſtrious family in ruin. There are inſtances of men being brought to Edinburgh,

burgh, from many hundred miles diſtance, to the neglect of their own affairs, merely becauſe of ſome neglect or omiſſion of ſome petty clerk in office, which, when rectified, brings no other relief, ſave a permiſſion to return home, with no farther load of debt but the expence of ſuch a journey, and the loſs it has occaſioned. But, ſhould the caſe be otherwiſe, and ſhould the miſtake have been committed by the poor countryman, though that miſtake originated from ignorance only, or was occaſioned by the loſs of a letter in going to places where no regular poſts are eſtabliſhed, he becomes loaded with additional burdens, which in many caſes all his future induſtry and care will never enable him to diſcharge *.

'From a conſideration of theſe circumſtances, ſome of the beſt informed fiſhermen are much diſpoſed to petition Parliament rather to charge the full duty on all ſalt uſed in the fiſheries, and allow a freedom from theſe cruel reſtraints, than to grant the exemption from duty on the preſent terms †. This requeſt ſhews at leaſt the ſtrong ſenſe they entertain of the hardſhips to which they are ſubjected by theſe laws; though they do not ſeem ſufficiently to advert to other conſequences that would reſult from this meaſure: for, as the Dutch and Iriſh, and all other competitors in the fiſhing buſineſs, are exempted from the high duties they would pay on ſalt, the Britiſh fiſhermen would thus be rendered unable to *compete* with them in foreign markets, and the fiſhing, under that ſevere check, could not flouriſh ‡. In general, however, the bulk of the fiſhermen ſeem to think of no other remedy, but to obtain an augmentation of the bounty, and ſome little eaſe with regard to ſome of the reſtrictive regulations concerning ſalt, without ſeeming to think it is poſſible to remove thoſe radical evils that ſo much tend to diminiſh their profits at preſent, or to throw that buſineſs into ſuch a train as to enable the great body of the people in the Hebrides to follow it on their own account with vigour and profit.'

After ſhewing the hardſhips theſe poor people labour under, the very intelligent Author propoſes ſuitable remedies, conſiſting

* On this occaſion we may remark, that though the law is the ſame with regard to ſalt in England and in Scotland; yet, in England, ſo many eaſes are given to fiſhermen, in the execution of the law, when compared with Scotland, that it appears quite a different ſyſtem, and is there productive of very little inconvenience. In Scotland, many actions are carried on every year with reſpect to ſalt-bonds: in England, when the Committee of Fiſheries required a liſt of the number of actions on that account, which had been there carried on ſince the law for encouraging the fiſheries commenced, the return was only ONE.—Alas! poor Scotland, how are thy people harraſſed!

† At preſent, even ſalt that has paid duty, if carried out in a ſhip to the fiſheries, muſt be bonded, and is liable to the ſame regulations as duty-free ſalt; ſo that unleſs an expreſs law be made for diſpenſing with theſe regulations, they will always be inſiſted on.

‡ Foreign ſalt, duty-free to the Iriſh, Dutch, &c. coſts *per* buſhel of fifty-ſix pounds, about one ſhilling; ditto paying the duties in Britain, amounts to eight ſhillings;—difference as eight to one.

principally

principally of proper encouragement to ſettlers in fiſhing towns, which will naturally promote agriculture, in furniſhing fiſhermen with boats and tackle to fiſh with on their *own account*, and in relieving them from the impediments thrown in their way by the preſent ſyſtem of cuſtomhouſe regulations. Theſe, which we cannot trace more particularly, ſhew them to proceed from a clear head and a liberal heart. We have rather choſen to exhibit the preſent deplorable ſtate of things, the reiteration of which, we hope, will operate more forcibly toward the wiſhed-for reformation, now that the ſubject is ſeriouſly taken up, than to dwell upon any particular propoſal to that end. N.

ART. IV. *A Diſſertation on the* SEXES *of* PLANTS, tranſlated from the Latin of LINNÆUS, by JAMES EDWARD SMITH, F. R. S. 8vo. 2s. Nicol. 1786.

THE Public has already been ſenſible of no ſmall obligation to the ingenious tranſlator of the work before us, for his enabling them to peruſe, at a cheap rate, Linnæus's *Reflections on the Study of Nature* *. But we are doubly indebted to him in the preſent inſtance; for the original performance was grown ſo ſcarce, that a copy was not to be had under half a guinea: and yet no work can appear more valuable to the Linnæan ſtudent, than that wherein his great maſter eſtabliſhes the principle upon which he conducted his botanical labours. It was unfortunate, therefore, to be debarred the opportunity of confirming himſelf in the truth of what he has ſo juſtly admired; an impediment that has hitherto been found in every one's way, but which, at length, is removed by Mr. Smith, and in a manner that will ever do him credit as a well-informed naturaliſt, and as a fit poſſeſſor of the Linnæan cabinet †.

Spallanzani's late weak attack upon the ſexual ſyſtem, was, to all appearance, a challenge given to the diſciples of Linnæus (or rather to Scopoli, his brother profeſſor), to defend their favourite champion. With great ſagacity Mr. Smith obſerved, that Spallanzani had never attended to this principal work of Linnæus—an omiſſion actually unpardonable! For what can juſtify troubling the world with notions and partial experiments, wrong and incorrect in themſelves, when better and more accurate information is to be procured? In the preſent ſtate, therefore, of the diſpute, Linnæus's own diſſertation on the ſexes of plants will be the beſt anſwer to Spallanzani. Whoever wiſhes for a curious detail of facts, proving the truth of the ſexual ſyſtem, would do well to read this little tract repeatedly; the experiments are ſtated ſo accurately, and they are ſo many, that the moſt wary mind will be induced to give full aſſent to the Linnæan dogma. The matter contained in the preface, in

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* See our Review, vol. LXXIII. p. 313. † Ibid.

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the notes, and the appendix of the tranſlator, ſo completely obviates all modern doubts, that we muſt conſider this work as of firſt-rate excellence.

That the reader may be informed of the occaſion of Linnæus's writing this diſſertation, we will tranſcribe a paragraph or two from the preface; at the ſame time obſerving, that we could preſent him, on this occaſion, with more curious matter, but, in juſtice to the work, we will not injure it by partial details.

'In the year 1759, the Imperial Academy at Peterſburgh offered a premium of an hundred ducats, about fifty pounds ſterling, for the beſt diſſertation on the ſexes of plants; in which that doctrine was either to be confirmed or refuted by new arguments and experiments, beſides thoſe already known; an hiſtorical and phyſical detail being prefixed of all the parts of a plant ſuppoſed to have a ſhare in impregnating and perfecting the fruit and ſeed.

'So good an opportunity of vindicating his favourite hypotheſis could ſcarcely fail to be embraced by Linnæus. Indeed, the queſtion was thought to have been propoſed by the academy on purpoſe to draw forth the ideas of this illuſtrious man, then in the zenith of his reputation and abilities; who was not only better acquainted with the ſubject, but alſo more intereſted in it than any one elſe. He wrote the following diſſertation, which was honoured with the prize in a public aſſembly of the academy, September 6, 1760.'

Mr. Smith gives an account of the attacks made on Linnæus by Spallanzani and by Adanſon; but for particulars we refer to the preface itſelf. G----h.

ART. V. *A Sentimental Journey through Spain*; written in French by the Marquis de Langle, and tranſlated from the Paris Edition that was burnt by the common Hangman. 12mo. 2 Vols. 5s. ſewed. Hooper. 1786.

THE Author of this work, the original of which hath not yet paſſed under our review, is ſo very eccentric in his manner, and ſo extremely ſingular in his opinions, that to convey a proper idea of his abilities an extract muſt neceſſarily be given from the performance itſelf.

'The lands round Madrid are waſte and uncultivated. Spain is not populous: and ſo much the better. The people are more comfortable. There are by far too many people in the world.' *Too many people in the world!* This is ſurely a miſtaken notion. We always underſtood that the numbers of the people conſtituted the riches of a ſtate; though this, indeed, depends on their being well *employed.*

'—People exclaim againſt the celibacy of the clergy; yet ſoldiers are not allowed to marry. Thoſe who contribute to the glory of the ſtate are not ſuffered to add to its power. This claſs of men, who periſh in ſuch numbers by wars, toils, and hardſhips, that they muſt be replaced every twenty years, are debarred

debarred from leaving any children after them.—I think there ſhould be no barracks; and every ſoldier be obliged to marry the daughter or the maid of the houſe where he happened to be billetted.' What a *ſingular* propoſal!

This is not very conſiſtent with what went immediately before. But let us hear our Author on another ſubject.

We are not ſurpriſed that the Paris edition was burnt by the common hangman when we ſee the following paſſages:

In deſcribing a picture of the crucifixion, he ſays, 'Mary is weeping at his feet: and why weep, when ſhe knows her ſon died for form's ſake, and can revive again when he likes?'

'The convent *Eſcalaſſes* is a nunnery, which formerly ſerved as a ſeraglio for the kings, princes, and grandees of *Spain*; and is ſtill famous for the amorous intrigues of the ſpouſes of God, who are ſaid to bring forth children that are none of his.'

Speaking of devotion, our traveller ſays, 'Whatever enthuſiaſts the Spaniards may be, notwithſtanding all their proceſſions and benedictions, the inhabitants of Madrid have leſs devotion than is generally ſuppoſed. Here, as well as every where elſe, devotion is the reſource of old age and diſappointed ambition, who offer unto God the leavings of the *devil*.'

In theſe, and many other places, we obſerve a peculiar originality of thought. We ſuſpect, from the frequent flaſhes of wit, and boldneſs of expreſſion to be met with in this performance, that it is the production of a ſtudent in the ſchool of Voltaire. The Author's vivacity, though a very light commodity, ſeems greatly to outweigh his judgment.

A. B.

ART. VI. *A Narrative of the two Aerial Voyages of Dr. Jeffries with Monſ. Blanchard*; with meteorological Obſervations and Remarks. The firſt Voyage on the 30th of November 1784, from London into Kent: the ſecond, on the 7th of January 1785, from England into France. By Dr. Jeffries. Preſented to the Royal Society April 14, 1785; and read before them January 1786. 4to. 7s. 6d. (with the Print). Robſon.

AN advertiſement prefixed to theſe narratives informs us, that they were intended to have been laid before the Public immediately after the events took place; that the preſident of the Royal Society having honoured them with his attention, and judged them worthy of being read to that illuſtrious body, the Author thought it his duty to ſubmit them firſt to their inſpection; that the manuſcript remained much longer than he expected in the hands of the Society, having but lately been returned; and that the engravings annexed could not be earlier completed.

Theſe engravings are, the Doctor pointing to his barometer, at the joyous moment of the balloon beginning to re-aſcend from its

its unexpected and alarming depreſſion in paſſing the channel: and the monument erected to the two aeronauts on the ſpot where they landed, in the foreſt of Guines in France.

Dr. Jeffries informs us that he paid a hundred guineas to Mr. Blanchard, the proprietor and manager of the balloon, for his place in the firſt voyage, and was himſelf at the whole expence of the ſecond, though he appears to have met with no very grateful returns for his generoſity. His view was to gratify a laudable curioſity, and to aſcertain ſome intereſting points relative to the ſtate of the atmoſphere; and his plan of connecting himſelf with a *practical* aeronaut was certainly well judged, for it is natural to ſuppoſe that *one* perſon would be too much engaged in the care of the aerial vehicle itſelf to give ſufficient attention to philoſophical obſervations.

Of theſe voyages it will not be neceſſary for us to give any abſtract, as *general* accounts of them were publiſhed in the newspapers at the reſpective times, and our limits will not admit of our entering into particulars. Unexpected impediments, and unfavourable circumſtances, prevented the Doctor from making any great addition to our knowledge of the atmoſphere; nor do his own abilities as a man of ſcience appear to much advantage. The compaſs traverſed freely, but was of no uſe for aſcertaining the direction, on account of the continual *rotation* of the balloon, and its apparent *quieſcent* ſtate: the Doctor expected that light bodies dropped from the balloon, ſuch as would not fall too quick, but remain viſible for ſome time during their deſcent, would obviate this difficulty, and ſerve for objects from which to eſtimate the direction; not ſuſpecting, even after an unſucceſsful trial in that way, that the *progreſſive* impulſe, which the body received in the balloon, muſt act upon it, as well as gravity, in its deſcent, ſo that its progreſſive motion muſt keep pace with that of the balloon itſelf, except for the different degrees of reſiſtance they might meet with from the medium through which they paſſed.

The Doctor had provided himſelf in the firſt voyage with the inſtruments for meteorological obſervations, and does not ſeem to be inattentive to them. The electrometer, though frequently examined, he never found to be any way affected: the hygrometer (miſprinted *hydrometer*) ſhewed the air to grow dryer as he aſcended, and moiſter again in his deſcent: the thermometer, which, at his departure from the Rhedarium near Croſvenor Square, ſtood 19 degrees above the freezing point, ſunk, at his greateſt elevation, to $3\frac{1}{2}$ below freezing. On this ſubject we would remark, once for all, that the thermometer may lead us into very erroneous concluſions reſpecting the temperatures of the atmoſphere at different heights: for, not to mention the effects of temporary currents of air coming from warmer or colder

regions,

regions, the thermometer requires ſome *time* for receiving the full heat of the air to which it is expoſed; and if the heat increaſes or decreaſes quickly, or if the inſtrument is in continual motion through places of different temperatures, it cannot ſhew the heat really ſubſiſting at any given moment of time, or at any one of the places through which it has paſſed.

We ſhall only add, that though this writer makes no very conſpicuous figure in the walks of literature or ſcience, his narrative is ſufficiently entertaining, and there cannot be a doubt of its fidelity. **Ch.**

ART. VII. *Experiments and Obſervations on the Danger of Copper and Bell-metal in pharmaceutical and chemical Preparations.* By William Blizard, Fellow of the Antiquary Society, Surgeon to the London Hoſpital, and Lecturer in Anatomy, &c. 8vo. 1s. Dilly. 1786.

THOUGH the principal part of theſe experiments and obſervations was made public ſome years ago, as an article in Dr. Duncan's *Medical Commentaries*, vol. vii. the importance of the object, and the continuance of the evil, ſufficiently juſtify this republication (with a few additions), in a form better adapted for bringing them into general notice.

Fatal experience has taught the danger of veſſels made of copper (or compound metals of which copper is the baſis), in the caſe of *liquid* preparations both culinary and pharmaceutical; but it has not, we believe, been ſuſpected that mortars made of thoſe metals, if properly kept clean, would communicate any noxious quality to the *dry* ſubſtances that are uſually pounded in them. The experiments of Mr. Blizard, however, have ſhewn, that when ſubſtances even not of a very hard nature, as coral, crab's eyes, calcined hartſhorn, &c. are pulveriſed in a bell-metal mortar, they actually abrade a portion of the metal, which may be diſcovered in the powders ſometimes by examination with the eye only, but more certainly by its giving a blue colour to volatile alcali, the beſt and readieſt criterion of copper. To obviate any ſuſpicion of the mortar he employed being of any peculiar compoſition, &c. he procured ſome of the prepared powders from different ſhops, and found a cupreous taint in them all; burnt hartſhorn, indeed, ſeems not only to abrade, but to *corrode* the metal; for 'it can hardly be brought in contact (he ſays) with bell-metal without receiving a cupreous taint, eſpecially if moiſt.' The caſe is doubtleſs the ſame with many other medicinal preparations and compoſitions; and we need not now be at a loſs to account for the nauſea and ſickneſs which they are often found to produce.

The Author next enquires 'what other kind of mortars will anſwer the purpoſes of apothecaries and chemiſts? The reply is ready, IRON. The experience of ſeveral gentlemen has proved that

that mortars of this metal anſwer perfectly well. It may be objected, that iron is apt to contract ruſt. But let me obſerve, that attention to the foulneſs of bell-metal and braſs is more neceſſary than to that of iron, as neglect in the one caſe would be exceſſively dangerous, in the other hardly more than an inelegant omiſſion. But caſt iron is really leſs ſuſceptible of the impreſſions of the air than bell-metal. In all reſpects it has the advantage of it, and is beyond compariſon cheaper.'

He informs us that the committee of the London hoſpital, from a repreſentation of the facts contained in theſe pages, have ordered their bell-metal mortars to be ſold, and iron ones to be purchaſed for the uſe of their elaboratory and diſpenſary; and we cannot doubt that the laudable example will be followed, as ſoon as the ſame facts ſhall become generally known, by all thoſe who have the direction of medicinal or culinary preparations. With acknowledged conviction of the noxious qualities of copper;—with experiments laid before them, which they may eaſily repeat themſelves, proving that powders ground in thoſe mortars are actually tainted with the copper;—having ſo convenient a ſubſtitute as iron, which, if it ſhould contract ruſt from neglect, be abraded by hard bodies, or corroded by ſaline ones, will ſtill do little or no injury to health;—having alſo a material of another kind (which ought to be mentioned on this occaſion, though the Author has not done it), of ſuch hardneſs as to ſuffer no abraſion, and which reſiſts every known ſpecies of corroſives; we mean the mortars made by Mr. Wedgwood, which are now well known to the experimental chemiſts;—ſo circumſtanced, they muſt *feel* themſelves inexcuſable if braſs or bell-metal ſhould any longer be ſeen in their poſſeſſion. **Ch.**

ART. VIII. *The Hiſtory of Dover Caſtle.* By the Rev. William Darell, Chaplain to Queen Elizabeth. Illuſtrated with ten Views and a Plan of the Caſtle. Folio. 16s. 6d. Boards, large Paper. 12s. 6d. ſmall Paper. Hooper. 1786.

THE ſtudy of antiquities, or inquiries into the tranſactions of remote and early ages, are (when not employed in trifling inveſtigations and needleſs reſearches into the origin and derivation of names) at once particularly pleaſing and profitable. Yet into what abſurdity and error are the etymologiſt and antiquary at all times apt to run! Pope Alexander the Seventh, as Cardinal De Retz informs us in his Memoirs, was engaged for a conſiderable ſpace of time in ſearching whether Muſca, a fly, came from Moſco, or Moſco from Muſca. Others have been nearly diſtracted in not being able to diſcover what ſongs the Syrens uſed to ſing—of what ingredients the Spartan broth was compoſed, and whether Anacreon was fonder of women than of wine.

wine. Away with ſuch ridiculous, ſuch truly uſeleſs inquiries! the *ineptiæ* of a diſtempered brain.

The hiſtory of Dover Caſtle muſt be conſidered by the lover of antiquities as a valuable publication. It contains an account of that venerable fortreſs, from its foundation by Julius Cæſar, until the reign of Queen Elizabeth; together with ſome curious particulars relative to the alterations and improvements which have from time to time been made in it: a liſt of its Governors and Commanders, and remarks on their character and conduct. How far the Author is to be credited, indeed, for many of the anecdotes related in the courſe of his hiſtory, we know not; as they are chiefly given without authorities. It is probable, however, that the facts—particularly thoſe which are recorded from the Conqueſt till the beginning of the ſixteenth century—are for the moſt part to be depended on, as William Lord Cobham (the patron of Mr. Darell, and to whom the book is dedicated) had been appointed by Queen Elizabeth to the poſt of Conſtable of Dover Caſtle; and who, it may reaſonably be imagined, aſſiſted the Author in his work.

This writer, contrary to the opinion of the moſt eminent antiquaries, ſuppoſes Dover to be the Rhutupium of the ancient Romans. He informs us, that it was originally denominated, by the Britons, Rupeceſter, *i. e.* a camp or caſtle ſituate upon a rock:—that it afterwards acquired a new name, viz. *Dofris*, *Dobris*, or *Doris*, in conſequence of the filling or damming up of the harbour; which filling up of the harbour (ſays Mr. D.), was effected by Arviragus, in order to fruſtrate the deſigns of the Romans. But Leland, and almoſt all the writers who have ſucceeded him, are agreed, that either Sandwich or Richborough, or Rateſborough, or, as Beda calls it, Reptaccaſtre, is undoubtedly the Rhutupium of the ancients. Somner, indeed, believes, that both Sandwich and Richborough went under the general name of Rhutupium—that the former was the city, and the latter the fortreſs; and in this opinion he is ſupported by the ingenious Mr. Horſley, with this difference only, that Mr. Horſley rather chuſes (on account of the two places) to ſtyle them *Rhutupiæ* than *Rhutupium*, in which particular he has been followed by ſeveral learned and judicious men.

But that Dover is the Rhutupium of the Romans, or that it had at any time the appellation of Rupeceſter, and that for no reaſon than that we there find (to uſe the words of Mr. Darell) "Caſtrum ſupra rupem," we cannot readily believe. The caſtle of Richborough, as well as that of Dover, is ſeated upon an hill; and Richborough has always been ſpoken of by the earlieſt writers as the Roman fortreſs diſtinguiſhed by the aforeſaid name. In a word, we are inclined to go along with Meſſieurs Somner and

and Horſley in opinion, whoſe conjectures are certainly plauſible, and who appear to have conſidered the matter well.

This work was written originally in Latin, and in no very elegant ſtyle. It is tranſlated by Mr. Alexander Campbell, and pretty faithfully done.

The ten engravings with which the hiſtory is illuſtrated are very neatly executed.

A. B.

ART. IX. *Aſtronomy*, in Five Books. By Roger Long, D.D. F.R.S. Maſter of Pembroke Hall, and Lowndes' Profeſſor of Aſtronomy and Geometry in the Univerſity of Cambridge. 4to. 2 Vols. 2l. 2s. (No Bookſeller's Name.) 1742, 1764, and 1784.

IF we are not miſtaken, for we cannot pretend to be poſitive concerning a circumſtance which happened ſo long ago, it was in the year 1730, that Dr. Long firſt publiſhed propoſals for printing this treatiſe of aſtronomy, of which we are now ſet down to give an account in the year 1786—upwards of fifty years afterward! How many eyes, beſide the Author's, are ſince then become dim! And how few of his numerous liſt of ſubſcribers, every one of whom, no doubt, flattered himſelf with the pleaſure of ſeeing two handſome quarto volumes on aſtronomy in his library, have lived to ſee their hopes fulfilled! Out of all that we have either known, read, or heard of among them, two only remain! the Right Hon Brownlow Earl of Exeter, and the Rev. Dr. Shepherd, Profeſſor of Aſtronomy and Philoſophy in the Univerſity of Cambridge! But ſuch, alas! is the iſſue of moſt of our proſpects in this world!

In 1742 the Doctor publiſhed his firſt volume, containing the firſt and ſecond books, with a very extenſive Introduction; in which he delivers the principles of plane and ſpherical trigonometry, the projection of the ſphere, and ſome other matters, which are neceſſary to be known before a learner can enter on the ſubject of aſtronomy with pleaſure and advantage. In 1764 he publiſhed the third book, as a part only of the ſecond volume. Between this time and that of his death, which happened December 16th, 1770, he finiſhed, and printed off, the fourth book, which completes the ſcientific part of the work, and a ſmall part of the fifth, containing the hiſtory of aſtronomy, from the earlieſt ages, to about the time when he publiſhed the former part of his ſecond volume. A ſhort time before he died, he deſired Mr. Dunthorne, who was one of his executors, to finiſh the work. Mr. Dunthorne, we are told, made a rough draught of the remaining part of it; but being appointed ſuper-intendant of the works of the Bedford-Level Corporation, his avocations became many and unavoidable, ſo that he had little leiſure to attend to the Doctor's requeſt; and he

left the work, at his death, in a very imperfect ſtate. Mr. Wales, of Chriſt's Hoſpital, was then applied to, and prevailed on to reviſe and correct Mr. Dunthorne's continuation, and to complete it on the original plan, ſketched out, and begun by the Author himſelf, in that part of the fifth book which had been printed before his death. Such is the hiſtory of this long, very long, expected work.

The contents of the Introduction have been ſpecified already. In the firſt book, the Author treats of the figure and magnitude of the earth; the means and modes of meaſuring that magnitude; and gives an account of the ſeveral attempts which have been made to perform it, and he enumerates the names of the ſeveral perſons who have made theſe attempts. He explains the nature and uſes of the circles which are imagined to be deſcribed on the terraqueous globe, and aſſigns their poſitions with reſpect to one another. He treats alſo of the longitudes and latitudes of places, the height of the poles, and the altitude of the equator in different latitudes; deſcribes the inſtruments commonly uſed for obſerving the altitudes of the Sun, Moon, and Stars, and the manner of uſing them; explains the diurnal and annual motions of the Earth, and their conſequences, and alſo the aſtronomical and geographical terms which are applied to the inhabitants of different parts of it, on account of their ſituation with reſpect to one another, and on account of the diurnal and annual motions. He ſhews the difference between the true and apparent levels, the extent of the viſible horizon, and the means of meaſuring it; alſo the heights of mountains, and the depth of the ſea. He gives the general principles of dialing and navigation, the uſe of the terreſtrial globe, maps, &c. and treats of the nature and properties of magnetiſm, the ſea-compaſs, its variation, dipping, &c. &c.

In the ſecond book Dr. Long treats of the ſyſtem of the univerſe; the ſolar ſyſtem, its ſituation and extent; of the planets, their number, order, and ſituation with reſpect to the ſun, and to each other; their diſtinction into inferior and ſuperior, primary and ſecondary; of the zodiac, the ecliptic, its diviſion, and the orbits of the planets; their longitudes and latitudes, both heliocentric and geocentric; their diſtances from the Sun, their nodes, apſides, limits, and diameters, both real and apparent; of their motions, as well direct as retrograde: of comets, their orbits and motions: of the obliquity of the ecliptic, proofs of its being variable; the obliquity at different times; and the opinions of ſeveral learned men concerning it: of the fixed ſtars, their nature and uſes: of the number of the ſtars, their magnitudes, and diſtance from us: of their aberration, their annual parallax, and the cauſe of their twinkling: of nebulous or cloudy ſtars, double and variable ſtars; and the changes which have been obſerved

ſerved in them, their places, &c.: of the conſtellations, unformed ſtars, and an account of the various catalogues which have been made of them in different ages: of the atmoſphere, refractions, and the twilight; its cauſe, nature, and duration at different times of the year, and in different latitudes: of the diverſity of the ſeaſons, and the cauſe of it: the doctrine of parallaxes.

In the third book Dr. Long treats, in a more particular manner, of the motions of the Sun, Moon, and planets: ſhews that the motion of the Sun is not uniform, explains the cauſe of it, and the conſequences. He explains alſo the difference between mean and apparent time; what is meant by the equation of time; and gives an account of the ſeveral means which have been uſed for meaſuring time. He treats alſo of the Moon's motion, as well on its axis as in its orbit; of the inequalities of the latter motion, and the cauſes of them: and ſhews that the Moon is a ſecondary planet, revolving round the Earth. He explains the nature of the Moon's nodes, and apſes, and their motions; treats of the inclination of her orbit; of her libration; of her latitude; her parallax, and the methods which have been taken to find it; of the ſatellites of Jupiter, their uſe in finding the longitudes of places, their motions, magnitudes, and the times of their revolution in their reſpective orbits; of the diameters of their orbits, and their inclinations to the plane of the ecliptic; of the tables which have been made of their motions, their eclipſes, their occultations by the body of their primary planet, and the power of teleſcopes proper for obſerving them; of the ring of Saturn, his ſatellites, the times of their revolutions, and the inclinations of their orbits; of the eclipſes of the Sun and Moon, their frequency, reſtitution, and uſes in geography and hiſtory: of comets; their nature, magnitude, and ſuppoſed uſes; the appearance of one firſt predicted by Dr. Halley: of the tranſits of the planet Venus over the Sun's diſk; their uſes and times of happening: of the ſolar atmoſphere, the atmoſphere of the planets, and the lunar atmoſphere—proofs of the exiſtence of it: of the ſpots which are obſerved on the ſurfaces of the Sun, Moon, and planets; conjectures concerning their nature and cauſes—have been the means of detecting the revolutions of theſe bodies on their axes; and the times in which theſe revolutions are performed: of the ſituation of the ſolar axis with reſpect to the plane of the ecliptic, and the zodiacal light: of the harveſt Moon, the horizontal Moon, and the figure of the ſky: of epochas, æras, cycles, calenders, and the diviſion of time into weeks, months, and years: of the poetical riſings of the ſtars and planets; and the uſe of the celeſtial globe.

The fourth book comprehends phyſical aſtronomy; the opinions of the ancient philoſophers concerning the formation of the

world; the ſyſtem of Deſcartes; Burnet's theory; its refutation by Keil and Woodward; Woodward's natural hiſtory of the earth; Whiſton's theory; general error of all theſe coſmogoniſts; Halley's theory of the magnetic needle, and its variations. Of the Newtonian philoſophy; general definitions; the theory of gravitation; the laws of falling bodies, pendulums, projectiles, central forces, &c.; the laws of the Moon's motion; of the tides, the preceſſion of the equinoxes, and the nutation of the earth's axis. The ſyſtems of Pythagoras, Capella, Apollonius, Ptolemy, and Tycho Brahe, &c. Opinions concerning a plurality of worlds.

The fifth book contains the hiſtory of aſtronomy, in twelve chapters. In the firſt, the Author gives an account of the ſources from which he has drawn his information; and characterizes the writers whom he has conſulted. The ſecond and third chapters exhibit the conjectures which have been formed, and the diſputes which have ariſen concerning the knowledge of the Antediluvians in aſtronomy, and the fabulous ages immediately ſucceeding the flood. The fourth chapter contains an account of the Chaldean and Egyptian aſtronomy, in which the Author, or his continuator (for only part of a page of this chapter ſtands as it was originally written by Dr. Long), aſſigns a much greater extent to the knowledge of theſe two ancient nations in aſtronomy, than ſome late authors have been willing to allow. We will not enter into the diſpute—the writer before us gives his reaſons for what he advances, and we muſt leave our readers, as he has done his, to judge for themſelves on which ſide truth probably lies, for after all it is but a probability. The fifth chapter treats of the aſtronomy of the Chineſe, and other Orientals. The writer admits the claim of the Chineſe to a very early knowledge in the ſcience, and aſſigns ſeveral cauſes for the preſent very low ſtate of it in that empire. The hiſtory of aſtronomy among the Greeks, before the foundation of the Alexandrian ſchool, forms the ſubject of the ſixth chapter; and the writer follows the chronology of Sir Iſaac Newton, in preference to the opinion of the late Mr. Coſtard, who has laboured to ſhew that Sir Iſaac has erred near *three hundred years* in ſome of his dates. The hiſtory of aſtronomy among the Greeks, from the foundation of the Alexandrian ſchool to the time of Ptolemy, is diſcuſſed in the ſeventh chapter; and, in the eighth, the aſtronomy of the Arabians, Perſians, and Tartars.

We cannot help obſerving that an interval of near 700 years elapſes between the dates contained in thoſe two chapters, during all which time it does not appear, from this hiſtory, that a ſingle perſon exiſted who cultivated aſtronomy. We cannot ſuppoſe that the ſcience died wholly with a perſon ſo eminent in it as Ptolemy: but it ſeems evidently to have been declining be-

fore his time; and, indeed, we do not find that Ptolemy himſelf did much more than collect together, and digeſt, what had been written by former aſtronomers; and if any came after him, they lived unnoticed, and in obſcurity, and their names are now buried in oblivion. It does not ſeem difficult to aſſign the cauſe of this total extinction of the ſciences in the weſtern world. The Romans had, for ſeveral centuries, been extending their conqueſts; and about this time made themſelves maſters of almoſt all the known world, except Perſia, and the kingdoms which lie to the eaſtward and northward of it; and the Romans were ſcarcely leſs ignorant of ſcience, or leſs fatal to it, whereever they came, than the Barbarians who overturned *their* empire were to literature in general. Nor was the Chriſtian religion, or rather the bigotry of its profeſſors, after it got eſtabliſhed in the world, leſs inimical to the intereſts of ſcience, which began not to lift its drooping head, in any country that profeſſed it, before the beginning of the thirteenth century; nor, without great difficulty, for ſeveral centuries afterward: witneſs the cruel perſecutions which were carried on againſt Roger Bacon, and many others, but particularly againſt Galileo, *the morning ſtar* of the 17th century, as this writer, properly enough, calls him.

The ninth, tenth, eleventh, and twelfth books contain the hiſtory of aſtronomy from the time when ſcience began firſt to dawn on the horizon of Europe, after that long night of intenſe darkneſs which followed the deſtruction of it from the cauſes mentioned above, to the year 1764, when the Rev. Dr. Maſkelyne was appointed ſtronomer Royal at Greenwich: and the writer appears to us to have dealt out his praiſe with a tolerably partial hand. What foreign aſtronomers may think of it we cannot ſay; but it undoubtedly appears from this hiſtory that much the greater part of the diſcoveries and improvements which have been made in the laſt and preſent centuries, as well in phyſical as practical aſtronomy, have been made in England. With reſpect to inſtruments, the improvements have been wholly Engliſh ſince the invention of the teleſcope, except the tranſit-inſtrument, which was firſt invented and uſed by Roëmer, the celebrated Daniſh aſtronomer *. And it is greatly to the ho-

* *Manfredi*, in his Ephemerides, gives the invention of this inſtrument to a perſon of the name of *Stancari*. The *Abbé de la Caille* alſo tells us, in his Ephemerides for the 10 years between 1765 and 1775, that both *Hook* and *Louville* had uſed it: but when, or who *Stancari* was, is not ſaid. We know that *La Caille* is miſtaken with reſpect to *Hook*: on the contrary, we are certain that *Roemer* both contrived and uſed one about the year 1700. See *Horrebow's Baſis Aſtronomiæ*, p. 143, &c.

nour of the Engliſh artiſts, that every thing of the kind, now worth looking at on the continent, has been made in London.

To conclude—though the Author's manner of proceeding, which was to print as he wrote, has, in ſome meaſure, been prejudicial to the arrangement of his matter, yet we think there is nothing in the Engliſh language, on the ſubject of aſtronomy, that can ſtand in competition with the preſent performance, whether we conſider its extent and comprehenſiveneſs, the clearneſs with which it is delivered, or its general accuracy and correctneſs; and we therefore conclude that few who wiſh to make any conſiderable advance in the ſcience will reſt ſatisfied without reading it. At the ſame time that we ſay this, we muſt acquaint our Readers, that the Author enters very little into the practice of aſtronomy, either with reſpect to the management of inſtruments, and the modes of making obſervations, or of drawing the neceſſary conſequences from them by computation: nor is there, as far as we know, in any language, an elementary treatiſe on this ſubject. The man, therefore, who would ſit down, and write a *good* book of this kind, would do an eſſential ſervice to aſtronomy: but who is he that has leiſure to do this, and ſkill to perform it?

W.

ART. X. *Letters concerning the Northern Coaſt of Antrim, in Ireland*, &c. By the Rev. William Hamilton, A. M. Fellow of Trinity College, Dublin. 8vo. 4s. ſewed. Robinſons. 1786.

ALTHOUGH the Author of theſe Letters makes ſome curious remarks on the manners and characteriſtics of the inhabitants of the part of Ireland which he deſcribes, and gives us his obſervations on the appearances and productions of the ſoil and climate, juſt as particulars and circumſtances chanced to preſent themſelves to his view; yet the principal ſcope of his journey was to obtain a more perfect knowledge of the baſaltes, and other matters relative to the ſtrata of which the northern coaſt is compoſed.

The coaſt ſeems to have been originally a compact body of limeſtone-rock, conſiderably higher than the preſent level of the ſea; over which, at ſome later period, extenſive bodies of vitrifiable ſtone have been ſuperinduced, in a fluid or ſoft ſtate. The original calcareous ſtratum is very much deranged and interrupted by theſe incumbent maſſes. In ſome places it is depreſſed greatly below its ancient level;—ſhortly after it is borne down to the water's edge, and can be traced under its ſurface;—it then dips entirely, and ſeems irretrievably loſt under the ſuperior maſs. In a ſhort ſpace it again begins to emerge, and, after a ſimilar variation, recovers its original height. Mr. H. deſcribes theſe repeated viciſſitudes of elevation and depreſſion, for forty miles

miles along the coaſt, all the way from Lough-Foyle to Lough-Larne. The columnar baſaltes, under which the limeſtone is never diſcovered, and which never approaches it but with evident marks of derangement, is the ſubſtance that upon accurate examination is found to have cauſed the many interruptions of the original and primitive ſtratum. The ſame ſubſtance ſeems not only to have deranged the order of the limeſtone upon the coaſt, but alſo to have ſeparated or diſunited the iſland of Raghery (diſtant from it between ſeven and eight miles) from the main land.

The deſcription of this iſland, containing an account of its produce, population, antiquities, the ſingularities of its inhabitants, and various other points, gave us pleaſure in the peruſal, and we regret that the brevity to which this article is ſubjected, prevents us from laying it before our Readers.

Returning from Raghery, Mr. Hamilton remained a few days at Ballycaſtle, where he examined the collieries which lie between that place and Fairhead, in an abrupt bank that overhangs the ſea.

The different foſſils which generally lie above the coal, are *till*, or ſlate, iron-ore, and free-ſtone. The ſtrata here dip, or incline, to the ſouth; a circumſtance highly inconvenient to the working of theſe mines; for, when an horizontal *adit*, or level, has been puſhed forward to the ſeam of coal, from the ſteep bank that faces the north, the workmen, in following the vein, are obliged to work downward, and of conſequence have no means of carrying off the water. In deſcribing theſe collieries, Mr. H. mentions a fact, which is not only curious in itſelf, but tends greatly to elucidate the ancient hiſtory of Ireland. We ſhall give it in his own words:

'About twelve years ago, the workmen in puſhing forward a new adit towards the coal, unexpectedly broke through the rock into a cavern. The hole which they opened was not very large, and two young lads were made to creep in, with candles, to explore this new region. They accordingly went forward, and entered an extenſive labyrinth branching off into numerous apartments, in the mazes and windings of which they were at laſt completely loſt. After various vain attempts to return, their lights were extinguiſhed, and they ſat down together in utter deſpair of an eſcape from this dreary dungeon. In the mean time, the people without in the drift were alarmed for their ſafety, freſh hands were employed, a paſſage was at laſt made for the workmen, and the two unfortunate adventurers extricated, after a whole night's impriſonment.

'On examining this ſubterraneous wonder, it was found to be a complete gallery, which had been driven forward many hundred yards, to a bed of coal; that it branched off into various chambers, where the miners had puſhed on their different works; that pillars were left, at proper intervals, to ſupport the roof. It was found to be an extenſive mine, wrought by a ſet of people, at leaſt as expert

in the buſineſs as the preſent generation. Some remains of the tools, and even the baſkets uſed in the works, were diſcovered, but in ſuch a ſtate that on being touched they immediately fell to powder. The antiquity of this mine is pretty evident from hence, that there does not remain the moſt remote tradition of it in the country; but it is ſtill more fully demonſtrated from a natural proceſs that has taken place ſince its formation, for ſtalactite pillars have been formed, reaching from the roof to the floor; and the ſides and ſupports were found covered with ſparry incruſtations, which the preſent workmen do not obſerve to be depoſited in any definite portion of time.'

Our Author does not let ſlip the opportunity this circumſtance affords him of examining into the ſtate of civilization of his country in former times:

'The diſcovery of this colliery is one of thoſe proofs, which, without directly deciding either time or perſons, tend ſtrongly to ſhew that there was an age, when Ireland enjoyed a conſiderable ſhare of civilization. Moſt of the Engliſh writers, conceiving this deſolate and diſtracted kingdom to have been naturally ſuch as they found it, eagerly pronounced it to be a nation without laws, without monuments, without records, without any traces whatever of former civilization; but many things which have ſtill eſcaped the wreck of time, and the fury of invaders, concur to demonſtrate this to be a haſty aſſertion.'

What people theſe works are to be attributed to, or to determine the time when they were carried on, is a matter of ſome difficulty: our Author, however, ſeems to have great probability in his favour, when he ſuppoſes that it muſt have been before the ſeventh century.

The next three letters deſcribe the fiſheries, and other matters reſpecting the employment and cuſtoms of the inhabitants; with ſome hiſtorical accounts of the incurſions of the Scots. In the courſe of his expeditions Mr. H. met with an old MS. in the poſſeſſion of the M'Donalds, relative to the ſettlement of the Scots in that part of the kingdom. It contains many curious particulars; it ſhews the barbarous ſtate of the inhabitants in the ſixteenth century, and the manner in which property was transferred from one maſter to another. Admirers of hiſtorical *minutiæ* will find entertainment in this part of the work.

The natural hiſtory of baſaltes, compoſing the Giant's Cauſeway * and other promontories on the coaſt of Antrim, next engages our philoſophic traveller. This ſubſtance, which has of late ſo much attracted the attention of the natural hiſtorian and the chemiſt, is fully deſcribed, and an analyſis of it is ſubjoined. From a knowledge of its component parts, Mr. H. accounts for

* The Author's deſcription of the Giant's Cauſeway we thought unneceſſary to lay before our Readers, as we ſo lately had an opportunity of giving a good account of it in our Review of Mr. Whitehurſt's Enquiry. See M. R. for July laſt.

many

many of its properties, among which its magnetiſm is a very remarkable one.

From the metallic ſtate of its iron element, the Author thinks that we are enabled to infer, *à priori*, that the columns of the Giant's Cauſeway are all natural magnets, whoſe lower extremity is their north pole, and the upper one their ſouth pole. For having ſtood, during many ages, in a perpendicular poſition, he concludes, they muſt have acquired that polarity, which is peculiar to all iron ſubſtances, in a ſimilar ſituaton; and like natural magnets, every fragment, when broken, will have its north and ſouth pole. 'And this,' ſays he 'I have found true by experience; each pillar of the Giant's Cauſeway and each fragment of a pillar, which I applied near to the needle, having its attractive and repellent point. Hence it follows, that the great capes in the neighbourhood of the Cauſeway, muſt poſſeſs a ſimilar property; and accordingly, in the ſemicircular bays of Bengore I have often found the compaſs very much deranged from its meridian.'

Mr. H. has been very attentive in obſerving what foſſils are contained in the fiſſures of the baſaltes, or found near it: circumſtances highly to be approved, as they furniſh the naturaliſt with a greater variety of facts, and thereby enable him to make a greater number of concluſions, or at leaſt to confirm in a more ſatisfactory manner thoſe already deduced.

The foſſils attendant upon baſalt are,

1ſt, Extenſive layers of *red ochre*, varying in all degrees, from a dull ferrugineous colour to a bright red.

2dly, *Steatites*, generally of a greeniſh ſoapy appearance; more rarely of a pure white.

3dly, Veins of *iron ore*, ſometimes very rich, commonly of a brown or reddiſh caſt, at other times of a changeable blue colour.

4thly, *Zeolyte*, of a bright and pure white colour; in maſſes from a grain to a pound; generally diſpoſed in the cavities of the cellular baſalt; often affecting a cryſtallization, in which the fibres radiate from a center, in ſome inſtances reſembling the ſpangled appearance of thiſtle down.

5thly, *Peperino-ſtone*, a friable matrix of indurated clay and iron, ſtudded with little morſels of zeolyte and other ſubſtances. It is of a reddiſh burnt colour, correſponding accurately with the peperino-ſtone of Iceland.

6thly, *Pumice-ſtone*, of a deep black colour, containing iron not entirely dephlogiſticated, but ſtill capable of acting on the needle.

From a number of facts, and reaſoning upon them, our Author concludes baſaltes to be a volcanic production; and thence is led to conſider the various theories of ſeveral of our modern philoſophers,

philoſophers, reſpecting the many changes which this globe has ſuffered, at ſundry periods of time, by means of ſubterraneous fire. The arguments he uſes in ſupport of the volcanic theory are fair and juſt; and the objections againſt it are fully and ſatisfactorily anſwered.

We do not heſitate to recommend this performance, as it abounds with ſuch obſervations as cannot fail to inſtruct and pleaſe thoſe who attentively peruſe it. R—m.

ART. XI. *An Account of the preſent State of Nova Scotia.* 8vo. 3s. Edinburgh printed; ſold by Longman, in London, 1786.

THIS publication affords us a pleaſing account of the country which it briefly deſcribes, and flatters us with the hope that it may, from its own flouriſhing ſtate, contribute, in no ſmall degree, to advance the proſperity of Great Britain. The Author claſſes his obſervations very judiciouſly under a number of diſtinct heads, ſuch as, *Situation and extent*; *Climate and ſeaſons*; *Natural productions*; *Animals*; *Dangers on the coaſt*; *Fiſheries*; *Indians*; *Fur-trade*; *New ſettlements, towns and harbours*; *Trade and navigation*, and *Government*. It would be eaſy to ſelect particulars from each of theſe heads which are worthy of ſome attention; but we muſt ſatisfy ourſelves with a few curſory remarks.

Among the natural productions of this country, the writer takes particular notice of *tar*, *pitch*, and *turpentine*, to be procured from the pine-foreſts, which may be ſuppoſed to occupy four fifths of all the land in the province: he conſiders this as an article deſerving the ſerious attention of the legiſlature; 'ſince, ſays he, it is ſurely no longer good policy to take from the *United States* thoſe things, which, with proper encouragement, our own colonies are found to produce.' The *iron ore* diſcovered here is ſaid to be equally good with that which is found in any part of America, and it is added, that notwithſtanding the application which is requiſite to huſbandry and the fiſheries, 'there can remain but little doubt, that the iron made here may become a uſeful article of trade in the courſe of a few years.' Hemp and flax, which muſt always be an object of national importance, are ſaid to be perfectly fitted to the ſoil and climate of this country; it is therefore to be concluded that the eye of the legiſlature will be directed hither, that meaſures may be adopted to encourage their growth.

Whatever benefits may have accrued to Europe from its connection with America, humanity muſt ſhudder at the deſolation which that connection hath brought on its native inhabitants, amounting almoſt to extirpation. Our Author chiefly aſcribes this calamity to the introduction of ſpirituous liquors, of

of the very *worſt kind*, purchaſed of the white people; and of the ſmall-pox, which at different periods has made dreadful ravages. On the whole, it appears, that the poor Indians have little reaſon to congratulate themſelves on their acquaintance with the Europeans. The evil occaſioned by ſpirituous liquors alone is ſufficiently dreadful. A ſmall doſe, it is ſaid, never ſatisfies them. They drink it unmixed, until they can drink no more, and then become literally mad; thus, by frequent repetition, they are befotted and enfeebled, and the miſchief ſpreads to their poſterity.

In the account of the fur-trade, it is remarked, that 'monopolies have been at all times hurtful to induſtry, and ſtill more ſo to commerce. Every kind of reſtraint that is laid on this trade muſt therefore hurt, inſtead of anſwering the intended purpoſe of doing it good; and, like a plant left to its own native ſoil, if left to itſelf, it will be found to thrive the better. In fine, it is impoſſible the extent of the advantages can be aſcertained, which the province may receive from it. Thus far it may be affirmed, that it is a thing which, though capable of great improvement, has this farther to recommend it, that the perſeverance of the inhabitants in giving encouragement to it, by trading on reaſonable terms with the Indians, is fully adequate to the purpoſe of rendering it, as much as poſſible, advantageous either to Great Britain or themſelves.'

The hint offered by this writer, in a note, when he mentions the maſts that are cut for the royal navy, may require ſome notice: 'It is ſurely,' ſays he, 'bad policy to mark all the large fir-trees for the uſe of government without allowing any thing in conſideration of damages to the proprietor of the lands where ſuch trees grow; as in this caſe, they will not be over-ſolicitous for the preſervation of the large timber.'

The importance of the navigation-act is ſtrongly pleaded for in this volume: 'It can never be too often repeated,' we are told, 'that thoſe laws, and the principles of them, which have raiſed theſe iſlands to their preſent greatneſs, will, without doubt, if once relaxed, have a contrary effect, and plunge us into the very depth of wretchedneſs and miſery; ſince a decreaſe of ſhipping muſt of neceſſity be attended with a proportional loſs of revenue, of ſeamen, and of national confidence, which in the preſent ſtate of things is the chief bulwark of the kingdom. — — If the ſimple requiſitions of that law (the Navigation-act), enjoining all our national ſhipping to be Britiſh built, and to be manned with at leaſt two thirds of ſeamen born in the dominions of England, have produced ſuch mighty effects, what could equal the folly of giving them up?'

From the view which is here given us of the territories yet remaining to Great Britain in North America, we cannot but infer, that, under a wiſe and proper direction, they may be rendered

dered proſperous in themſelves, and beneficial to the mother-country. 'We affected,' obſerves this writer, 'to deſpiſe a country, with whoſe worth we were unacquainted, and reſted ſatisfied in an unpardonable degree of ignorance. Canada was equally neglected, though poſſeſſed of a luxuriant ſoil, a territory almoſt unbounded, the nobleſt woods, rivers without number, and lakes equal to the ſeas of Europe in extent, and probably in uſefulneſs; it was conſidered with a gloomy ſatisfaction that bordered on malevolence. The folly and misfortunes of the French nation loſt them the poſſeſſion of a province, to the importance of which they had been, until that moment, ſtrangers.——If then ſuch ample poſſeſſions are left to Britain, it will be true wiſdom to improve and encourage them, eſpecially as the war itſelf, however deſtructive in other reſpects, has added ſo greatly to their population, many citizens independent on thoſe on whom the ſentence of baniſhment has been paſſed by their countrymen, having come voluntarily to reſide on the lands guaranteed to them by a conſtitution, that is equally free from the deſpotiſm of kings, and the abuſes of a democracy.'

We will not enter into an enquiry concerning the juſtice of the encomium which is paſſed on the numbers, who under the denomination of *loyaliſts*, have lately ſettled in this country; it is probable that, as a body, they may not be at all more reſpectable than thoſe whom they have left, and that many individuals may have placed themſelves among them in the hope of bettering their circumſtances by a connection with Britain: it is time, however, that theſe conſiderations ſhould now be dropped: the acceſſion which has been made by different means to the population of Nova Scotia appears greatly to advance its importance, and from the preſent aſpect, the province is likely to be flouriſhing and conſequential, as in other reſpects, eſpecially in this, 'as entirely commanding the fiſheries, which,' adds this writer, 'while properly encouraged, may be conſidered as an inexhauſtible mine of wealth to the empire at large, and one of the chief ſinews of its power.'

It is not always eaſy to decide on the merit of publications that are, in any degree, political; and which, like paragraphs in a news-paper, are ſometimes written with a concealed ſiniſter purpoſe, to miſlead the reader, or to prepare the way for ſomewhat, perhaps, unſuſpected. The tract before us, however, ſeems to be very honeſtly intended, and certainly affords both entertainment and inſtruction; it is not a mere compilation, but written by a man acquainted with the country, and whoſe remarks appear to merit attentive conſideration.

The anonymous writer profeſſes himſelf a warm friend to the liberties of mankind. He very briefly deſcribes the form of government in *Nova Scotia*, which, he ſays, 'approaches as nearly to that of the parent ſtate as poſſible;' and adds, 'This kind of government,

government, though apparently complicated, is, on a closer analysis, just and simple. The liberties of the people can only be endangered by the pusillanimity or treachery of their representatives; and, whilst their freedom is guarded against the encroachments of weak, arbitrary, or profligate ministers, by the power and authority of a British parliament, an entire, full, and complete exemption from taxation for ever, but *by their own consent*, is secured to them by the same sacred contract.'

Again it is remarked, 'where freedom does not exist, in the fullest and most unconfined sense, very little good is to be expected from the richest soil, or most unbounded territories, even in those countries where science has long since reared its head, and the arts have enjoyed the patronage of the great; but, in countries newly planted, whose inhabitants know how to prize their liberties, and esteem them as natural and inherent rights, every innovation that can possibly affect them, must be a step toward the ruin of the colonies, and the means of sowing eternal discord with the mother country.'

The work is closed in the following terms: 'Long may this island continue, by the wisdom of her councils, and the justice of her measures, to unite all the distant parts of so great an empire in one strict and indissoluble bond of fraternal union; and while the freedom of her sacred constitution bestows blessings on the unborn millions, who may hereafter become inhabitants of her remaining colonies, may it be the *second* wish of every subject, that the King may long continue the sovereign of a free people,—the first should be, that the people may be free.' H.

Art. XII. *A Supplement to the fifth Edition of Collins's Peerage of England:* containing a general Account of the Marriages, Births, Promotions, Deaths, &c. which have occurred in each Family, from that Publication in the Year 1779 to the present Time. Also an Account of those Families which have been advanced to the English Peerage, whether by Descent or Creation, since that Period. With their paternal Coats of Arms, &c. on 34 Copper-plates. By B. Longmate, Editor of the 5th Edition of Collins's Peerage. 8vo. 7s. 6d. Boards. Cadell. 1784.

A Work of this nature requires great industry and application, and a particular talent for that species of minute investigation which an accurate genealogist ought to possess.—With these qualifications, Mr. Longmate appears to be endowed in a very considerable degree; and the present work is an eminent proof of it. It is a valuable Supplement to Collins's useful Memorials of English Peerage; and may also be considered as a promising specimen of the Author's abilities for a publication of a more difficult, but not less curious and interesting nature, viz. "*The extinct Peerage of England.*"

The

The title, as above, hath already given our Readers a general idea of the preſent work.

The *additions* to Collins's eight volumes, as publiſhed by Mr. Longmate in 1779, end with the barony of Coniers, now poſſeſſed by the eldeſt ſon of the Marquis of Carmarthen in right of his mother, daughter of the late Counteſs of Holderneſſe, in whom the title was veſted.

Since this period, a conſiderable addition hath been made to the Engliſh peerage. A particular account is given in the preſent volume of the families which have been enobled, beginning with Wedderburn, Lord Loughborough, and ending with Dutton, Lord Shirborne *.

The genealogies of the families are traced out with great accuracy, and from the moſt authentic memorials; though the Author had many great difficulties to ſurmount, particularly in the younger branches of ancient families. This circumſtance he particularly notices, when he ſpeaks of Lord Rodney, deſcended, by ſome diſtant and obſcure ramification, from the old ſtem of the Rodneys of Stoke Rodney in Somerſetſhire. The ſlender notice (ſays he) taken of ſuch branches, in the heralds viſitations, the long diſuſe of theſe viſitations, together with the general confuſion in which this kingdom was involved by the civil war between King Charles and the Parliament, and the great deſtruction of family deeds and evidences which it occaſioned, muſt render it extremely difficult, if not altogether impoſſible, for not only his Lordſhip, but alſo moſt of the deſcendants of the younger ſons of the beſt families in the kingdom, to join themſelves to the old family ſtock.'

Perſons attached to genealogical ſtudies will find in this work much information and amuſement. We have noticed ſome ſlight inaccuracies relating to names, places, and dates; and poſſibly there are others, which we were incapable of obſerving, for want of a ſufficient acquaintance with theſe *minutiæ* of genealogy.

From a publication of this nature, little can be extracted for the entertainment of general readers. It may be, however, amuſing to every one to read the method in which our ancient monarchs conveyed a grant of royal lands to their favourites.

William the Conqueror granted to an anceſtor of Lord Rawdon the eſtates in Yorkſhire, on which is the noble manſion called

* Griffin, Lord Howard of Walden, is the laſt peer of whom we have an account in this Supplement. But his title is not ſo much a new creation, as the revival of an ancient peerage in right of his great-grandmother, Lady Eſſex Howard, daughter of the laſt Lord Howard of Walden.—This right, in Sir John Griffin Griffin, was confirmed by Parliament, Aug. 3, 1784.

Rawdon

Rawdon Hall, ſtill enjoyed by his father the Earl of Moira, in the following brief poetical deed, according to the cuſtom of the times—

'I William Kyng, the thurd yere of my reign,
Give to the Paulyn Roydon, Hope and Hopetowne,
With all the bounds both up and downe;
From Heven to Yerthe, from Yerthe to Hel,
For the and thyn, ther to dwel,
As truly as this Kyng right is myn;
For a Croſſebow and an Arrow,
When I ſal come to hunt on Yarrow.
And in token that this thing is ſooth,
I bit the whyt wax with my tooth.
Before Meg, Mawd, and Margery,
And my thurd ſonne Henry *.'

B--k.

ART. XIII. *Two ancient Scottiſh Poems*; the Gaberlunzie-Man, and Chriſt's Kirk on the Green; with Notes and Obſervations. By John Callander, Eſquire, of Craigforth. 8vo. 2s. 6d. Boards. Donaldſon.

BOTH theſe curious ſongs are attributed to James V. of Scotland. They are of the comic kind; and ſhew the monarch to have been intimately acquainted with the ſcenes of vulgar life. It ſeems that he had a paſſion for ſtrolling about in diſguiſe, and mixing with vagrants and the lower claſs of people. In his excurſions he ſometimes met with odd adventures: and he diverted himſelf with writing ballads on the ſubjects of them.

The *Gaberlunzie-Man* records an adventure of this ſort. The word is compounded of *gaber*, a wallet, and *lunzie*, loin; *i. e.* an itinerant mechanic, or tinker, who carries on his back the implements of his trade.—

'The pauky † auld carle came o'er the lee,
Wi' mony gude e'ens and days to moe,
Saying, gudewife, for zour courteſie
Will zee ludge a ſilly poor man.
The night was cauld, the carle was wat,
And down azont the ingle ‡ he ſat,
My dochter's ſhouthers he 'gan to clap,
And cadgily § ranted and ſang.'

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* A grant of an eſtate in Devonſhire was originally made by the celebrated John of Gaunt to a great family (*viz.* the *Baſſets* of Heanton-Court) of that county, in a ſimilar manner:

I John of Gaunt
Do freely give and grant,
From me and mine,
To thee and thine,
The Barton-Fee
Of Umberleigh.

A fine example for modern conveyancers!

† Cunning—ſly. ‡ Fire. § Cheerfully—merrily.

This *ſilly poor man* proved to be a ſly rogue, who ran off with the daughter in the night, and left the *gudewife* to deplore her credulity, and curſe the traitors.

Chriſt's Kirk on the Green is a deſcription of a country wake, which began in mirth and dancing, and ended in more rude and boiſterous amuſements.

Biſhop Gibſon publiſhed an edition of it in 1691, and illuſtrated it with notes. Much, however, was left unexplained; and Mr. Callander hath undertaken to ſupply the deficiencies, as well as correct the miſtakes of the learned Biſhop. He appears to be deeply verſed in the Saxon language; though he runs too much into whimſical refinement and ſpeculation, and makes things doubtful by his attempt to illuſtrate them.

This work is only publiſhed as a ſpecimen of a larger and more important undertaking. If it ſhould meet with the approbation of the learned, the Editor intends to favour the Public with a full collection of all the Scottiſh poems which appeared before the 17th century, illuſtrated with notes in the manner of thoſe which accompany the preſent work.

In the Preface and Notes the learned Editor endeavours to eſtabliſh what he calls a ſyſtem of rational etymology: this conſiſts in deriving the words of every language from the radical ſounds of the firſt, or original tongue, as it was ſpoken by Noah and the builders of Babel. Many of thoſe are preſerved, he thinks, in the ſeveral dialects now in uſe over this globe, and every day brings more of thoſe roots to our knowledge, as we grow better acquainted with the languages ſpoken by the ſeveral tribes of mankind. The Editor propoſes to publiſh a large collection of theſe radical terms under the title of a *Scoto-Gothic Gloſſary*.

To relieve the Reader from the tedious uniformity of etymological diſquiſition, ſome obſervations on the manners and cuſtoms of the Scots in the middle ages are interſperſed, and will prove very entertaining to the curious. B--k

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ART. XIV. *Miſcellanies*, by Mr. Pratt. Crown 8vo. 4 Vols. 14s. ſewed. Becket. 1785.

CONTENTS.

Vol. I. 'SYMPATHY, a Poem; reviſed from the ſixth Edition:' cenſured and commended in the 65th volume of our Review.—'The Art of riſing on the Stage, a Poem;' in three Cantos: not deſtitute of pleaſantry.—'Poems from the *Annual Regiſter*.'—'Poems from *Liberal Opinions*;' one of our Author's earlieſt works, publiſhed under the aſſumed name of Courtney Melmoth: See Rev. vols. 52, 55, and 56.—'Poems from *Emma Corbet*;' a work well ſpoken of in Rev. vol.

vol. 63.—'Prologues, Epilogues, Epitaphs,' and 'A Poem to the Prince of Wales;' to whom alſo this collection is dedicated.

Vol. II. 'Prize Poems, written for the Vaſe at Bath-Eaſton.' Of the general merit of the Bath-Eaſton poetry, we have frequently ſpoken.—'Theron, a Tale;' and a conſiderable number of 'Miſcellaneous Verſes.'—'School for Vanity, a Comedy, as repreſented at the Theatre-Royal in Drury-Lane;' condemned [no ſingular caſe] without a fair trial—but not with the unanimous aſſent of the houſe. The piece, certainly, merited an *entire* repreſentation, and an impartial hearing, on the firſt night, at leaſt.

Vol. III. conſiſts of 'Moral Tales,'—not improperly named, nor ill calculated for general entertainment, and the inſtruction of young readers.

Vol. IV. 'Continuation of the Moral Tales;' with eſſays on various ſubjects.

Of the merits of this lively but unſubſtantial writer, we have already, on former occaſions, delivered our opinion; an opinion not formed at random, nor taken up in haſte: it was the cool deciſion of deliberate, impartial examination.—A review of the preſent collection hath confirmed that deciſion, and fully juſtified the ſentence we paſſed—and paſſed with reluctance, becauſe, in reſpect of his private character, we have heard ſo advantageous a report of Mr. Pratt, that we ſhould, no doubt, very much eſteem him as a man, whatever we might think of the Author.

The copiouſneſs and variety of the contents of theſe volumes are proofs of the Author's facility of compoſition; and when we take into the account his other numerous productions, we cannot but give him credit for that fertility of invention which is ſaid to endow ſome poets with the happy talent of *writing a thouſand lines a day.*

The ornaments with which Mr. Pratt hath ſet off his multifarious ſubjects, whether in proſe or verſe, will not fail to pleaſe the generality of readers; but to perſons of taſte and judgment they will be leſs ſatisfactory. They want ſimplicity; they glitter with falſe ſplendor: which may captivate at a diſtance, but will offend, on a nearer inſpection.

Though a degree of inſipidity and affectation are the prevailing characteriſtics of ſome of this Author's performances, yet ſingle paſſages may frequently be extracted, that ſeem to indicate genius. But when thoſe paſſages are compared with others of a different ſtamp, we are apt to wonder how they exiſt, and whence they proceed! Like the equivocal corruſcations that ſometimes play upon the ſkirts of night, they only ſerve to make the ſurrounding *darkneſs more viſible.*

ART. XV. *A Poetic Epiſtle to a Curate.* By Joſiah Thomas, A. B. 4to. 2s. 6d. Faulder. 1786.

THIS is the natural effuſion of an honeſt and cultivated mind. Though the writer has the modeſty to diſclaim all expectation of diſtinction as a poet, the following lines will give our Reader no unfavourable impreſſion both of his genius and taſte:

'Retirement, hail!—thy hoſpitable ſhade,
By blundering Pride injuriouſly pourtray'd,
Demands my verſe—could Gratitude inſpire
The Sage's wiſdom, or the Poet's fire,
How would the Muſe th' immortal theme prolong,
And bleſs thy fond encomiaſt and the ſong!
'Retirement, hail! though ridicul'd by Pride,
Sublime th' aſſociates in thy bower abide.
Sublime thy joys, however diſavow'd
By Inſtinct's herd, the profligate and proud.
'Though round thy bower no pompous buildings ſtare,
Nor Taſte's capricious vanities be there;
Within the ſweet receſs Truth loves to dwell;
And meek Simplicity adorns the cell:
Learning the volume of the world diſplays,
Blaz'ning the wonders of the SIRE OF DAYS:
Genius, with eye undazzled by the Sun,
Traces each footſtep where Old Time has run:
Science the exhauſtleſs univerſe explores,
Dives to the bottom, to the ſummit ſoars:
There Contemplation by ſage Wiſdom led,
"Holds her high converſe with the mighty Dead."
While fair Content and Peace, congenial Powers,
Crown with delight the conſecrated hours.
'Retirement, hail! beneath thy foſtering care
The Muſe firſt gives her callow wing to air;
To thee the liberal Arts their luſtre owe,
Plants, that reward the ſoil wherein they grow.
'From thee the POET—whoſe illumin'd page
Glows, like the Sun, above the wrecks of age:
From thee the SAGE—whoſe meditative mind
Preſcribes the Laws that civilize mankind:
From thee th' HISTORIAN—whoſe ſagacious pen
To man inculcates his firſt ſtudy, MEN:
From thee the keen PHILOSOPHER—whoſe eye
Darts through the glooms that ſhroud futurity:
From thee, Retirement! ALL their glories claim;
Thine the firſt triumphs in the fields of fame.
'BLEST is his lot, from Vice, from Folly free,
Whoſe tranquil paſſions are arrang'd by Thee!
To him, though Faction's diſcontented rout
Pronounce deſtruction—while themſelves are out;
Though Counties, with endemic frenzy curs'd,
Contend and war which Cypher ſhall be firſt,

To

To him the clamour but one ſorrow brings,
That men ſhould madden for ſuch idle things.—
'When, darting radiance o'er the brightening ſky,
The Sun renews his race: or while, on high
The dewy clouds involve the morning ray,
As loth to yield their ſtation to the day,
How ſweet the opening morn!—the genial hour,
RETIREMENT! calls thy votary from thy bower,
To meet fair Health upon the mountain's ſide:
There, while blue miſts the lower vallies hide,
Health and her roſe-lipt zephyrs meet, to pay
Their balmy fragrance to the new-born day.
'When Evening hovers, in her noiſeleſs car,
Upon the ſhadowy boſom of the air,
What time the Star, that bids the dews ariſe,
Drinks the laſt radiance of the weſtern ſkies,
And Nature breathes refreſh'd—quick let my feet,
Retirement! haſten to thy lov'd retreat:
There, while each paſſion calm'd, and wiſh refin'd,
Expand the heart, and elevate the mind,
Let Fancy bear me to th' immortal clime,
Where POESY, above the moon ſublime,
With Inſpiration dwells—Or, let me hold
Converſe with ſages of the years of old;
And gleaning ev'ry truth and moral art,
Treaſure the living harveſt in my heart.'

The couplet, 'When evening hovers,' &c. in the above quotation, is highly poetical. The Author will, we hope, find ſufficient inducement to perſevere in ſacrificing to the Muſes. E.

ART. XVI. Ξενοφῶντος Ἀπομνημονευμάτων βιβλια δ'. XENOPHONTIS *Memorabilium* SOCRATIS *Dictorum Libri* 4. *Recenſuit, Notis illuſtravit, variiſque Lectionibus auxit* EDVARDUS EDWARDS, S. T. P. *et non ita pridem Coll. Jeſu Oxon. Socius.* OXONII, *è Typographeo Clarendoniano. Proſtant apud* J. Fletcher, &c. Sold by Rivington, London. 8vo. 6s. 1785.

OF Dr. Edwards, our Readers will not think unfavourably, when they are told, that, on ſubjects of Greek literature, he was the correſpondent of Taylor, and the antagoniſt of Johnſon. That he deſerved the friendſhip of the one, and was able to combat the arguments of the other, the edition of Xenophon, now offered to the Public, affords no inconſiderable proof.

To the very learned and judicious Dr. Owen we are indebted for the Preface, the contents of which we ſhall lay before our Readers.

While Dr. Edwards was living, the Greek text and Latin tranſlation were printed. The notes and various readings were committed to the care of his friend Dr. Owen, a little before his death. The notes are drawn from the manuſcript papers

of Dr. E.; and the various readings are taken from eleven manuſcripts, which he had procured from foreign librarians, and which he was prevented from examining, by that illneſs which terminated in his diſſolution. Three of the manuſcripts are in the Vatican Library at Rome, five in the Mediceæan Library at Florence, and three in the Royal Library at Paris. The oldeſt Vatican manuſcript is of the 14th century: the oldeſt Mediceæan is of the 13th; and the oldeſt Pariſian is of the 11th. The references to the Vatican are, Vat. 1. 2. 3. To the Mediceæan, Cod. A. B. C. D. E. To the Pariſian, Cod. Paris. 1. 2. 3. The eight Italian manuſcripts are perfect. Of the Pariſian manuſcripts, the firſt contains the two firſt books of the *Memorabilia*; the ſecond has only the fourth book; and the third contains the firſt and ſecond books, and the greater part of the third. The Pariſian manuſcripts are collated throughout, the reſt only in ſelect paſſages, and particularly in thoſe, which have embarraſſed men of learning, and have given riſe to conjectural emendation, or philological controverſy.

To the foregoing extracts from Dr. Owen's Preface, we ſhall ſubjoin the concluding paragraph; becauſe it is equally diſtinguiſhed by delicacy of ſentiment and elegance of diction: "*Hoc opus, amico vice ſuſceptum, nunc tandem eâ, quâ potui, fide et diligentiâ perfeci; quod quidem ſuperſtes ipſe melius multo perfeciſſet. Tuum eſt igitur, candide lector, ut noſtrum hoc officium qualecumque amico fatis functo præſtitum æqui bonique conſulas. Vale.*"

In a conciſe and well-written addreſs from Dr. Edwards to the Reader, we are informed, that he had endeavoured to make the text correct, and the tranſlation perſpicuous: that he had prepared an index of the heads of the different chapters: that he intended to ſubjoin a few notes of his own: and that his object, both in the index and in the notes, was to elucidate the real meaning of his author, and to eſtabliſh a poſition, which had been overlooked by all modern ſcholars, *hunc nempe libellum philoſophiæ moralis ſyſtema continere.* To the illuſtration of this poſition the index is judiciouſly accommodated, and our Readers may recollect, that Dr. E. publiſhed a full and elaborate defence of his opinion, in the year 1773, under the following title; 'The Socratic Syſtem of Morals, as delivered in Xenophon's *Memorabilia* *.'

The tranſlation is clear and exact, and is printed immediately under the text of the original. The propoſed emendations are often placed at the bottom of the page. To the work itſelf are ſubjoined the notes, printed in a ſmaller letter, and extended through 24 pages. Then follow the different readings, in 15 pages, diſtinguiſhed by references to the manuſcripts from

* See an account of this little tract in our Rev. vol. xlix. p. 72.

which

which they are respectively taken, and interspersed with notes by Dr. Owen and Mr. Belin. The edition concludes with corrections of 22 errata. It falls not within the limits of our Review to produce even those readings, which we think the most important. We have, however, examined them accurately, and we hesitate not to pronounce them worthy of the scholar's attention. In justice to the memory of Dr. Edwards, and from respect to the curiosity of the Public, the following notes are selected, and occasionally confirmed or disputed.

Page 2. line 12. for τὰς ἀπαντῶντας, forsan τὰ ἀπαντῶντα. Non solùm ex animalibus, sed etiam ex tonitru, fulgore, &c. bonam vel malam fortunam conjectare solebant divinantes.' This alteration we think unnecessary, and Zeunius is of the same opinion, nam commode intelligitur ἀνθρώπους. Ex hominum autem occursu cauta esse omina, docent loca laudata a Lindebrogio ad Terent. Phorm iv. 4. 25. The emendation had appeared in Simpson's edition —We here remark, with pain, that many of the observations and emendations which occur in the notes of Edwards, are to be found also in Zeunius's edition.—The coincidence was very striking to us, and excited suspicions, at least, that Dr. Edwards had seen the notes of Zeunius on the *Memorabilia*, which were published at Leipsic in 1781, and also the *Opuscula Politica* of Xenophon, published in 1778, by the same editor.

Page 4. line 2. καλῶς οἰκήσειν—καλῶς οἰκίσειν edidit Ernestus, male—verbum οἰκήσειν hic recte se habere, viri eruditissimi pace, audacter asseram—si enim grammaticis vetustioribus adhibenda est fides, το μέλλειν tam futuro quam præsenti rite conjungatur—cum aoristo autem nullo modo, μέλλω ποιεῖν, μέλλω ποιήσειν, οὐ μέλλω ποιῆσαι—T. Magister—ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἁμαρτήματα ἰσχάτων—Phrynichus.

We know not from what editions Dr. E. quotes these grammarians. The negative part of their position is undoubtedly false. In page 149 of Phrynichus, *edit. Pau.* Hoeschelius quotes from the 5th book of Thucydides μελλήσουλας γενέσθαι. The same passage is quoted, for the same purpose of confutation, by Stanley, in his note on the 626th line of the Prometheus Vinctus, where we read, μέλλω παθεῖν.—Stanley has completely refuted the canon of Thomas Magister, and shews that Plato had twice used μέλλω with an aorist. In Bernard's edition of Thomas Magister, page 607, the question is fully discussed in the notes of Bos, Drakenborch, Stœber, and Oudendorp.

Page 6. line 11. for περὶ τῶν τοιούτων, Dr. E. reads περὶ τῶν ἀρχόντων, and quotes from Lib. 4. c. 7. § 4. Ὅλως δὲ τῶν ἀρχόντων—φρονεῖν γίγνεσθαι, ἀπέτρεπεν. This alteration also had been proposed in Simpson's edition, and *probably* was suggested to Simpson by Dr. Edwards. Zeunius proposes θεῶν: we approve of

the common reading, where τοιούτων has the ſame meaning with τοιαῦτα in the preceding ſentence.

Page 7. line 7. καὶ ξύλα τὰ τυχόντα καὶ θηρία.] Nulla uſquam gens coluit lapides et ligna quælibet. Error in textum irrepſit, neſcio quomodò. Xenophontem, ordine verborum leviter mutato, ſic ſcripſiſſe—καὶ ξύλα καὶ τὰ τυχόντα θηρία—mihi pene pro certo eſt. We think this tranſpoſition right, and accede to the reaſon aſſigned for it; but we add, that Hindeburgius had, for a different reaſon, propoſed it before, ut membri hujus poſtrema pars ſimilis ratione numeri reddatur antecedenti ὅτε ἄλλο τῶν θείων ἤδειν. The Leipſic reads καὶ τὰ τυχόντα θηρία.

Page 9. line 7. οὐκ ἠθέλησεν ἐπιψηφίσαι.] Populo ſuffragii ferendi poteſtatem dare noluit. Anglice: He would not put the queſtion. Vide Demoſth. 2 tom. p. 269. ed. Taylor. This interpretation is juſt. On the word ἐπιψηφισαν there is a moſt valuable note in page 86, of the Dilucidationes Thucydideæ, by Abreſch. He oppoſes Kuſter, who denied that ἐπιψηφίζειν could ſignify ἐπικυρῶν—the authorities produced againſt Kuſter are numerous and deciſive. For the ſake of our Readers who may not have Abreſch's book, we will quote a part of the Schol. inedit. upon Ariſtides—ἄλλως οἱ ῥήτορες ἐπὶ τῦ ὑποβάλλειν αὐτὸν λέγουσι τὸ ἐπιψηφίζειν, καὶ ἄλλως οἱ Φιλόσοφοι.——οἱ ῥήτορες ἐπὶ τῦ ἐρωτᾶν ταῦτα τάττουσιν· οἱ δὲ φιλόσοφοι ἐπὶ τῦ κυρῶσαι. V. Harpocration *in voce*, who illuſtrates this ſenſe of the word from Demoſthenes κατὰ Ἀνδροτίωνος—quoted alſo by the Scholiaſt on Ariſtides.

Page 15. line 9. εἰ μὲν τι κακὸν—ἐποιησάτην.] Notent tirones particulam εἰ non ſemper dubii quid ſignificare. Nam Critiam et Alcibiadem damno affeciſſe rempublicam quam maximo, ſciebant omnes. This is very true, and very obvious; and the ſame may be ſaid of a ſubſequent remark, in which we are told, that εἰ is uſed for ὅτι.—We read with ſurpriſe and concern what follows: 'Scias velim, Lector, quod omnes fere grammaticos criticoſque effugit, ſententiam, in quâ verbum modi indicativi conjunctioni εἰ ſubjicitur, non ſolummodo hypotheſin continere, verum etiam iſtius hypotheſεως affirmationem.' Now, we believe there are few ſchoolboys, who have not heard from their maſters many curious and ſubtile diſtinctions between the aſſumptive and hypothetical uſe of εἰ and *ſi*. We cannot therefore give Dr. E. credit for the novelty of his criticiſm, and as to the truth of it, we know that the general rule is to be admitted with many reſtrictions. In the following line εἰ is not affirmative—σὺ δὲ φράσαι εἴ με σαώσεις—Iliad, A. line 83.—In the following paſſages it is conditional, and contains nullam affirmationem hypotheſεως:

Εἷς ὄρος, μία βροτοῖσίν ἐστιν εὐτυχίας ὁδός,
θυμὸν ἔι τις ἔχων ἀσινθῆ δύναται διατελεῖν βίον.

Bacchylides, p. 149. edit. Brunck, vol. 1.

εἴ τις ὑπὸ χλαίνῃ βεβλημένος Ηλιοδώρας
Θάλπεται, ὑπναπάτῃ χρωτὶ χλιαινόμενος,
κοιμάδω μὲν ὁ λόχνος· Meleager, p. 29. ibid.

We have taken the firſt paſſages which met our eye in the firſt books that were at hand; it were eaſy to produce a thouſand of the ſame kind. The following remark of Geſner will explain the uſe of ει, and *ſi*, more clearly and preciſely than the looſe and general poſition of Dr. Edwards: 'Indicativus modus adhibetur in re certâ ac definitâ, conjunctivus pendere conditionem, incertamque eſſe, indicat.—Tamen finitivis τοῖς ὁριστικοῖς id eſt indicativis etiam jungitur, quum ſignificatur conditio, ita tamen, ut nexum conditionis cum conſequenti ſuo certam indicet.' Upon a ſubject where ſo much has been ſaid, and with ſo little accuracy, we think it not pedantic to add the following quotation from Scheller's Præcepta ſtyli Latini, p. 157: 'Hic ergo notandum, particulas has: *etſi*, *tametſi*, *quamquam*, *ſi*, *niſi*, *antequam*, *ſimulac*, *quamvis*, non *per ſe* conjunctivum regere, ut vulgo dicunt, ſed indicativum. At *contextûs ratio* efficere poteſt, ut omnes hæ particulæ, et plures, v. c. *quando*, *ubi*, *quis*, *quid*, &c. cum conjunctivo conjungantur. Ergo a contextu pendet hic uſus ſubjunctivi.' In the following lines the conſtruction of ει is determined by the context:

Τᾶ μὲν θανόντος οὐκ ἂν ἐνθυμοίμεθα,
εἴ τι φρονοῖμεν, πλεῖον ἡμέρας μιᾶς.
Simonides, p. 129. Brunck Anal. vol. 1.

The fallacy of Dr. E.'s poſition will appear to any reader who will take the trouble of conſulting Budæus's Commentaries, p. 1048. or Vigerus, cap. 8. ſect. 6. We ſhall content ourſelves with ſaying that ει with the optative, as ει τύχοι, is hypothetical; and it may not be amiſs to add, that in ſome paſſages where a contingent future event is to be expreſſed, the particle ει would be inſufficient to expreſs it. In Ælian, lib. 2. cap. 36. the text corruptly reads εἰ δὲ ἀποθάνω; ſome of the manuſcripts read ἐὰν, which Scheffer approves; and Perizonius condemns the common reading, and approves the emendation. In Herodotus, lib. 8. p. 641. edit. Weſſ. the text uſed to read εἰ νικηθείωσι, on which Valckenaer writes thus: Ferri nequit—revocabitur ſincerum ἢν νικηθέωσι. He then refers to the above quoted paſſage in Ælian, and adds, Conſtans veterum uſus ſperneret το εἰ ἀποθάνω, ut ſolœcum, alterum ἐὰν tantum admiſit: in his ſæpe fuit a viris doctiſſimis peccatum. We ſhall cloſe this tedious ſubject by obſerving, that whatever mood or tenſe be joined to ει, the conditional or contingent force of the ſentence, depend., not upon this particle, but upon αν, expreſſed or underſtood.

Page 18. line 6. ἴεργουσιν ὅμως.] Malłem legere ὅλως: prorſus, omnino, arcent. The alteration is plauſible; but as the manuſcripts and editions vary in the poſition of the word ὁμως, we

agree with Zeunius, who would expunge it from the text auctoritate Juntinæ.

In the verſes from Theognis, Dr. E. propoſes to change ἔοικα νόον into ἴοντα νέον: the ſame correction being propoſed in Simpſon's edition, increaſes our ſuſpicion that Dr. E. had communicated many of his emendations to Simpſon.

Page 20. ὑπὸ πόλλων καὶ σέμνων γυναικῶν, &c. Hunc locum corruptum eſſe puto, quippe neque hiſtoriæ veritati (Vide Plat. Alcibiad. 1.), neque authoris ſimplicitati reſpondentem.' Dr. E. therefore would read ἀνθρώπων for γυναικῶν—But there is no violation of hiſtory; for, as Erneſtus ſays, 'hic de patre [Cliniæ filio Z.] ſermonem eſſe clarum eſt: unde male de filio hunc locum capit Taylorus ad Lyſiæ, Orat. 1. Ern. de Alcibiadis genealogia. Vid. Valeſii Emendat. p. 101. ſeq.' As to the expreſſion, Ruhnkenius quotes from Philoſtratus, ὑπὸ τῶν καλῶν γυναικῶν θηρευομενος.

Ibid. line 12. διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυναλῶν κολακεύειν. This paſſage is much diſputed—Erneſtus thinks κολακεύειν ſpurious, and would throw it out.—Zeunius interprets it δυνατῶν κολακεύειν, men who are able or ſkilful to flatter.—The Greek idiom admits this conſtruction, but it is not adapted to the general ſenſe of the paſſage. We therefore prefer Budæus's reading, κολακευόντων. Dr. Edwards ſays, hoc verbum non eſt ſolicitandum, and quotes from Thucydides—τοῖς δυνατοῖς, men in power. We do not clearly underſtand the meaning of this note, for the difficulty lies not in the preſerving or rejecting of the word δυνατῶν, but in the manner in which it is to be underſtood with κολακεύειν; and this difficulty is not at all leſſened by Dr. E.'s note; for, if κολακεύειν be retained (which he does not even propoſe to alter or attempt to explain), it is impoſſible to underſtand δυνατῶν in the ſenſe aſſigned to it by Dr. Edwards. We, it is true, adopt that ſenſe; but, at the ſame time, would alter the reading of κολακεύειν. We would obſerve, by the way, that διαθρύπτεται is a moſt emphatical word, and is applied metaphorically by Theocritus to the conceited and petulant air of the ſinger, juſt before ſhe begins the ſong: Vid. Eidyll. 15. line 99.

Page 21. l. 7. ἐπλημμελησάτην.] 'En metaphoram pulcherrimam e muſicorum ſcientia depromptam; qua uſus eſt Horatius, ii. Ep. 144. Sed veræ numeroſque modoſque ediſcere vitæ: diceremus Anglicè, If they played any note out of tune.' Horace uſes, as Dr. E. might have added, a ſimilar alluſion in Epiſt. 18. lib. 1. verſ. 59. Ariſtotle's definition of virtue correſponds to this idea—καθόλου δὲ τῆς μὲν ἀρετῆς ἕξει, τὸ ποιῆσαι σπουδαίαν τὴν διάθεσιν, περὶ τὴν ψυχὴν, ἁρμαίαις καὶ τεταγμεναις κινησεσι χρωμένην, συμφωνοῦσαν κατὰ πάντα τὰ μέρη—Ariſtot. de Virt. et Vit. p. 293. vol. 2d. edit. Paris.

There

. There is a paſſage alſo of the ſame ſort in Philo Judæus, which, as, in the language of a certain fantaſtic and faſtidious hyper-critic, it probably has been little "*blown upon*," we ſhall produce: τὸ ἐμμελὲς, καὶ εὔρυθμον, οὐκ ἐν φωνῇ μᾶλλον ἢ διανοίᾳ ἐπιδείκνυσθαι πειρωμένης. P. 656. edit. Mangey, vol. 2d.

Page 34. l. 7. Ἔργον δ' οὐδὲν ὄνειδος, &c.] Mirum eſt inter antiquos fuiſſe, qui hunc locum Heſiodi male ſunt interpretati quaſi οὐδὲν ad ἔργον referendum eſſet, cum ad ὄνειδος referri debeat. Simpſon. 'Profecto, οὐδὲν ad ὄνειδος commode referatur, ſi verſus citatus per ſe conſideretur: ſi vero conjungatur cum ſequentibus, quæ ipſius explicandi gratia proferuntur, ad ἔργον referatur neceſſe eſt. Socrates inter ποιεῖν τι καὶ ἐργάζεσθαι pro ſuo more acutiſſime diſtinguit.' Vide L. iii. 9. 5. Edwards.

This note is very ſenſible and convincing, both in the part which is quoted, and in the remaining part, which relates to the Socratic uſe of terms.

Page 39. l. 5. ἡ Πυθία ἀποκρίνεται.] Erneſt. poſuit ὑποκρίνεται. Sed recte ſe habet lectio vulgata. Confer L. iv. 3. 8.

We think Erneſtus right, and aſſign the following reaſons: Erneſtus reſtituit ex Jun. et M. S. Vindob. 1. verbum exquiſitius, cujus ἀποκρίνεται eſt Scholion. Suidas enim ὑποκρίνεσθαι, inquit τὸ ἀποκρίνεσθαι οἱ παλαιοὶ. Et Heſychius ὑποκριθῆναι, ἀποκριθῆναι. This note of Zeunius we will confirm by the following quotation from Alberti, in his note on the word in Heſychius—'Notum eſt ex Hom. Herodot. aliis paſſim ὑποκρίνεσθαι olim pro ἀποκρίνεσθαι uſurpatum fuiſſe. Nec ſemel ita apud Arrian. ut pluribus docui in Obſerv. ad Matth. vi. 2. Atticos enim ita locutos eſſe tradit Schol. Hom. ad Il. H. 407. coll. Il. M. 228. Quin et Artemidor. l. 4. p. 215. fin. ὑπεκρίνατο pro reſpondit. Adde Thom. M. ejuſque Interpp.'

T. Magiſter writes ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι· καὶ ὑπόκρισις τὸ αὐτό. He juſtifies his interpretation by two paſſages in the firſt book of Herodotus. We add another authority from the 2d book, page 184. τὸν δὲ αὐτῷ ὑποκρίνεσθαι. The critical reader would do well to conſult the interpretation of ἀποκρινόμαι in Stock. clav. L. Sanct.

P. 41. l. 3. σίτῳ—he quotes the famous paſſage from D. Laertius—ἔλεγε Σωκράτης, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν ἵν' ἐσθίουσιν, αὐτὸν δὲ ἐσθίειν, ἵνα ζῴη. l. 11.

P. 42. l. 6. ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι.—Erneſtus reads κόρον. Dr. E. would retain καιρὸν, becauſe it means, flos temporis, tempeſtiva occaſio, whence it ſignifies, modum et menſuram rei; and he refers to Xen. in Ageſil. cap. 5. 1. et Hellenic. l. 1. 3. Zeunius, alſo, conſiders κόρον, as the interpretamentum exquiſitiſſimi καιρὸν, quod perſæpe apud Xenophontem *de modo rei* dicitur. He too refers to the Ageſil.

In p. 47. l. 6. Dr. E. would retain μηχανήμενον, which is thrown out by Erneſtus, Ruhnkenius, and the vir quidam doctus apud Simpſonem. If this vir doctus *was* Dr. E. he had changed his mind on this ſubject; if it was *not*, we are ſorry to find the Doctor adopt or repeat his opinions ſo often without acknowledgment.

P. 50. l. 5. ἐρώτα γοῦν κ᾽ ἀποκρινοῦμαι. Dr. Edwards and others would expunge theſe words. Zeunius cannot account for their being interpolated, and conſiders them, very judiciouſly, as the ſhrewd reply of Ariſtodemus.

[*To be concluded in our next.*] P.

FOREIGN LITERATURE.

[*The following Article has been communicated by one of our moſt reſpectable correſponding Aſſociates, who (reſiding abroad) had not ſeen the account given of M.* Savary's *late publication, in our laſt* Appendix.—*This farther, though brief, view of the ſubject will, no doubt, be well received by our Readers, as it contains ſome curious obſervations, which they will accept, in* ADDITION *to thoſe that are comprehended in the* former *Article.*]

ART. XVII. *Lettres ſur l'Egypte*, &c. *i. e.* Letters concerning Egypt; in which a Parallel is drawn between the ancient and modern Manners of its Inhabitants; its preſent Situation, Commerce, Agriculture, and Government are deſcribed; and a Relation is given of the Attack of Damietta by St. Lewis. Compiled from Joinville, and the Arabian Authors; and accompanied with Maps. By M. SAVARY. Vols. II. and III. 8vo. Paris. 1786.

WE gave, at the time of its appearance, an account of the firſt volume of theſe *Letters* *, with the expreſſions of eſteem that were due to the erudition and capacity of their Author. In the volumes now before us, he ſets out from Cairo, arrives at thoſe borders of the Nile, where the tribes of the wandering Arabs have pitched their tents, and deſcribes, with ſpirit and preciſion, the manners of this people, which are already ſufficiently known. When he came to *Memphis*, ſo famous in ancient ſtory, he found nothing but ruins, the Arabs having removed to Cairo the columns and remarkable remains of that city, which they have placed, without taſte or order, in their moſques and other edifices. The plain of Mummies alſo diſappointed his curioſity; for the bodies depoſited there, which were embalmed with ſuch care and formerly preſerved with ſuch reſpect, are, at preſent, torn from their ſepulchral monuments and ſold to ſtrangers. With reſpect to the Pyramids, he conſiders them as royal tombs, not erected through vain oſtentation, but from a principle of religion; for the Egyptians, ſays he, believed

* See Rev. Nov. 1785.

that

that as long as their bodies were preſerved from corruption, their ſouls would continue in them; and, after a period of three thouſand years, would re-animate them. It was this doctrine, continues he, that gave riſe to theſe vaſt buildings with narrow ſloping paſſages, which the architects employed all their invention to render inacceſſible.—This account is not new; it is mentioned by *Greaves*, and other writers. We are, however, rather inclined, in a matter ſo dark and ambiguous, to adopt the opinion of the learned *Bryant*, who conſiders the Pyramids as deſigned for high altars and temples, conſtructed in honour of the Deity.

In deſcribing the ancient monuments of the province of *Arſinoé*, now *Favium*, he exhibits a comparative view of the ancient and modern topography of that country. He then proceeds to the famous *Labyrinth*, aſcertains its ſituation by the teſtimonies of the ancients, and gives, from Herodotus, a magnificent deſcription of that ſtupendous edifice, compoſed of twelve ſeparate palaces under one immenſe roof, which contained three thouſand apartments. The veſtiges of this aſtoniſhing edifice ſtill ſubſiſt in the ruins of *Balad Caroun*; and they rather confirm than invalidate, according to our Author, the accounts, which the ancient hiſtorians give of its magnificence. What he ſays of the preſent ſtate of the lake *Moeris* is a farther confirmation of the credibility of the ancient writers in their wonderful accounts of the former grandeur of the Egyptians, of their ſtupendous undertakings and the marvellous labour with which they were executed; for if, as he tells us, that lake has ſtill a circumference of fifty leagues after the waſtes and revolutions which have, for above 2000 years paſt, changed the face of that country, we do not ſee why *Pliny* and the general voice of antiquity ſhould be diſbelieved when they declare unanimouſly, that its circumference was 80 leagues in former times. The ruins of Thebes are alſo, in their preſent ſtate, adapted to vindicate the hiſtorians of old from the charge of exaggeration, as they bear ſurpriſing marks of its former magnificence, even while they convey to the mind dejecting impreſſions of the waſtes of time. Our Author is circumſtantial in his account of the majeſtic remains of one of its four principal temples, whoſe gates, porticos, marble walls that ſeem indeſtructible, enormous ſphinxes, coloſſal ſtatues, ſome 33 feet high, ſtill continue to aſtoniſh the traveller. The ſpace occupied by the ruins of Thebes is ſo extenſive, that three days are required to walk round them. Upper Egypt, in which, at this day, there is ſcarcely any thing that merits the name of a town, exhibits many ſplendid remains of wealthy cities, of temples, in whoſe roofs and cielings gold and azure are ſtill obſervable; and in an extent of above two hundred leagues the banks of the Nile are covered with mountainous heaps of ruins.

Several

Several intereſting objects employ the learned reſearches of M. SAVARY in the third and laſt volume, ſuch as the temperature of the climate in Egypt, the various manners of its different inhabitants, their marriages, manners, domeſtic œconomy and rural labours, the revolutions of their commerce from the remoteſt antiquity to the preſent time. But the ancient worſhip of this people, and their deities, are the principal objects of his acute and laborious inveſtigation in this volume. He ſeems to have collected and ſtudied carefully all that has been ſaid by preceding writers on the Egyptian theology. He diſcuſſes their various ſentiments with learning and judgment, and corroborates, by new arguments and conſiderations, the opinions of thoſe, who have proved that the pretended deities of this people were no more than the names of the different attributes of one and the ſame Supreme God, or emblems deſigned to expreſs the meteors that are common in that country, the phenomena that return with certain revolutions of the heavenly bodies, the influence of the ſun and the winds, and the bounties which Nature ſheds with a liberal hand on that fertile region. His deſcriptions of the fertility of Egypt, and the temperature of its happy climate, are lively and brilliant, but ſometimes rather too pompous and poetical for the epiſtolary ſtyle: they, however, come in happily enough to relieve the mind of the reader with an agreeable diverſity of objects, after it has been following the Author in the paths of ſerious literary inveſtigation.

The Reader will obſerve, that in this article we mean not to follow the Author regularly in the courſe of his narration, deſcriptions, and reflections. We only touch upon ſome of the principal objects of his reſearches, as ſpecimens of the contents of a work, comprehending a multitude of facts and obſervations, which we could not even ſimply enumerate without ſwelling this account of it to an improper length. We ſhall only obſerve, that with reſpect to the climate and manner of living in Egypt, of which our Author's account is perhaps one of the moſt curious parts of this publication, he differs conſiderably from ſeveral modern writers of note. It has been ſaid by M. *Pauw*, and others, that the plague comes originally from Egypt, and is propagated from thence into all the provinces of the Turkiſh empire. Our Author oppoſes this opinion by facts, which he thinks fully aſcertained by the experience of all the Europeans, who have reſided in Egypt. He goes ſtill farther: he maintains, that it is from Smyrna and Conſtantinople that the plague is carried to Egypt, where it breaks out in the ſea-port towns, after the arrival of the Turkiſh veſſels, and from thence is propagated gradually to the capital *.

* See this point more particularly diſcuſſed in the former account of M. Savary's two volumes in our laſt Appendix, p. 524.

We

We ſhall not dwell longer on this entertaining work, becauſe we have ſeen an Engliſh tranſlation of it advertiſed; when it will again come under our conſideration. M—e

MONTHLY CATALOGUE,

For SEPTEMBER, 1786.

MEDICAL.

Art. 18. *Obſervations in Midwifery*, particularly on the different Methods of aſſiſting Women in tedious and difficult Labours: to which are added, Obſervations on the principal Diſorders incident to Women and Children. By William Deaſe, Surgeon to the United Hoſpitals of St. Nicholas and St. Catharine. 8vo. 3s. Dublin printed; and ſold by Ryan, in Oxford Street, London.

WE are ſorry that this performance did not ſooner fall into our hands: it is replete with judicious remarks and plain practical directions. A material objection may be made to the inſtrument Mr. Deaſe recommends in preference to Smellie's. The faults he finds with Smellie's are well founded; yet, by altering their conſtruction, many inconveniences, attending their uſe, may be removed.

The moſt valuable part of this work is, the great collection of caſes, which the Author has inſerted at the end of his obſervations; thoſe concerning the appearances on diſſection, during pregnancy, are valuable, as well on account of their number and variety, as the accuracy and faithfulneſs with which they ſeem to be related. R—n

Art. 19. *A Treatiſe on the Venereal Diſeaſe* By John Hunter. 4to. 1l. 1s. London, ſold at No. 13, Caſtle Street, Leiceſter Square. 1786.

Notwithſtanding the numerous publications on this ſubject, the nature of the diſeaſe is far from being completely inveſtigated; and, from the variety of forms, in which it appears, no malady is more likely to bewilder the practitioner. A rational method of cure, namely, one that is eſtabliſhed on true principles, and confirmed by experience, muſt be a very deſirable object to the phyſician, and a material benefit to the afflicted.

Various have been the motives of Authors for publiſhing their thoughts on ſo terrible, and (we are truly ſorry to add) too common a malady: lucrative views have occaſioned many treatiſes, nor has the wiſh of the Author to become known produced fewer. But if we give credit to Mr. H. and we ſee no reaſon why we ſhould not, very different conſiderations gave birth to the preſent performance. He was 'in hopes that ſeveral new obſervations contained in his treatiſe would be deemed worthy of the public attention, and he was deſirous to have an opportunity of aſſerting his right to ſome opinions that have made their way into the world under other names.'

Our Author evidently intended to comprehend, in the work before us, every variety and known ſhape of this multiform diſeaſe; but, as might be expected from ſo extenſive a plan, we meet with ſeveral

ſeveral things treated only in a ſuperficial manner, and ſome few are totally paſſed over in ſilence.

In the introduction, Mr. H. delivers ſome opinions relative to the animal œconomy, which he ſays are peculiar to himſelf, and which, being frequently referred to in this work, he thought neceſſary to be premiſed. Here we meet with ſuch of Mr. H.'s general pathological doctrines as afford the principles on which he explains the ſymptoms, and treatment of the diſeaſe, and the action of the remedies uſed in curing it. We do not apprehend that Mr. Hunter has, by theſe doctrines, advanced *general pathology*; on the contrary, it is much to be feared, that the alterations he has made will impede its progreſs: for, without an addition of new facts, he has unjuſtifiably employed terms, which were clearly and well underſtood, to ſignify things in a new ſenſe; and he has referred to cauſes, facts that are not produced by them. For inſtance; Mr. H. refers to *ſympathy*, not only thoſe affections which happen in particular parts of the body, in conſequence of a diſeaſed ſtate of ſome diſtant and unconnected part, (as a head-ach in conſequence of a foul ſtomach) but alſo affections produced by immediate connection with, or mechanically in conſequence of, any other partial affection or diſeaſe. According to Mr. Hunter's doctrine, the hectic ſymptoms from an abſceſs, and the extenſion or ſpreading of an eryſipelas beyond its original bounds, are the conſequences of ſympathy. In the former caſe, *hectic* is clearly expreſſed by the words *ſymptomatic of the local affection*; and in the latter there is no new affection, but an increaſe of the original diſeaſe. In this part of the work we alſo find a few deductions that perhaps may offend ſtrict reaſoners; but not being of much practical uſe, they are of leſs importance.

The nature and effects of the poiſon are amply conſidered, and in a manner which, new and original as it is, highly merits the approbation of the medical reader. Several facts are here explained, which have hitherto been inexplicable.

The method of cure is treated on a very extenſive ſcale, as indeed we might reaſonably expect, from the enlarged views and genius of the Author; and, though the well-informed medical practitioner may not be able to diſcover any thing new, or materially different from the uſual mode of treatment, yet he muſt acknowledge, that it contains what is more neceſſary to be ſaid on the ſubject, and a very excellent *rationale* of the action of remedies.

Our Author has recited ſeveral experiments, made in order to aſcertain the progreſs and effects of the poiſon, which are entirely new, and throw much light on a ſubject that has been but very imperfectly treated by former writers. We have a recital of a caſe, where the diſeaſe was inoculated, in which Mr. H. very minutely deſcribes every ſymptom, notes the times in which they appeared, and the effects of ſeveral remedies particularly adapted and intended to palliate or perfectly cure each of them. Here the reader will find ample ſcope for curioſity, and much inſtruction. The time employed in the experiment, from the firſt inſertion of the diſeaſe to the complete cure, was above three years.

Mr. H. has been very attentive to diſeaſes which nearly reſemble this dreadful malady, and has made many remarks that tend greatly to

to improve its *diagnoſis*; among theſe are affections, ſuppoſed to be venereal, that ſometimes ſucceed the tranſplantation of teeth. We heartily wiſh this unnatural operation were totally aboliſhed. It can never be productive of much advantage, and may be the cauſe, not only of perſonal miſery, but of domeſtic unhappineſs.

Many obſervations might have been omitted, eſpecially ſuch as are mentioned in page 200, through motives of morality: if they are even juſt, they are of no uſe; but moſt probably they are ill-founded, and only the produce of the Author's imagination: they are certainly repugnant to the laws of nature, and inconſiſtent with reaſon.

We cannot conclude this article without obſerving that the matter of the work before us is thrown together in a diſorderly, irregular manner: we frequently find the Author's reaſoning ſo intermixed with obſervations of facts, that it is difficult to diſtinguiſh them; and as he does not appear to have aimed at giving a complete ſyſtem on the ſubject, although he has touched on almoſt every part of it, the preſent publication can never be found of much uſe to the ſtudent; for any other inſtruction than what is ſyſtematical cannot eaſily be retained, and tends only to the promotion of empiriciſm. The intelligent and experienced practitioner will find in it many original and valuable obſervations, mixed with knowledge of which he cannot be ſuppoſed ignorant; and although the reaſoning is for the moſt part *wild*, and in ſome inſtances unjuſt, yet Mr. H. has eſtabliſhed ſome new principles, on lawful grounds. Pearson & R--m.

Art. 20. *Obſervations on the new Opinions of John Hunter*, in his late Treatiſe on the Venereal Diſeaſe. By Jeſſe Foot, Surgeon. 8vo. 2s. 6d. Becket. 1786.

Mr. Hunter has undoubtedly laid himſelf ſufficiently open for animadverſion and reproof. Mr. Foot has very judiciouſly expoſed ſeveral of Mr. H.'s more material errors. There is in ſome of his remarks an appearance of rancour that in general degrades criticiſm. We are promiſed a continuation of theſe obſervations, which, if conducted on the ſame plan as the preſent performance, will be drawn out to as great a length as Mr. H.'s treatiſe itſelf, although Mr. Foot calls his book 'a dwarf placed by the ſide of a giant.' R--m

Art. 21. *A Letter to John Hunter*, Eſq. F. R. S. By Duncan Gordon, M. D. 4to. 1s. 6d. Randal. 1786.

Although Dr. G.'s intention, in the publication of this letter, may be laudable, yet we think the work more fit for private peruſal than public inſpection. The Author might have ſaved himſelf the trouble of informing his readers of his 'tender years;' his ſtyle and orthography, eſpecially in the title-page, which we have deemed it expedient to abridge, are evident proofs of his immaturity. D.

LAW.

Art. 22. *A Diſſertation on the Poor Laws.* By a Well-wiſher to Mankind. 12mo. 1s. 6d. Dilly. 1786.

The Author of this Diſſertation ſeems to be actuated by a diſintereſted deſire of rendering the nation a material ſervice. He examines, with impartiality and judgment, the cauſes of the increaſe of our poor-rates, and ſhews, with much clearneſs of argument, ſeveral defects in the preſent mode of relieving the diſtreſſes of the indigent.

He acknowledges the wiſdom of the laws; but proves, both by experience and demonſtration, that, the laws being inadequate to the purpoſes for which they were deſigned, and the money collected being univerſally miſapplied, the proviſion which was originally made for induſtry in diſtreſs, does little more than give encouragement to idleneſs and vice. To remedy the evils generally attendant on the preſent mode of maintaining the poor, he obſerves 'that no ſyſtem can be good which does not encourage induſtry, œconomy, and ſubordination.' The plans he propoſes are well calculated to anſwer the deſired end, but experience can only prove that they will remedy the evils with which we are at preſent burdened. After recommending ſeveral methods of employing the induſtrious and healthy poor (if ſuch exiſt), he concludes his performance thus:

'To relieve the poor by voluntary donations is not only moſt wiſe, politic, and juſt, is not only moſt agreeable both to reaſon and revelation; but it is moſt effectual in preventing miſery, and excellent in itſelf, as cheriſhing, inſtead of rancour, malice, and contention, the oppoſite and moſt amiable affections of the human breaſt, pity, compaſſion, and benevolence in the rich, and love, reverence, and gratitude in the poor. Nothing in nature can be more diſguſting than a pariſh pay-table, attendant upon which, in the ſame objects of miſery, are too often found combined, ſnuff, gin, rags, vermin, inſolence, and abuſive language, nor in nature can any thing be more beautiful than the mild complacency of benevolence, haſtening to the humble cottage to relieve the wants of induſtry and virtue, to feed the hungry, to clothe the naked and ſooth the ſorrows of the widow and her orphans; nothing can be more pleaſing, unleſs it be their ſparkling eyes, their burſting tears, and their uplifted hands, the artleſs expreſſions of unfeigned gratitude for unexpected favours.'

Art. 23. *Obſervations on* a late Publication, intitled, *Thoughts on Executive Juſtice* *. To which is added a Letter containing Remarks on the ſame Work. 12mo. 2s. 6d. Cadell. 1786.

The Author of theſe Obſervations ſeems to be a ſenſible and well-informed writer. The Thoughts on Executive Juſtice contained many dangerous and impolitic propoſitions, deduced from principles that were not ſufficiently founded on fact. This performance calmly examines the reaſonableneſs of the Thoughts, and proves, by undeniable arguments, the errors into which, through perhaps too great zeal and inadvertency, the author of them had been led. Criminal juriſprudence is a very difficult ſtudy, and requires not only abilities and aſſiduity to proſecute it properly, but great judgment in diſcriminating between the two oppoſite extremes of cruelty and lenity. The views of government in the enacting penal laws, are confined more to the prevention of crimes than to the puniſhment of offenders. Our Author examines how far our penal laws are calculated to accompliſh this deſired effect; and evidently ſhews their inſufficiency, confuting, as he proceeds, all the cruel and ſevere doctrines of his adverſary, who ſtrenuouſly enforces a rigorous execution of 'jarring and inconſiſtent laws, which are ſevere where

* See Rev. vol. LXXII. p. 382.

they

they ſhould be mild, mild where they ſhould be ſevere, and which have been, for the moſt part, the fruits of no regular deſign, but of ſudden and angry fits of capricious legiſlators.'

The Letter which is added to theſe obſervations, we are told in the Preface, 'is the production of one of the beſt and moſt eminent men of the preſent age.' But the Editor was not permitted to name him. It is written with ſimplicity of ſtyle and liberality of thought: the remarks they contain are few, but they are made with judgment, and delivered in a manner that ſtrongly indicate the humanity as well as learning of the writer. *R—m*

Art. 24. *A familiar, plain, and eaſy Explanation of the Law of Wills and Codicils*, and of the Law of Executors and Adminiſtrators. Alſo the Rules by which Eſtates, &c. deſcend, and are to be diſtributed, in caſe *no Will is made*; and Inſtructions to every Perſon, to make his own Will, &c. &c. By a Barriſter, of the Inner Temple*. 8vo. 2s. 6d. Baldwin. 1785.

As this compilement is chiefly intended for readers who are unacquainted with the doctrines and forms of law, Mr. Tomlins has judiciouſly avoided, as much as poſſible, the uſe of law-terms; a circumſtance which will recommend his publication to thoſe who know little of the nice diſtinctions which ſo often ariſe on the conſtruction of Wills, or who cannot eaſily comprehend the ſubtleties familiar to a lawyer.—Our Author, however, while he has been particularly cautious in the uſe of law-words, aſſures us (in his preface) that he has 'taken the greateſt care that all the directions he has given, ſhould in themſelves be ſtrictly legal; and though not extended beyond the common occurrences of the middling ſtate of life, they may ſerve as a faithful guide on thoſe occaſions.' His work may, undoubtedly, be very uſeful; but in the article next enſuing, we have another production of the kind, ſomewhat more elaborate, and on a more extenſive ſcale.

Art. 25. LOVELASS *on Inteſtacy and Wills.* 8vo. 3s. 6d. ſewed. Uriel, &c. 1786.

Mr. Lovelaſs [of the Inner Temple] firſt publiſhed a part of this work, under the title of '*The Will which the Law makes*: or, how it diſpoſes of a Perſon's Eſtate, in caſe he dies without a Will, &c. &c.' The work now appears in the ſecond edition, corrected and enlarged; to which is added, 'The Diſpoſal of a Perſon's Eſtate by Will and Teſtament; with Inſtructions and neceſſary Forms for every Perſon to make, alter, and republiſh his own Will; likewiſe Directions for Executors how to act after the Teſtator's Death, with reſpect to proving the Will, getting in the Effects, and paying Debts and Legacies.'—This laſt part is a very material addition and improvement of the work; which, on the whole, appears to be a judicious compilement, made with great care, and authenticated, throughout, by references to the proper authorities. If it is not to be conſidered as a deep law-book, it will, perhaps, be the more generally uſeful, on that very account. It is calculated for *the many*, and many may, no doubt, receive benefit by conſulting it.

* Mr. T. E. TOMLINS; as we learn from the Preface to the ſubſequent Article.

In his Preface, Mr. L. attacks Mr. Tomlins, the author of the preceding Article; and ſpeaks of his work in terms not a little depreciating: he even inſinuates that the '*Familiar Explanation*,' having been publiſhed ſoon *after* '*The Will which the Law makes*,' the compiler has taken the advantage of borrowing from his precurſor; in proof of which, he appeals to a miſtaken reference, in his *firſt* tract, which Mr. T. unfortunately copied; but we do not ſee much in this charge; it is only a competition between the two booths in the fair: each pretending to be the *only one*.

After all, it is, at preſent, a lucky circumſtance for theſe two competitors, that Wentworth's "Office and Duty of Executors" is out of print:—it will not be an eaſy matter to ſet that work aſide in the opinion of the Public, or to deprive it of the preference which it has ſo juſtly obtained.

Art. 26. *A Tranſlation of the Charter, from the Latin, granted by Henry* VIII. *to the Company of Barbers of London*; whereby they were made a Corporation; alſo Tranſcripts of the Letters Patent of ſeveral Kings and Queens of England, with Acts of Parliament and Bye-laws relative to the Barbers Company; Rules and Articles of the Aſſociation of Peruke-makers, Hair-dreſſers, &c. &c. 8vo. 2s. 6d. Sold by Mr. Davis, Peruke-maker, oppoſite St. Clement's Church-yard, Strand.

This compilation was made for the purpoſe of inſtructing the members of the Company of Barbers in the laws of their ſociety, at the time when they entered into an aſſociation for preſerving their rights, and preventing their privileges from being infringed by perſons who were not free of the Company.

Art. 27. *Obſervations on the Juriſprudence of the Court of Seſſion in Scotland*; wherein ſome Improprieties in the preſent Mode of Procedure are pointed out, and Amendments ſubmitted. 8vo. 1s. Murray. 1785.

Theſe obſervations are juſt; the improprieties are ſufficiently evident, and the propoſed amendments good: we are apprehenſive, however, theſe will not be adopted. The clerks, &c. of the court will object to the amender, 'Sir, ye know that by this craft we have our wealth.'

Art. 28. *The Trial of Emanuel Jacoma, a Greek*, before Judge Buller, &c. in the King's Bench, for wilfully ſetting fire to his Houſe, in order to defraud the *Phœnix Inſurance Office*. 8vo. 1s. Kearſley. 1786.

The Jury appear to have had very ſufficient evidence for delivering their verdict '*Guilty*.'

Art. 29. *The Trial between William Fawkener*, Eſq. (Clerk of the Privy Council) Plaintiff, and the Honourable John Townſhend (Son of Lord Viſcount Townſhend) Defendant; for criminal Converſation with the Plaintiff's Wife (late Miſs Poyntz); in the King's Bench, Weſtminſter Hall, on the 12th of July 1786. With ſome Particulars relative to the Duel between the Plaintiff and Defendant. 4to. 1s. 6d. Smith, Fleet-ſtreet.

The adultery being ſufficiently proved, the jury gave the plaintiff 500 l. damages. The duel, which preceded the trial, ended without bloodſhed.

Art.

Art. 30. *The Trial of Mrs. Ann Wood*, Wife of William Wood, Eſq. Commiſſary and Paymaſter of Artillery; for Adultery with Quintin Dick, Eſq. Merchant, of King-ſtreet, Cheapſide, London, during the Abſence of her ſaid Huſband in America, &c. on his Majeſty's Duty. Tried in the Conſiſtorial Court at Doctors Commons. 8vo. 2s. 6d. Liſter.

The proof of the charge againſt Mrs. Wood, produced a ſentence of divorce 'from bed, board, and mutual cohabitation with William Wood, Eſq. her huſband, by reaſon of adultery.'

Art. 31. *The Trial of James Mair*, for wilful and corrupt Perjury—at Niſi Prius, the Sittings after Trinity Term, 26 Geo. III. at Weſtminſter, before Judge Buller, and a Special Jury, in K. B. 8vo. 1s. Kearſley. 1786.

Mair was indicted of perjury, in an anſwer to a bill filed by ſeveral Under-writers, in the court of Exchequer, in a caſe reſpecting the capture and inſurance of the ſhip *Leonidas Hero*, taken in her voyage from Africa to the Weſt Indies, in 1782. He was found guilty.

Art. 32. *The Statutes at Large*, from the twentieth of King George the Third, to the twenty-fifth, inclusive. To which is prefixed, A Table of Titles of all the Public and Private Statutes during that Time. With a copious Index. 4to. 6s. 6d. ſewed. Vol. XIV. King's Printers. 1786.

This is a continuation of the valuable edition of the Statutes at large, of which we have given ample accounts in our Review, vol. XXVIII. p. 61. vol. XXX. p. 80. vol. XXXI. p. 240, &c. See our General Index, under the name *Ruffhead*, by whom this excellent work was begun.

Art. 33. *The Game Laws*, from King Henry III. to the preſent Period; including all the Acts of Parliament which are now in force on that Subject, with Obſervations on them, tending to convey real Information to the Lawyer, the Magiſtrate, and the Sportſman; and an Introduction, explaining the general Nature of Foreſts, Purlieus, Chaſes, Parks, &c. &c. By George Clark, Eſq. Author of the Penal Statutes abridged, &c. 12mo. 3s. Boards. Fielding. 1786.

The collecting into a ſmall compaſs the ſubſtance of all the laws relative to game muſt be uſeful to thoſe who are liable to the penalties inflicted by them. The ſportſman will find in this performance an abſtract of every act that has been paſſed for the preſervation of game, of all kinds, with the laws concerning fiſheries, warrens, parks, &c. The obſervations which Mr. Clark has made on theſe laws are juſt; and we doubt not that his performance may be ſerviceable to all who are intereſted in the ſubject. R—n

EAST INDIES.

Art. 34. *Mr. Haſtings's Review of the State of Bengal.* 8vo. 3s. Kearſley. 1786.

Theſe ſheets, which the Author informs us he wrote during his paſſage to England, were firſt printed for private diſtribution. Every article of information from the pen of Mr. Haſtings claims peculiar attention; thoſe, therefore, who ſtudy the political ſyſtem of our Eaſtern dependencies, will meet with a fund of intereſting obſerva-

tions on the ſituation of the country powers with reference to our political intereſts in that part of the world. To theſe Mr. Haſtings has added ſome hints for the proper frame of government over thoſe remote poſſeſſions; which have the recommendation of being the reſult of long experience, and may now be accepted as frank diſintereſted communications. N.

Art. 35. *Tranſactions in India*, from the Commencement of the French War in 1756 to the Concluſion of the late Peace in 1783. Containing a Hiſtory of the Britiſh Intereſts in Indoſtan during a Period of near thirty Years, diſtinguiſhed by two Wars with France, ſeveral Revolutions and Treaties of Alliance, and the Adminiſtration of Governor Haſtings. 8vo. 6s. Boards. Debrett. 1786.

To criminate the adminiſtration of Governor Haſtings, ſeems to be the chief object of this narrative, which is evidently written by an able hand. The Author deſcribes ſcenes, rather than relates facts. We hope, for the credit of our country, that the picture he has drawn is ſhaded beyond the life. E

Art. 36. *A ſerious Addreſs to the Proprietors of Eaſt-India Stock*, and to all concerned in the commercial Proſperity of Great Britain, on the Subject of the preſent Diſputes relative to the Company's Shipping. 8vo. 1s. Sewell. 1786.

The neceſſity of lowering the freight of ſhips employed in the ſervice of the Eaſt-India Company has been loudly contended for by various projectors—one of whom, in particular, has lately offered to float as many veſſels as the Directors of that Company might require, at a ſaving of five pounds *per* ton, or 150,000 pounds *per annum*. This idea of œconomy in the article of ſhipping is ſtrongly ridiculed by the writer of the preſent Addreſs; and he boldly aſſerts that—calculators, endowed with as great accuracy and comprehenſion as the *ideal* ſavers of the ſum already ſtated, have demonſtrated, that the ſaving which might poſſibly be made by the new plan (and which is ſhewn to be in many reſpects an hazardous one) would not at the utmoſt exceed the annual ſum of 60,000 pounds.

The Author informs us, that a capital of two millions ſterling has been ſunk by the owners of ſhips for the ſervice of the Eaſt-India Company; and he inſiſts (in anſwer to the ſeveral ſpeculators, who have maintained that veſſels of 500 or 600 tons burden are better adapted to the India trade than thoſe of 700 or 1000 tons, which are now in uſe) that ſhips deſtined to encounter, for ſo long a ſpace of time, all the varieties of climates, ſeaſons, and ſeas, and expoſed to the attacks whether of pirates or national troops in different latitudes of the world, ought to be of a ſtronger conſtruction, as well as of larger capacity than thoſe employed in what may be called, in compariſon of this, ordinary and domeſtic commerce: that the Portugueſe, the Spaniards, the Dutch, and the French have ever made military preparations a part of their mercantile projects: and farther, that if it be poſſible to reduce the freight of ſhips proper to be employed in the aforeſaid ſervice, it can only be done by building veſſels of a *larger* ſize than that of the preſent—'Which ſhips (ſays he) may with eaſe, and at a ſmall expence, be converted into men of war, and carry 18 pounders on the middle deck, and 9 pounders on the upper deck; in all 58 guns.'

There

There is something particularly specious in the following argument; and the proposal immediately succeeding it, has (as far as we can pretend to judge) every appearance of fairness.

'The number of ships necessary for carrying on the commerce of the East-India Company, is not less than one hundred. Supposing then that we are provided, as in the course of a few years we may be, with such a number of ships in the best condition, constructed in such a manner as to admit of a reduction of freight *, and at the same time to do as much execution as our 60 gun ships, would we not possess a mighty commercial advantage, as well as a strong security for our East-India settlements? And is not this a more worthy object of pursuit, than those paltry and perilous parings projected by the reformers in the Company's shipping?'

Proposal. 'The owners of ships deeply interested in the prosperity of the East-India Company, are anxious and willing to adopt every hint for œconomy that is compatible with the safety and stability of their commerce: they are therefore ready to come forward and build, for the next season, whatever ships the Company shall chuse. And in the mean time, that the Company's commerce may suffer no interruption, and incur no danger by new and unsafe experiments, they are willing to fit out whatever number of vessels may be necessary for this season, leaving the matters now in dispute between the Directors and them undetermined; and trusting for an equitable compensation, if differences cannot otherwise be settled, to arbitration.'

This, as we have already observed, seems honest on the part of the ship-owners. But what the East-India Directors may think on the matter, we know not. "Secrets! Secrets!"—says Scrub—"to be sure there are secrets in every family." True: and there are likewise *mysteries* in almost every profession and trade. It were therefore absurd to think of diving into the *arcana* of Leadenhall-street.

AMERICAN. A. B.

Art. 37. *A Treaty of Amity and of Commerce* between the United States of America and his Majesty the King of Prussia. 8vo. No Price nor Bookseller. 1786.

This treaty is replete with benevolence; an unparalleled instance of which we find in the 23d Article. 'If war should arise between the contracting parties,—all merchant and trading vessels, employed in exchanging the products of different places, and thereby rendering the necessaries, conveniences, and comforts of human life more easy to be obtained, and more general, shall be allowed to pass free and unmolested, and neither of the contracting powers shall grant or issue any commission to any private armed vessels, empowering them to take or destroy such trading vessels, or interrupt such commerce.' The article concerning the treatment of prisoners of war is also remarkable for its truly benevolent spirit.—The whole treaty is a singular phænomenon in the history of nations. Military powers uniting to alleviate the miseries of war, to lessen the horrors of bloodshed, and relieve the distresses of their enemies, is the best lesson of

* This, we are told, the owners of India ships have actually in contemplation.

humanity, which a philoſophical king, acting in concert with a philoſophical patriot *, could poſſibly give to the princes and ſtateſmen of the earth. Happy are we to ſee ſuch laudable ideas once ſtarted in their view; and happy will it be for the world if its rulers never loſe ſight of them!

Art. 38. *Tranſactions of the American Philoſophical Society*, held at Philadelphia, for promoting uſeful Knowledge. 4to. Vol. II. Philadelphia printed. 1786.

The peculiar circumſtances of the American revolution ſince the former volume of theſe Tranſactions was publiſhed, are alleged, and will ſerve as a ſufficient apology for the long delay in publiſhing a ſecond †. The Society having, however, reſumed their former labours, and finding themſelves in poſſeſſion of materials more than ſufficient for a ſecond volume of Tranſactions, appointed a Committee, to ſelect ſuch pieces as might be moſt proper for the purpoſe, the reſults of whoſe ſelection are now offered to the Public, conſiſting of 45 papers, on different ſubjects, of which ſome account will be given in a future number of our Journal. Several others, worthy of publication, we are told, ſtill remain, to appear in a ſubſequent volume.

Art. 39. *Laws of the Legiſlature of New York*, in force againſt the Loyaliſts, and affecting the Trade of Great Britain, and Britiſh Merchants, and others having Propery in that State. 8vo. 3s. Debrett, &c. 1786.

The objects of this collection are ſpecified in the title; and appear more fully in the concluding paragraphs of the Preface; *viz.*

'The editor has added the Definitive Treaty, and the refuſal of the ſenate and aſſembly to ratify the fifth article, together with ſuch other extracts from the journals of thoſe two branches of the legiſlature, as tend to ſhew the ſpirit that actuated them in paſſing ſome of thoſe laws, notwithſtanding the objections of the Council of Reviſion, (conſiſting of the Governor, the Chancellor, and Judges of the ſupreme court), the third branch of the legiſlature—as alſo ſuch other extracts as affect Britiſh creditors.

'The editor begs leave further to obſerve:

'Firſt, That thoſe parts of the ſeveral laws which have been omitted, relate only to the internal police of the ſtate.

'Secondly, That the treaty is infracted, not only by ſuch laws as have been paſſed ſince the peace, but by the non-repeal of every one of thoſe enacted during the war, and which, to give the treaty its intended effect, ought to have been repealed; for they have their operation now in full vigour, the people and ſubordinate magiſtracy being obliged to obey the ſovereignty of the country in all the hoſtile acts commanded or authorized by their laws.'

N.

POLICE.

Art. 40. *Thoughts on the Conſtruction and Polity of Priſons*, with Hints for their Improvement. By John Jebb, M.D. To which *is* added, An Abſtract of Felonies created by Statute, and other Articles relative to the Penal Syſtem. 8vo. 2s. With an Engraving of the Doctor, 2s. 6d. Dilly.

* FRANKLIN.

† For an account of the firſt volume, ſee Rev. vol. xlvii. p. 333.

The

The reflections upon the penal laws, at the close of this pamphlet (which, with the abstract, and a brief sketch of Dr. Jebb's character, is all the new matter contained in it), may possibly suggest some useful hints on the important subject of the revisal of our penal laws, which, we trust, will shortly take place under the direction and authority of parliament. On so extensive and difficult a topic, we can only, at present, express a general wish with our Author *(Capel Lofft, Esq.)* that such improvements may be speedily adopted in this part of the English law, that its future characteristics may be simplicity, equity, and energy. E.

EDUCATION.

Art. 41. *Dramatic Pieces*, calculated to exemplify the Mode of Conduct which will render young Ladies both amiable and happy when their School Education is completed. Small 12mo. 3 Vols. 6s. Marshal.

Several important lessons of moral instruction are, in these volumes, conveyed in a most agreeable and interesting form: they are a valuable addition to the *Library for Children*, which the Editor is so laudably employed in providing. The duty of filial affection and obedience in difficult situations; the fatal consequences of a life of dissipation; the folly and odiousness of pride; the advantages to be derived from a liberal education in a state of adversity; and the value of domestic education, are the topics illustrated in these dramatic pieces. E

NATURAL HISTORY.

Art. 42. *Observations of Marine Vermes, Insects*, &c. By Mathew Martin, Member of the Bath Philosophical Society. With Notes and Quotations from different Authors. Fasciculus I. 4to. 1s. 6d. White, &c. 1786.

This Number contains the descriptions of only three worms; namely, the *Actinia caryophyllus*, *Siphunculus nudus*, and *Siphunculus reticulatus*. The Author appears to be a man of observation; and, if he pursues his work with the same accuracy and judgment that he exhibits in this specimen, he will throw considerable light on a part of natural history which is, as yet, very obscure. The accompanying his descriptions with drawings, is a great improvement of his plan. Mr. Martin 'thanks God that he is blessed with a good recollection.' If he means *memory*, we advise him not to make too much use of it, lest he should wear it out too soon; let him rather commit his observations to writing, as they occur. R—m

MATHEMATICAL.

Art. 43. *A Table which reduces Deals as imported from the Baltic to standard Deals.* Shewing the Quantity of standard in any Number of Baltic or common Deals from 1 to 1000, of any Length from 6 to 16 Feet long, and from $7\frac{1}{2}$ to 12 Inches broad, Thickness being $1\frac{1}{4}$, 2, $2\frac{1}{4}$, and 3 Inches, &c. Calculated by Isaac Sandys. 4to. 6s. Liverpool printed; sold by Lowndes, in London.

The timber-merchant and carpenter will find this performance a useful assistant in computing the quantity of any given number of common deals; since it will shew in two minutes, what in the ordi-

nary course of calculation would require twenty minutes to perform. The merit of Tables of every kind consists chiefly in their being accurately computed, and correctly printed. We have examined this in several places, and find it free from error, in all the examples we have tried.

Art. 44. *An entire new Work, and Method of proceeding to discover the Variation of the Earth's Diameters*, with Evidence laid down, amounting to a Demonstration, that its true Ratio is not less variable than as 45 to 46, and shortest in its Pole's Axis 174 Miles, &c. &c. By Thomas Williams, Inventor. 4to. 4s. No Bookseller's Name. 1786.

As Mr. Williams has given no demonstration of his assertions, we cannot afford our assent to them.

RIVER-FISHING.

Art. 45. *The Gentleman Angler*. Containing brief Instructions by which the Beginner may, in a short Time, become a perfect Artist in angling for all Kinds of Fish. With several Observations on Angle Rods, Artificial Flies, &c. Also the proper Times and Seasons for River and Pond-fishing; when Fish spawn; and what Baits are chiefly to be used: with the Art of Rock and Sea-fishing; and an Explanation of the technical Words used in the Art of Angling. By a Gentleman who has made it his Diversion fourteen Years. 12mo. 1s. 6d. Kearsley. 1786.

Compiled from former publications on the subject, with all their sins and transgressions about them. See *Universal and infallible Bait*; *How to make an artificial Fly*; *The twelve Sorts of artificial Flies*; *Directions for Roach and Dace Fishing*; *Method of Rock-fishing*, &c. &c.

POETRY.

Art. 46. *The Age of Genius!* A Satire on the Times. In a Poetical Epistle to a Friend. By Thomas Busby. 4to. 3s. Harrison. 1786.

This writer, as a professed enemy to *laboured* productions, has acted very consistently in leaving a few *negligences* in his piece, lest the reader's taste should be cloyed with too much accuracy and elegance. We meet, however, with some bold strokes, and good lines, in the poem, which convince us, that if the Author's *system* had not prevented him, he would have written an excellent satire on the folly which is so strongly marked in the following lines:

'Cits, *scholars* now and *rhetoricians* grown,
Claim more than *ancient titles* for their own.
Once, all their care to be well soak'd and fed;
The *belly fill'd*, still *empty* went the *head:*
Careless of praise at council each took part;
Nor got, the day before, his speech by *heart*.
Cool, if not *rational*, he *spoke his say*;
And *equal orators* bore *equal sway*.
'No thirst of letter'd reputation yet
Had e'en begot th' *idea* of *city-wit*;
No brawling knew they loud as at the bar;
No blows *uncivil* bred a *civil war*:
Each talk'd and *doz'd* in turn, and that was all;
No *pens* and *ink* yet flew about the *Hall*:

No

No neighbour to deſpoil his neighbour ſought,
But all departed with the *wigs* they brought;
No heads ſurcharg'd in *raſh diſpute* then mix'd,
Like *Shrovetide cocks* on leaden baſis fix'd;
In *weight of belly* each his ballaſt found,
And, *light at top*, erectly kept his ground.
' But this *no more!*—We muſt not now, alack!
Seek the decorum of a cent'ry back:
All *learned* now, and conſequently *wits*,
Fall *cureleſs* into ſtrong-conceited fits;
For liberty, and *dear diurnal fame*,
Ruſh to debate with more than patriot flame:
To Council call'd, ſo furiouſly engage,
They ſcarce at *table* ſhew a greater rage!
' At *Merchant-Taylor*'s bred, Hardwareman cries—
" Shall we than men of *Paul*'s be deem'd leſs wiſe?"
Or, bred at *Paul*'s—' Shall we in knowledge yield,
" And give to *Merchant-Taylor*'s men the field?—
" Here! where's my gown, lamp, paper, ink, and pen?
" Sleep is for *private*, not for *public*, men:
" To my *dear country* I'll this night devote,
" To-morrow's ſpeech indite, and get by rote."
By his wife queſtion'd why he keeps from bed—
" *England's ſalvation*, child, is in my head;
" How we may riſe, her *Genius* whiſpers ſtill;
" But *all* depends upon my care and ſkill:
" *Britannia calls!* and I muſt do her will.'
So when poor Criſpin, crazy for the praiſe
Of *pulpit* eloquence, to preach eſſays;
His *'prentice* clerk; his *cobling-ſtool* his ſtage;
Flies to the fields with *tabernacle rage!*
With Rowland's ſkill erects the orbs of fight,
Or turns them, *raviſh'd!* on the *inward light!*
Forgets Will's ſhoulders are but fleſh and bone,
Or thinks at home he's *hammering* on his *ſtone*;
Now faith, *all-ſaving faith*, proclaims aloud!
Now deals damnation on the trembling crowd!
Aſk'd why for *preaching* he deſerts his *ſtall*,
(Bred at Moorfields, or Tot'nam) hear him bawl,
" Becauſe as how I feels I has a *call!*"

Art. 47. *Matlock*; a fare-well deſcriptive Poem. Moſt humbly inſcribed to her Grace Georgiana, Ducheſs of Devonſhire. 4to. 1s. Baldwin. 1786.

" *Et in Arcadia ego*"—We, too, have been at this Derbyſhire Arcadia, but never had we the good fortune of meeting, there, with any of thoſe ' blue-eyed Naiads,' or ' green-rob'd Nymphs,' or ' long-liv'd Dryads,'—none of the ' pearl-clad Nereids, Satyrs and Fauns, Fays and Goblins'—which ſo plenteouſly abound—*in this poem*—that it is aſtoniſhing we never met them on the ſpot; for we too, have occaſionally ſtray'd among ' Dear Matlock's

' Dells darkling, hazel haunts, and graſſy glades *.'

* Page 7, l. 4.

Nor

Nor did we ever hear, in the learned circles at *the Hall*, or at *Lowth's*, aught concerning the amours of the Giant Mangelon, and the Nymph Matlocia, which are here celebrated with all the fond fancy of a youthful Muſe, more verſed in Ovidian fable and imagery, than in juſt and natural deſcriptions of rural ſcenery. Matlock is a charming place, and demands the pen of a Denham, or a Pope.

Art. 48. *Henry and Acaſto:* a Moral Tale. By the Rev. Brian Hill, A. M. late of Queen's College, Oxford; and Chaplain to the Earl of Leven. With a Preface by Sir Richard Hill, Bart. 3d Edition, with Corrections, Alterations, and Additions by the Author. 12mo. 1s. Stockdale.

The Author relates a tender tale, in eaſy verſe: it is, however, in our opinion, too ſtrongly tinctured with *peculiar* religious ſentiments, to be acceptable to the generality of readers. E.

Art. 49. *Socrates and Xantippe:* a Burleſque Tale. By William Walbeck. 4to. 2s. Bew. 1786.

There is ſomething that looks like wit in the poem, and ſomething alſo that looks like learning in the notes; but in good truth they are more like Iago's honeſty than any thing beſides—*nothing elſe but ſhew!* B—L.

Art. 50. *The Mirror:* a Poem. Addreſſed to Lady L***. 4to. 1s. Debrett. 1786.

An elegant *bouquet*, culled from the garden of the Muſes, with which Lady L.—whoever ſhe be—need not diſdain to adorn her fair boſom. E.

Art. 51. *The Commemoration of Handel:* a Poem. 4to. 1s. Cadell, &c.

The proceſs of the Commemoration is here deſcribed, and the ſubject of the Meſſiah repreſented, in harmonious and elegant verſe, which, amidſt the triumphs of Muſic, in ſome meaſure maintains the honours of Poeſy. E.

NOVELS.

Art. 52. *The Innocent Rivals*, a Novel, taken from the French, with Alterations and Additions. By a Lady. 12mo. 3 Vols. 7s. 6d. ſewed. Bew. 1786.

In the character of Melmoth, a married man, who ſuffers another fair one to ſupplant his wife in his affections, and thereby involves both the females in diſtreſs and wretchedneſs, and brings upon himſelf a load of remorſe which he is unable to ſupport; this novel affords a ſtriking example of the danger of indulging an illicit paſſion. It is a leſſon which has been taught in many different forms; but it comes with peculiar weight, as the moral of an intereſting tale, agreeably written. E.

Art. 53. *Fanny*, a Novel; in a Series of Letters; written by a Lady. 12mo. 3 Vols. 5s. ſewed. Richardſon.

This novel, beſides that it is agreeably written, and exhibits a variety of characters in intereſting ſituations, has the uncommon merit of conveying, in its ſtory, a very uſeful leſſon to young women; which is, that, by treating debauched young men—not, as is too often the caſe, with marked diſtinction, but, on the contrary, with a *ſpirited reſerve*, they have it in their power to contribute very much

much towards reforming their manners, and conſequently providing themſelves with good huſbands, and their country with uſeful citizens. E.

Art. 54. *Juvenile Indiſcretions*; a Novel. By the Author of Anna, or the Welſh Heireſs. 12mo. 5 Vols. 15s. Lane.

Thoſe who were pleaſed with this writer's former production, will probably find amuſement in the preſent, which, in point of ſtyle, is, on the whole, better written than Anna. We muſt however remark, that the characters are more numerous than was neceſſary, and are ſtrained beyond real life. The plot is confuſed, and in many particulars extravagant. The tale is drawn out to an immoderate length, and the reader is fatigued without being intereſted. The writer is culpable too, in adopting and proceeding upon an idea of a pernicious tendency, namely, that *juvenile indiſcretions* are rather to be regarded as indications of genius and ſpirit, than as proofs of an ill-principled or irreſolute mind. E.

Art. 55. *The Tour of Valentine.* Crown 8vo. 3s. ſewed. Johnſon. 1786.

This volume is not publiſhed, we are told, to add another to the many novel adventures, eaſtern romances, or ſentimental effuſions; nor ſolely to furniſh entertainment. 'Its true deſign,' ſays the Author, 'will readily appear: it will miſlead none; it may pleaſe ſome; and, if any, thoſe whoſe approbation is moſt valuable.' His profeſſed intention is to promote Chriſtian piety; and ſome little objection, he acknowledges he felt, againſt clothing his work in a fanciful dreſs. 'In other books of this kind,' he remarks, 'looſe and paſſionate deſcriptions are hardly effaced, or rendered edifying, by grave conſequences or ſupplemental morality. Virtue is indeed propoſed, but the means to attain it are not taught; there is, therefore, ſtrictly ſpeaking, no example of virtue given.'

It muſt be allowed that the tendency of the work is ſuch as the writer repreſents it to be. The ſcenes and adventures, if not ſo numerous, or wrought up with ſo much art and paſſion as other novels diſplay, are yet intereſting, inſtructive, and friendly to virtue; giving riſe to juſt and uſeful reflections and converſations on ſubjects of the greateſt importance. The dialogue held by Valentine and his couſin concerning duelling, is, in particular, well worthy of attention. More real and edifying ſenſe is to be met with here than in ſeveral other productions which may probably be better received in the world. The ſtyle has ſometimes a peculiarity or degree of obſcurity, which might, we apprehend, have been avoided or corrected. H.

Art. 56. *Manon L'Eſcaut:* or the Fatal Attachment. A French Story. 2 Vols. 12mo. 6s. ſewed. Cadell. 1786.

Theſe volumes are far more likely than the preceding Tour to intereſt the paſſions, to warm the imagination, and, though it ought not to be ſo, to engage the heart; for this novel gives us the hiſtory of improper amours, and of gambling atchievements for their ſupport. If its character is fairly given, while every allowance is made for the invention and ingenuity of the writer, it muſt probably be this, that it repreſents folly, extravagance, and vice, in colours too favourable and attractive; and while it makes the actors ſuffer, even

to a high degree, it preſents them to the reader rather as objects of compaſſion than of cenſure. The tranſlator ſeems to have been a little ſenſible of this, and ſomething he ſays by way of apology, which he would perſuade himſelf is ſufficient to anſwer the objection. This little novel, he informs us, fell into his hands in the long winter of 1784, which he paſſed in Normandy. For the amuſement of ſome Engliſh friends, who did not read French, he tranſlated as he read ſome of the moſt ſtriking paſſages, which appeared to them ſo intereſting, that, ſays he, 'I was induced to tranſlate the whole; *or rather to write it anew in Engliſh.*' He acknowledges he has made ſome conſiderable alterations, as to length of periods, tranſpoſition of pages, &c. but all this has been done to render the performance more pleaſant to an Engliſh ear, and after all he fears 'the *clinquant* of the French is ſtill very viſible.' To this account our tranſlator farther adds, 'It has been thought, that notwithſtanding all her errors and failings, the picture of *Manon* is too captivating, and that vice is not drawn in her character as ſufficiently odious. But ſurely an improper tendency cannot be imputed to a ſtory where every deviation from virtue is immediately and ſeverely puniſhed, and which is at length cloſed by a cataſtrophe ſo melancholy as the death of *Manon*, and the remorſe and deſpair of her lover.' There is ſome truth in this obſervation; but it is yet queſtionable whether the book is not fitted to produce bad rather than good effects, eſpecially on ſome minds; as it will be recollected, that the diſtreſſes, however deep, are really fiction, and the other parts wear a pleaſing and alluring aſpect. H.

MISCELLANEOUS.

Art. 57. *The Works of M. Le Chevalier de Florian*; containing Galatea, a Paſtoral Romance; and other characteriſtic Romances. Tranſlated from the laſt Paris Edition, by Mr. Robinſon. To which is prefixed, an Eſſay on Paſtoral Romance, in an Epiſtle to Miſs C. T. by the Tranſlator. 12mo. 2 Vols. 5s. bound. Becket. 1786.

Theſe tales, which are written with much elegance and tenderneſs, will afford that claſs of readers to whom they are addreſſed an agreeable amuſement, without the ſmalleſt hazard of perverting their taſte, or corrupting their hearts. The firſt volume conſiſts of a beautiful paſtoral romance; the ſecond, of characteriſtic tales, in which the ſpirit and manners of different countries are repreſented; the Spaniard and Portugueſe, as ſtill fond of adventures and combats; the Frenchman, as inſpired with ſentiments of love and glory; the German, as diſtinguiſhed by manly ſenſe and integrity; the Greek, as a lover of ſcience and arts; and the Perſian, as teaching ſound leſſons of morality under the form of wild romance. The work is tranſlated with correctneſs and eaſe, and the introduction is well written. E.

Art. 58. *Tales, Romances, Apologues, Anecdotes, and Novels*; humorous, ſatiric, entertaining, hiſtorical, tragical, and moral; from the French of the Abbé Blanchet, M. Bret, M. de la Place, M. Imbert, M. St. Lambert, and the Chevalier de Florian. 12mo. 2 Vols. 6s. ſewed. Robinſon. 1786.

This is an amuſing medley from French Novelliſts; but it was, to ſay

ſay the leaſt, *unneceſſary* to ſwell the volumes with the addition of *five* of the tales of Florian, already ſo well tranſlated by the Editor of the preceding article. E.

Art. 59. *A Letter from Capt. J. S. Smith to the Rev Mr. Hill*, on the State of the Negroe Slaves. To which are added an Introduction and Remarks on Free Negroes, &c. By the Editor. 8vo. 6d. Phillips. 1786.

In our Review for January laſt we expreſſed our intention of withdrawing our thoughts from the controverſy we were likely to be engaged in, on a ſubject which had been, with no ſmall degree of rancour between the engaging parties, warmly attacked and defended. We ſhall adhere to our reſolution, and only lay before our Readers the contents of the preſent performance, with the arguments of the Editor * in vindication of his former aſſertions.

In the Introduction, Mr. Ramſay gives an account of the manner in which his adverſaries have attacked him, and of his *reply* to what he ſtyles the '*vindictive* and *argumentative* anſwers or objections to his original Eſſay.'

The letter itſelf is the reſult of a deſire, which a friend of Mr. Ramſay's (we ſuppoſe Mr. Hill) made to Captain Smith, 'that he would read Mr. Ramſay's Eſſay, and give his opinion of it impartially.'

The Captain having been an eye-witneſs to the many ſpecies of cruelty exerciſed on the negroes, confirms what Mr. Ramſay had repreſented, and gives ſome additional proofs of the miſerable ſtate in which thoſe wretched beings are involved.

The remarks concerning the free negroes are ingeniouſly and judiciouſly ſet forth: as to the truth of the aſſertions contained in them, we cannot pretend to decide. R—m.

Art. 60. *The Night Cap.* By M. Mercier. 12mo. 2 Vols. 6s. ſewed. 1786.

This writer is one of thoſe volatile and eccentric geniuſes who *daſh* at every thing—with thought or without it, juſt as the whim of the moment tranſports them. Whether it was folly, madneſs, or the fond luſt of ſingularity, that made M. Mercier daſh his empty pate *againſt* Homer, we will not determine: but as his *night-cap* was on, it would have been more for the credit of his taſte, learning, and judgment, if he had done what other people do when they put on theirs. B—k

Art. 61. *The Progreſs of Faſhion*: exhibiting a View of its Influence in all the Departments of Life. 8vo. 1s. 6d. Sewell.

An elegant and ſenſible eſſay. It traces the influence of Faſhion on religion, politics, morality, literature, and dreſs; and the deſign of it is to counteract its corrupt and dangerous effects, by expoſing its futility and caprice.

The Author diſcovers a conſiderable ſhare of hiſtorical knowledge. His reflections are in general judicious, ſometimes lively and acute, and always liberal and candid. D.

* Rev. Mr. Ramſay.

Art. 62. *The Earl of Cheſterfield and Parſon Goodman.* Tranſlated from the French of M. Voltaire, by J. Knight. 12mo. 1s. 6d. Bern. Printed for W. Lavater and Son: ſold alſo at the Hague, and at London. Imported by G. Kearſley. 1786.

SCENE. *A Reviewer's Apartment in Grubſtreet.*

FREETHINKER. There is a great deal of *wit* in this little tract.

CHRISTIAN. There is a great deal of *wickedneſs* in it.

REVIEWER. It ſeems very like Voltaire's manner; and, poſſibly, is the production of his pen—as the title profeſſes.

MR. KNIGHT. I hope I have done tolerable juſtice to it in the tranſlation.

BYSTANDER. From what you have ſaid, Gentlemen, I ſhall certainly call at Kearſley's, in my way to the Devil [*tavern*], and buy the book.

Art. 63. *Miſcellanies in Proſe and Verſe*, intended as a Specimen of the Types at the Logographic Printing-Office. 12mo. 3s. 6d. Boards. Walter. 1785.

This volume conſiſts of pieces, which have been ſo often collected in other miſcellaneous publications, that it cannot merit attention, except as a ſpecimen of a new mode of printing, with entire words inſtead of ſingle letters; the advantages of which, as to correctneſs or neatneſs, compared with books printed in the uſual manner, are imperceptible to us. E.

Art. 64. *A candid and impartial Sketch of the Life and Government of Pope Clement* XIV. Containing many intereſting Anecdotes during that Period of Church Hiſtory. In a Series of Letters from Rome. Vol. III. 12mo. 2s. 6d. Symonds. 1786.

We noticed the two former volumes, in our Review for May, p. 397, and then obſerved, that 'the expulſion of the Jeſuits was, to ſay the leaſt, ſo bold a meaſure, that it is not ſurpriſing it ſhould bring much odium on the Pontiff under whom it was carried into execution.' Indeed, the Writer has no mercy on the memory of Ganganelli; whoſe character and government he repreſents in the meaneſt and moſt contemptible light. The Author wants not intelligence; his letters are well written; and if his veracity remains unimpeached, his book will merit the regard of the Public. We may expect a *continuation*; as this third volume of the ſketch is not given as the laſt of the ſeries.

THEOLOGY.

Art. 65. *Sermons* preached in the Pariſh Church of St. Alban, Wood-Street, By Samuel Hoole, A. M. 8vo. 5s. Boards. Nicol. 1786.

Theſe diſcourſes are ſenſible, practical, and uſeful: the ſtyle is agreeable, and the ſentiments are juſt. If they are not all equal, their tendency, on the whole, is certainly to advance rational piety and ſolid virtue. The ſubjects are, I. The nature of God. II. III. The worſhip of God: *John*, iv. 24. IV. Neceſſity of good works: *Matth.* vii. 21. V. VI. Religious education: *Prov.* xxii. 6. *Gen.* xviii. 19. VII. Shortneſs and vanity of life: *Pſalm* xxxix. 5. VIII. Future ſtate: *Rom.* ii. 7, 8. IX. Danger of impenitence: *Luke*, xix. 41, 42. X. Benevolence: 1 *John*, iv. 7. XI. Barzillai's reply to David:

David: 2 *Sam.* xix. 35. XII. Kingdom of heaven: *Luke*, xii. 32. XIII. 2 *Cor.* xiii. 5. XIV. Death of the pious: *Rev.* xiv. 13. XV. Day of the Lord: *Joel*, ii. 1.

We are pleaſed to obſerve that the Writer does not always think it neceſſary, when paſſages from the *Pſalms* are recited, to produce them from the Book of Common Prayer rather than from the Engliſh Bible; an affectation into which many preachers are too apt to fall: and certainly they are much miſtaken in their general preference of the old verſion: though in ſome inſtances it is not unworthy of regard. H.

Art. 66. *An Abridgment of the New Teſtament, in Queſtion and Anſwer.* The Anſwers exactly in the Words of our Lord and his Apoſtles. Intended to imprint on the Minds of Youth, and revive in the Memories of Chriſtians more advanced in Knowledge, the Doctrines and Precepts, and ſome of the moſt memorable Occurrences recorded in that Part of the Sacred Writings. By a Layman. 12mo. 3s. 6d. bound. Baldwin, &c. 1785.

That this is a very *good* book, no one will doubt; but never was a good book made up with leſs fatigue to the Author, or with leſs proſpect of benefit to the Public. Who will read the chapters of the Goſpels and Epiſtles clipped into ſhreds in the way of queſtion and anſwer, when they can be read with ſo much more pleaſure and advantage in their original connection? E.

RELIGIOUS.

Art. 67. *A new Concordance and Dictionary of the Holy Scriptures.* Being the moſt comprehenſive and conciſe of any before publiſhed. In which any Word or Paſſage of Scripture may be eaſily found: The Signification is given of all proper Names of Men, Women, Beaſts, Birds, Fiſhes, Cities, Towns, Rivers, Mountains, precious Stones, and other Things mentioned in Scripture. Together with the different Acceptations of Scripture Words, a Definition of Goſpel Doctrines, &c. By John Butterworth, Miniſter of the Goſpel. The 2d Edition, with conſiderable Additions. 8vo. 8s. Boards. Coventry printed, and ſold by Robinſon in London.

Having given an account of the firſt edition of this work in our Review, Vol. XXXVIII. p. 410, we have only now to add, that the Author has, in this ſecond edition, made conſiderable improvements and additions, which have much increaſed the ſize as well as the price. We recommend this work as uſeful to all families, particularly to thoſe who cannot afford the purchaſe of Mr. Cruden's large quarto volume, of which this new Concordance and Dictionary is, in a great meaſure, an abridgment. In his next edition, we would wiſh Mr. Butterworth to abridge his own preface. We did not want to be told, that the word of God is the believer's muſeum, ſanctuary, hiding-place in a ſtormy day, looking-glaſs, perſpective-glaſs, microſcope, &c. &c. which may chance to afford more *diverſion* than *edification*, to a reader who poſſeſſes but a tolerable degree of 'devotional taſte.'

SERMONS.

SERMONS.

I. Preached by the Rev. Thomas Jervis, and a Charge delivered by the Rev. Thomas Belſham, at the Ordination of the Rev. Timothy Kenrick, in the New Meeting, Exon, 28th of July 1785. 8vo. 1s. Buckland.

Diſcourſes on theſe occaſions are generally conducted on one plan. They are ſeldom objects of criticiſm. It is enough if they give ſatisfaction at the time when they are delivered. Very few encreaſe their fame by attempting to extend it beyond the walls of the Meeting-houſe.

Mr. Jervis's Sermon on Acts, iii. 26. is not deſtitute of animation; and Mr. Belſham's Charge contains ſome juſt and ſenſible reflections on the nature and obligations of the paſtoral office. B— h

II. *The Chriſtian Paſtor's Review of his Life and Labours*;—at a Meeting of Proteſtant Diſſenting Miniſters, at Hadleigh, in Suffolk, July 29, 1783, and elſewhere. By Samuel Palmer. 8vo. 6d. 1785.

Acts, xxvi. 22. *Having therefore attained help of God*, &c. *Vide* the preceding Article. D°

III. *The Danger of Self-ſufficiency in Matters of Religion*:—preached in the Pariſh Church of St. Mary at Hill, on the 4th of May, 1785, and publiſhed at the Requeſt of the Congregation. By John Free, D. D. Sir John Leman's Lecturer in the ſaid Church, and Vicar of Eaſt Coker in Somerſetſhire. 8vo. 6d. Brown, &c.

In the title-page, we are informed that this Sermon 'alludes to the evil report, which has been lately propagated againſt two *loud* clergymen, commonly called by their *followers*, GOSPEL PREACHERS, Neighbours, and *Fellow-labourers*, in the *ſuburbs* of London.' This account is oddly expreſſed, and we know not to what it alludes: but we find the diſcourſe, ſenſible, candid, practical, and uſeful; though in ſome inſtances, perhaps, the language is not ſo entirely clear and correct as might be wiſhed. H.

CORRESPONDENCE.

*** The objections of '*a Learner*' to an Article of our Review for July laſt are ingenious; but a more intimate acquaintance with the ſubject, and a due attention to the theory, we are convinced, will enable him to anſwer them himſelf. If, however, he would wiſh to ſee his obſervations in print, we ſhall, with his leave, communicate them to a reſpectable Magazine, in which they will appear with more propriety than in our Review. R— m.

*** We are favoured with a copy of M. de Warville's *Examen Critique des Voyages de M. le Marquis de Chatellux*. The ingenious Writer muſt ſee the impropriety of our giving an account of the *Examen* before we have noticed the *Voyages*, &c. to which it refers. That work we have not been able to procure; but ſhall repeat our inquiry after it. The *Examen* will certainly be reviewed in its turn.

☞ Peter Primroſe's letter is received; but we can make no uſe of his information.

Errata in this Month.

p. 277. par. 2. l. 8. for 'partial' r. 'impartial'

p. 277. note. for 'Horneboue' r. Hornebow.

318. l. 1. for 'the Earl of Chesterfield' r. the earl of Lord Chesterfield, &c.

p. 297. l. 10 from the bottom for 'e. 3.' r. e. 6.

THE MONTHLY REVIEW,

For NOVEMBER, 1786.

ART. I. *Cyclopædia*: or, an Universal Dictionary of Arts and Sciences; containing an Explanation of the Terms, and an Account of the several Subjects in the *liberal* and *mechanical* ARTS, and the SCIENCES *human* and *divine*. By E. CHAMBERS, F. R. S. With the Supplement and modern Improvements incorporated in one Alphabet. By ABRAHAM REES, D. D. 4 Vols. Folio. 418 Numbers at 6d. each. Longman, &c. 1786.

FEW works in the Engliſh language have been more generally, or, in our opinion, more deſervedly eſteemed, than the Cyclopædia of Mr. Chambers. As a repoſitory of univerſal literature and ſcience, it comprehends, within narrow bounds, a great variety of ſubjects; and, being in alphabetical order, it is adapted to readers of different deſcriptions. A work that facilitates the acquiſition of knowledge to the generality of the people,—that is ſuited to the convenience and occaſions of numerous claſſes of readers,—that ſatisfies the doubts, and refreſhes the memories of adepts, muſt neceſſarily be acceptable to the Public in general. The work before us is calculated to anſwer all theſe purpoſes, and, as far as we have examined (and we have not run haſtily through it), it is executed in a manner that cannot fail of giving ſatisfaction to every one.

The learned and indefatigable Editor of this much improved body of ſcience, gives the following account of the many alterations that have been made, in the ſeveral impreſſions which it hath undergone:

'The ſucceſs of the firſt edition, which appeared in 1728, enlarged the views of the author; and previouſly to the publication of the ſecond edition in 1738, he had formed a deſign of publiſhing a new work on a more extenſive ſcale, and had actually prepared a conſiderable part of the copy with this view. This deſign, however, was fruſtrated by a bill agitated in parliament (which paſſed the Houſe of Commons, but was rejected by the Houſe of Lords), containing a clauſe, that obliged the publiſhers of all improved editions of books to print the improvements ſeparately. Accordingly, the ſecond edition was publiſhed with corrections and additions, and with an apology to the Public for diſappointing their expectations of a larger work. This ſecond edition was ſo favourably received as to require the pub-

lication of a third in 1739, a fourth in 1741, and a fifth in 1746. These repeated teſtimonies of the public approbation amply juſtify the character given of it by one, who well knew its value, and who calls it, "The pride of bookſellers, and the honour of the Engliſh nation." The proprietors, therefore, were induced, by motives of reſpect and gratitude to the Public, as well as by their own intereſt in ſo valuable a work, to correct the errors, and ſupply the defects of the original dictionary: errors and defects which time had diſcovered, and which ſubſequent inveſtigations and improvements had occaſioned. Accordingly, in the proſpect of a demand for the ſixth edition, they engaged the late George Lewis Scott, Eſq. to prepare a SUPPLEMENT, in two additional folio volumes. This gentleman had not proceeded far in the execution of this deſign, when he was diverted from it by other avocations; ſo that the completion of the buſineſs was entruſted with Dr. Hill, whoſe voluminous publications in natural hiſtory are well known. The Supplement undoubtedly contained many important and valuable articles, relating to ſubjects that had been either wholly omitted or ſlightly mentioned by Mr. Chambers. But the rapidity with which Dr. Hill executed the province aſſigned him, and the freedom with which he tranſcribed from his own writings and thoſe of others, were not favourable either to the reputation of the work, or to the intereſt of the proprietors. The original work and the Supplement remained in this ſeparate ſtate for many years. However, the inconvenience of a double alphabet continued to be the ſubject of renewed complaints; and it was thought, that the Supplement, when properly abridged and corrected, might be incorporated, to the ſatisfaction of the Public, with the original work. But the views of the proprietors extended much farther than to this ſingle object. They were not unapprized of the rapid progreſs of ſcience; and they wiſhed that a work, in the reputation and ſucceſs of which they were ſo much intereſted, might be a complete and comprehenſive regiſter of modern diſcoveries and improvements. After ſome unſucceſsful attempts to execute this laudable deſign, the work was entruſted to the care of the preſent Editor. The courſe of his ſtudies and official engagements had led him into a general acquaintance with the contents of the *Cyclopædia:* and having had frequent occaſions for conſulting it, he was not altogether ignorant either of its defects or its excellencies. Having been accuſtomed to ſcientific reſearches, he was not unacquainted with the ſources of information, to which he muſt recur in the progreſs of his work: he had alſo acceſs to ſome valuable libraries, that would furniſh him with books, both ancient and modern, to which he might have occaſion to refer: he was happy in the intimate acquaintance with ſeveral learned friends, by whoſe advice he might profit, and of whoſe aſſiſtance he could avail himſelf on many occaſions: and the habits of his life were ſuch as would diſpoſe him to ſubmit to the application and labour, which the execution of ſuch a work muſt unavoidably require.'

Such is the Editor's account of the various impreſſions which the Cyclopædia has gone through, and of the plan of the preſent edition.

When we conſider the variety and magnitude of a work, which, like this, is adapted to readers of every ſort, and which contains every

every thing relative to ſcience that hath hitherto been publiſhed, we admire the courage of the man who could undertake a compilement of ſuch great importance, and formed on ſo extenſive a ſcale; but our admiration is increaſed to aſtoniſhment, when we perceive how greatly our learned Editor hath improved the original plan, and that by ſecuring the approbation of the judicious and candid, he has fully maintained the credit and reputation that the Public, for above half a century, had deſervedly and liberally allowed to Mr. *Chambers*'s *Cyclopædia.*

Among the many improvements made by Dr. Rees, we conſider the hiſtorical account which he has given of ſeveral ſciences, as not the leaſt important. A conciſe relation of new diſcoveries, and of the Authors who have made them, are circumſtances not to be met with every where. By ſummary views of what has been already done and diſcovered, we lay a foundation for farther improvements; and thus furniſh the outlines of a compendious hiſtory of ſcience, by ſhewing its gradual progreſs and advancement. Such 'hiſtorical remarks,' to uſe the Doctor's own words, 'may not improperly be compared to a map, in which the line that terminates the *terra incognita* is diſtinctly marked out for the direction of thoſe, whoſe ingenuity and induſtry are employed in extending the boundaries of knowledge, and in exploring thoſe regions that are ſtill unknown.' Is it not for want of an early hiſtory of ſcience that many very important diſcoveries of the ancients are now loſt? The inventors of ſome of the moſt uſeful machines in common and daily uſe among us are wholly unknown, although, on account of their ſingular benefit to mankind, they are much more worthy to be had in remembrance, and to receive the grateful tribute of praiſe, than ambitious monarchs, whoſe hiſtories are tranſmitted to us in characters of human blood, ſhed on fertile plains, that now wear only the marks of devaſtation and ruin!

In order to give our Readers a ſpecimen of Dr. Rees's improvement of the hiſtory of ſcience, we have ſelected what is here ſaid concerning the hiſtory of Anatomy; which in the laſt preceding edition is confined to a few lines:

'With reſpect to the antiquity of Anatomy, it ſeems ſcarcely poſſible but that the ſlaughter of beaſts for the uſe of man, caſualties, murders, and the accidents of war, muſt have furniſhed mankind with a general knowledge of the ſtructure of the parts, in very early ages of the world. But it is not very certain at what period it began to be cultivated as a ſcience. This, however, muſt have been very early, eſpecially if we pay any regard to Manetho the famous Egyptian writer, who, according to the report of Euſebius, relates that Athotis, an Egyptian king, wrote ſome treatiſes on *Anatomy*. This king, if the Egyptian chronology is to be depended on, lived *many years before Adam*. This, however falſe with reſpect to time, amounts to a ſort of proof of the antiquity of the *ſcience*. It is inferred that

Solomon was no ſtranger to the ſtructure of the human body, from ſome paſſages in the twelfth chapter of the Book of Eccleſiaſtes.

'It is certain, however, that before, or at leaſt in the days of Homer, anatomy was much cultivated; ſince this author appears to have had a competent knowledge of the parts, and to have been very well verſed in the enunciation of wounds, as the moderns call it, ſo as to give an accurate account of their effects in almoſt all the parts of the body.

'But Hippocrates is the firſt author, at leaſt extant, who treated anatomy ſcientifically. This writer, conſcious of his noble and exalted genius, publiſhed many anatomical obſervations, which, though diſjoined and ſcattered here and there in his works, yet, when taken together, make up an entire body of Anatomy: but that he made it his principal buſineſs to underſtand and explain the bones of the human body, is plain from thoſe valuable books upon *Fractures* and the *Joints*, which evidently diſcover his perfect knowledge of, and intimate acquaintance with, the bones; and that his diligence, his induſtry, and ſkill in this way, might the more effectually be tranſmitted to future ages, he conſecrated, if we may believe Pauſanias, a brazen ſkeleton to the Delphian Apollo.'

'The writings of this great man are interſperſed with many things relating to the blood, which ſeem to ſhew ſome knowledge of the circulation, and alſo of the ſecretion of the various humours. Dr. Douglas has pointed out ſuch of them as ſeem to be the moſt glaring and unexceptional proofs of this.

'Galen, by the general conſent of writers, is the prince of anatomiſts. By his early application, his unwearied aſſiduity, great ſagacity, and penetration of mind, as well as dexterity of hand, he not only carried the art infinitely beyond what had been done by thoſe before him, but even to that perfection wherein we find it at this day, abating only ſome few diſcoveries made by modern anatomiſts. In reality, many of the diſcoveries with which late writers plume themſelves, are due to him. Dr. Douglas enumerates ſeveral of the diſcoveries made by Galen in the ſtructure and uſe of the parts of the human body.

'Anatomy ſuffered with the other ſciences by the invaſions of the Goths and Vandals, and at length ſunk into total barbariſm; from which it was reſtored in the 14th century by *Mundinus*, a Milaneſe, who compoſed the rudiments of that ſcience in the year 1315, which, notwithſtanding the barbarous ſtyle wherein they are written, remain ſtill in eſteem, and are the only ſyſtem now taught in ſome of the principal ſchools in Italy. The ſtatutes of the Univerſity of Padua expreſsly enjoin the profeſſors to follow the text of Mundinus in their lectures and expoſitions.

'Some, with Fallopius, rather aſcribe the honour of the reſtoration of anatomy to Jac. Berengarius, called alſo Carpus, or Carpenſis, who lived about two hundred years after Mundinus. He ſet out with commenting on that author, but afterwards wrote a much better book on the ſubject, of his own; in order to which he diſſected above one hundred bodies.

'The honour of reforming anatomy, and bringing it to its preſent perfection, is commonly aſcribed to Veſalius, whoſe inclination to this ſcience was ſo great, that, when a boy, he could not forbear diſſecting

dissecting moles, dormice, cats, and the like. As he grew up, his passion increased; and when bodies were wanting for skeletons, he would steal them from gibbets; for which, as he informs us, he was expelled Louvain. He published his famous book on the structure of the human body at 28 years of age. He was chief physician to the Emperor Charles V. and Philip II. of Spain; but growing weary of a court-life, he undertook a pilgrimage to Jerusalem, and died on his return.'

Our Author goes on in a similar manner, giving an account of all the discoveries that have been made in successive periods of time down to the present day; he describes the several writers of note; mentions the times in which, and the places where, they flourished; and is very particular in giving the dates according to which their works were published. The accounts of the later discoveries controverted between Monro, Hunter, and Hewson, who all claim the merit of first making them, are impartially treated, the facts being related simply and without the least seeming prepossession in favour of any of these three great anatomists, all of whom have, by their useful discoveries and labours, immortalized their names.

Many sciences of late years have made a rapid progress. The improvements in these produce very considerable articles. Natural history, in all its parts, wears a very different face since the time of Mr. Chambers's first edition, and has afforded much new matter to the Editor of the present. Botany, in particular, has undergone great changes; and though it was cultivated in some degree among the ancients, chiefly with respect to its medical application and use, yet, as they adopted no regular system of distribution and arrangement, they made a slow progress, and the knowledge they gained was soon and easily lost. This study is arrived at a degree of perfection among the moderns, to which the ancients were strangers, not only with respect to the method of classing, distributing, and characterizing plants, but also as to the *copia*, or number of plants, known and described. The numerous travels and voyages of botanists have, of late years, very much contributed to the extent of the science. Our judicious Editor has followed it through all its improvements; he has described the several systems of the best writers;—shewn the excellencies and defects of each; and illustrated the Tournefortian and Linnæan systems by a number of original and well-executed engravings.

Zoology, a considerable article in natural history, comprehends whatever relates to the form, structure, method of living, feeding, &c. of the different species of animals. Here we find the indefatigable Editor not only describing the several animals, and illustrating his description with elegant as well as accurate figures, but entering into a minute recital of every writer upon the subject, giving an account of their respective systems, and in-

forming his readers what particular part of this extenſive ſtudy each author has more immediately elucidated. After mentioning zoologiſts in general, and giving an analyſis of their different ſyſtems, he prefers, and not without reaſon, Penant's Synopſis of Quadrupeds: in ornithology the works of Willoughby, Ray, and other eſteemed authors are examined: in a ſimilar manner we have a diſtinct and judicious detail of the moſt celebrated writers on Entomology, Conchology, Amphibiology, Helminthology, with every other ſubdiviſion into which either the ancients or moderns have divided this almoſt boundleſs ſcience.

Mathematics comprehend a wide extent of ſcience; and, although they made a very conſiderable part of the former editions of the Cyclopædia, yet Dr. Rees has found much room for many important and uſeful additions.

Under the word *Algebra*, we meet with a conciſe yet particular hiſtory of that ſcience. Preſerving the original plan of Mr. Chambers, Dr. Rees does not enter into a deſcription of it, nor the method of performing its different operations, but refers to the ſeveral words Addition, Multiplication, &c. As we do not think a dictionary by any means a proper book to teach arts or ſciences, we greatly approve of the method purſued in this work. The proficient in algebra will here find every thing relative to the improvements of different ages, with an ample account of the books that have been written on the ſubject: the particular application of it to many important purpoſes in life is pointed out, and a detail of the authors who firſt applied it to them; which are matters of very great conſequence even to a profeſſor; but much more to a perſon who wiſhes to be directed, in his purſuits, to the beſt and ſureſt guides for inſtruction, without the labour or loſs of time that would be requiſite, in order to examine a great number of diſtinct treatiſes on the art. The conſtruction of equations, eſpecially the higher ones, is treated in a conciſe manner. It has been uſual to determine the roots of cubic, biquadratic, and other high equations by the interſections of a ſtraight line with a curve of the ſame dimenſions as the given equation, or by the interſection of two curves whoſe indices multiplied produce the index of the given equation. This is the method which Dr. Rees has purſued; it is undoubtedly a true one, and the only one for equations of four or more dimenſions that has yet been diſcovered; but the difficulty in deſcribing the curves required, is a material obſtacle to the practice of them. Emmerſon in his *Algebra* (of which ſee an account in our Review, vol. xxxii.) has given a very elegant method of conſtructing cubic equations by a circle only; this method, on account of the eaſe with which a circle can be deſcribed, is certainly more practicable, and at the ſame time more ſimple than that which requires a curve of 3 dimenſions, or 2 curves of the

firſt

firſt order, namely a circle, and an Apollonian parabola, as the Doctor uſes. In a work like this we ought to have every improvement noticed, at leaſt; and the moſt eaſy, which will alſo be the moſt elegant, method of performing an operation of any kind, would have been an acceptable addition to this article: we do not mention this as a material fault in the Editor; in many inſtances we are aſtoniſhed to ſee that one man has been able to collect the great variety of new diſcoveries, and the many important improvements with which the arts and ſciences have, within theſe few years paſt, been enriched. The application of geometry to algebra, and of algebra to geometry, has greatly improved each ſcience; and the attention which the Editor has paid to this ſubject is no ſmall recommendation of the work.

Conic ſections form a conſiderable article in this dictionary. Though the equations, geneſes, and many of the moſt material properties, with the ratios, dimenſions, &c. of each of the ſections be given ſeparately under their reſpective articles *Ellipſis*, *Hyperbola*, and *Parabola*, yet to make the doctrine of conic ſections (which is ſo very conſiderable a part of the higher geometry, and of ſuch importance in aſtronomy, the doctrine of projectiles, &c.) more complete, the Editor puts the whole in one contracted view. After enumerating the common properties of all the ſections, he deſcribes the properties of their oſculatory circles. The theory of the curvature of lines is of great uſe in geometry and phyſico-mathematical ſciences. Hence mathematicians have written largely on this ſubject, and Dr. Rees has very judiciouſly inſerted as much of it as ſeems neceſſary to enable ſuch as are unacquainted with it, to form a juſt notion of the ſubject, referring thoſe who deſire farther information to M'Laurin, whom *, in this, as in many other articles, he has ſtrictly followed. We were much pleaſed with peruſing ſuch articles of the performance before us as relate to the abſtruſe parts of the higher geometry, becauſe the Editor has always endeavoured to avoid that air of paradox and myſtery which has been a reproach to modern mathematicians.

It is an acknowledged truth that the doctrine of fluxions is the greateſt, moſt ſublime, and moſt uſeful diſcovery that human ingenuity ever made; it opens to us a new world, it extends our knowledge, it carries us beyond the bounds which confined the ideas of ancient geometers (although thoſe were very extenſive), and enables us to contemplate infinity. The hiſtory of this important diſcovery, freſh as it is, Mr. Chambers, in his former editions, ſays, is nevertheleſs 'dark and embroiled.' Dr. Rees has endeavoured to throw all the light in his power on this ſubject: two of the greateſt mathematicians of their or any

* Particularly in his treatiſe on Fluxions.

other time, Sir Iſaac Newton and M. Leibnitz, both claimed the invention: to give his readers a juſt view of this noble diſpute, and the pretenſions of each party, the Editor lays before them the origin of the diſcovery, marks where each claim commenced, and how it was ſupported, and concludes, after examining a number of witneſſes, and reviewing the controverſy among the mathematicians of that time, 'that Sir Iſaac Newton was the firſt inventor.' Dr. Rees then proceeds to explain the doctrine, and exemplify the theory by a number of practical applications of it to many uſeful problems, in a conciſe and (as is uſual with him) perſpicuous manner. In examining theſe, we find a typographical error in one of them, which we think it our duty to mention. The Editor makes the fluxion of $\overline{bx^2+cax^2+ea^2}\cdot\sqrt{x^2+a^2}$ to be $\frac{\overline{3bx^3+2acx^2+ea^2x+2ba^2x+ca^3}\cdot\dot{x}}{\sqrt{x^2+a^2}}$, which ſhould be $\frac{\overline{3bx^3+2acx^2+ea^2x+2ba^2x+ca^3}\cdot\dot{x}}{\sqrt{x^2+a^2}}$.

The doctrine of Fluxions leads us to the conſideration of infinity. 'Infinite in mathematics, ſays the Editor, is applied to quantities which are either greater or ſmaller than any aſſignable ones.' Metaphyſicians have cavilled at this definition, and at the whole doctrine of infinites; but Dr. Rees judiciouſly confutes their arguments, and ſhews the truth of the reaſonings uſed by mathematicians, in this abſtruſe ſubject. Although the objects of infinity are in themſelves beyond our comprehenſion, yet we cannot reſiſt the force of demonſtration concerning their *powers*, *effects*, and *other properties*, which, under certain conditions, may be truly explained.

With reſpect to infinite ſeries, we think the Editor rather too ſhort; he has greatly increaſed the article which appeared in the former editions; yet much remains to be added. The variety, indeed, of infinite ſeries, is ſo great, that no bounds can be ſet to it; and the work might have been filled with more matter on this ſubject, than would have been conſiſtent with the original plan, or any way uſeful to the generality of readers. The ſummation of ſeries makes a conſiderable part of the employment of our modern mathematicians, and it is with pleaſure that we peruſe their works, as they abound with ſeveral admirable contrivances for the ſums of ſeries, as well thoſe that are infinite, as thoſe whoſe number of terms is finite. Though De Moivre, and others, of whoſe labours Dr. Rees has very properly availed himſelf, are authors of great merit, and acknowledged abilities, yet Dr. Waring's meditations would have afforded the Editor much aſſiſtance: but theſe are matters rather of curioſity than

uſe. We would not however have it underſtood, that we condemn or ſlight what *at preſent* ſeem to be matters of curioſity only; ſince at ſome future period, perhaps, theſe curious inveſtigations may be of material ſervice.

In aſtronomy, thoſe improvements which chiefly depend on the perfection of inſtruments, afford the Editor ample matter for increaſing the Cyclopædia. The diviſion of quadrants and the conſtruction of teleſcopes have, within theſe few years, been brought to a conſiderable degree of perfection. The hiſtory of the teleſcope is in this edition much enlarged, where Dr. Rees with great ſeeming probability makes it appear, that Roger Bacon, who died in 1294, was perfectly acquainted with the methods of combining optical glaſſes, ſo as to form an inſtrument ſimilar to our teleſcopes, though he perhaps never made uſe of it for aſtronomical purpoſes. Having finiſhed the hiſtory of this inſtrument, from which the reader will receive much information as well as amuſement, the Editor deſcribes the various conſtructions of teleſcopes from the time of Galileo, and gives a particular account of the method of grinding lenſes and ſpecula for them. The great improvement in refracting teleſcopes by Mr. Dollond is particularly attended to, and a minute deſcription is given of every contrivance that has been uſed for overcoming the errors produced by the aberration of the rays. Dr. Rees has not neglected to mention the conſiderable and truly aſtoniſhing perfection to which Mr. Herſchel has brought reflecting teleſcopes; and the many diſcoveries he has, by their means, been able to make in the heavens. In order to find the parallax of the fixed ſtars, various methods have been propoſed: theſe are particularly deſcribed, and the errors to which they are liable are clearly pointed out. In this part of the work the learned aſtronomer will receive much ſatisfaction, and meet with many original and judicious remarks.

Conſiderable articles appear under the names of each conſtellation, as *Taurus*, *Bootes*, *Aries*, &c. in which are inſerted the longitudes, latitudes, names, &c. of the ſeveral ſtars that compoſe each, as fixed by Mr. Flamſtead, in his Britannic Catalogue. The longitudes of the fixed ſtars varying annually $50\frac{1}{2}$ ſeconds, render theſe tables unfit for uſe at *this day* without a correction to adapt them to the preſent time: the Editor has not mentioned this circumſtance, nor informed us to what year Mr. Flamſtead has fixed his longitudes. By comparing them with ſome catalogues lately publiſhed, the neceſſary correction, to be added to each longitude in order to reduce it to the true longitude for the beginning of the year 1786, is one degree 20 minutes 15 ſeconds: but Mr. Flamſtead's longitudes, though fixed with great attention and care, are not ſo much to be depended on as thoſe ſettled in later years, ſince the inſtruments he uſed in making

making his obſervations were much inferior to thoſe in common uſe at preſent. In order, however, to compenſate for this inaccuracy, the Editor has given a catalogue of 307 of the moſt remarkable fixed ſtars, with their magnitudes, right aſcenſions, declinations, and annual variations, rectified for the beginning of the year 1750. Moſt of them are taken from M. de la Caille's Ephemeris; and the reſt according to the lateſt obſervations made at Greenwich. The right aſcenſions are ſet down in degrees to tenths of ſeconds, and alſo in time to ſeconds;—the declinations to tenths of ſeconds alſo,—and the annual variations in both to ſeconds and hundredths of ſeconds of a degree. We have examined this valuable catalogue with attention, and have not diſcovered any errors in it; on which account we venture to recommend it.

Theſe tables of the longitudes and latitudes, and of right aſcenſion and declination of the fixed ſtars, are of great conſequence: they are uſeful, among other things, for the more eaſily calculating the diſtance of the moon from any ſtar, the obſerving which diſtance is the preſent method of finding the longitude at ſea. This method of determining the longitude by the obſerved diſtance of the moon from ſome ſtar was firſt recommended in the year 1514, but, for want of proper tables and accurate inſtruments, it was never put in practice till within theſe laſt 30 years. The hiſtory of this method we gave at large in our 48th volume: it has however been greatly improved ſince that time, and is now brought to ſo great a degree of perfection that the longitude may be determined with tolerable exactneſs, by a calculation that will not take up more than half an hour. The different methods of determining the longitude at ſea are each of them recited by the Editor, and the advantages and diſadvantages of each are clearly ſtated. Time-keepers (an appellation now become faſhionable among artiſts, to diſtinguiſh ſuch watches as are made with extraordinary care and accuracy, for nautical or aſtronomical obſervations) are undoubtedly better adapted to determine the longitude, than any other method that has yet been propoſed, becauſe there would be no occaſion for ſuch extenſive tables, or calculations, as are neceſſary in the other methods. We have in England ingenious artiſts, who have already conſtructed watches, that the *greateſt daily difference* of their rates of going amount only to 4 ſeconds of time *, and we doubt not that they may be brought to a greater accuracy.

Our Editor has not paſſed over the improvements that navigation has received from the more accurately conſtructing of quadrants; the diviſion of which, and indeed of all aſtronomi-

* See our account of the going of Arnold's watch, Review, vol. LXIII.

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eaſ inſtruments, Ramſden executes with a degree of accuracy that almoſt exceeds belief.

While theſe mechanical improvements are making, mathematicians have not been wanting to conſtruct tables for rendering the neceſſary calculations eaſier, ſhorter, or more to be depended on. Accurate logarithms, and trigonometrical canons have engaged the attention of ſome of our moſt able philoſophers; they have reviſed the old, and are daily publiſhing new ones, on a more extenſive ſcale: all which tends in a great meaſure to bring the practical part of navigation to its utmoſt perfection.

[*To be concluded in our next.*]

R— m.

ART. II. Dr. REID's *Eſſays on the Intellectual Powers of Man*, concluded. See Review for laſt Month.

THE account which we have given of the ſecond eſſay in this valuable work, has been extended to ſo conſiderable a length, that we are under a neceſſity of being more conciſe in mentioning thoſe which remain. We ſhall therefore ſatisfy ourſelves with giving a general view of their contents, and extracting a few paſſages from them.

The third Eſſay is on Memory, and is divided into ſeven chapters. In the firſt of them, the Author lays down certain principles with regard to this faculty, which are obvious and certain. In the ſecond, he ſhews that it is an original faculty, beſtowed on us by the Author of our being, of which we can give no account, but that we are ſo made as to poſſeſs it. In the third, he treats of duration, with a view to prove that our notion of it, as well as our belief of it, is got by the faculty of memory. In the fourth, he conſiders identity, or continued exiſtence. He ſhews, that the evidence which we have of our own identity is grounded on memory, and gives undoubted certainty. The evidence we have of the identity of other perſons, or of objects of ſenſe, is grounded on ſimilarity, and on other circumſtances, which in many caſes are not ſo deciſive as to leave no room for doubt. This account of our notions of duration and identity is very different from that which is given by Mr. Locke: and the origin which it aſſigns to them is inconſiſtent with the doctrine of that great philoſopher, which has been very generally embraced ſince his time, that all our ideas are derived from ſenſation and reflection. To obviate any prejudice that may ariſe from controverting a received opinion, Dr. Reid proceeds, in the fifth chapter, to examine Mr. Locke's account of the origin of our ideas, and particularly of the idea of duration: and ſhews that all our ideas are not reducible to ſenſation and reflection, and that the notion we have of duration is not obtained, as Mr. Locke thought it was, from reflection upon the ſucceſſion of ideas

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in our own minds. In the ſixth chapter, he examines Mr. Locke's account of perſonal identity, which has alſo been very ſucceſsfully attacked by the great Dr. Butler, to wit, that it conſiſts in conſciouſneſs. In the laſt chapter of this Eſſay he conſiders the theories that have been adopted by philoſophers, both ancient and modern, with reſpect to memory, and ſtates various inſuperable objections to all of them.

The fourth Eſſay has for its title, 'Of Conception.' It conſiſts of four chapters. The firſt of theſe treats, in general, of conception; or, as it is called by logicians, ſimple apprehenſion; or, as it has often been expreſſed ſince the days of Mr. Locke, the having an idea of a thing. This operation of the underſtanding is ſimple, and, like other operations of the ſame nature, cannot be defined. The Doctor therefore, without attempting any definition of it, only endeavours to explain ſome of its properties. In the ſecond chapter, he examines ſome theories concerning conception, founded on the ſuppoſition that certain images of thoſe things which we conceive exiſt in the mind, or in the brain, and are the immediate objects of the mind's attention; and ſhews that they are grounded only on a diſtant analogy, and the figurative uſe of language. In the third chapter, he points out ſome common miſtakes relative to this ſubject; and has corrected ſome errors, which have received the ſanction of reſpectable authority. The obſervations here made, not only mark the penetration of the Author, but alſo ſhew what caution is requiſite in adopting opinions on abſtract ſubjects, even when they are ſupported by men of the greateſt literary eminence. But juſtice could not be done to them, without tranſcribing the whole chapter.

In the laſt chapter, the Author treats of the train of thought in the mind, in which not only the imagination, but various other mental powers are concerned, and points out certain laws according to which it is conducted. The importance of the ſubject conſidered in this chapter is admirably ſtated by the Author, at the concluſion of it.

'I believe it will be allowed by every man, that our happineſs or miſery in life, that our improvement in any art or ſcience which we profeſs, and that our improvement in real virtue and goodneſs, depend in a very great degree on the train of thinking that occupies the mind, both in our vacant and in our more ſerious hours. As far, therefore, as the direction of our thoughts is in our power (and that it is ſo in a great meaſure, cannot be doubted), it is of the laſt importance to give them that direction which is moſt ſubſervient to thoſe valuable purpoſes.

'What employment can *be* have worthy of a man, whoſe imagination is occupied only about things low and baſe, and grovels in a narrow field of mean, unanimating, and unintereſting objects, inſenſible to thoſe finer and more delicate ſentiments, and blind to thoſe

thoſe more enlarged and nobler views, which elevate the ſoul, and make it conſcious of its dignity?

'How different from him, whoſe imagination, like an eagle in her flight, takes a wide proſpect, and obſerves whatever it preſents, that is new or beautiful, grand or important; whoſe rapid wing varies the ſcene every moment, carrying him ſometimes through the fairy regions of wit and fancy, ſometimes through the more regular and ſober walks of ſcience and philoſophy.

'The various objects which he ſurveys, according to their different degrees of beauty and dignity, raiſe in him the lively and agreeable emotions of taſte. Illuſtrious human characters, as they paſs in review, clothed with their moral qualities, touch his heart ſtill more deeply. They not only awaken the ſenſe of beauty, but excite the ſentiment of approbation, and kindle the glow of virtue.

'While he views what is truly great and glorious in human conduct, his ſoul catches the divine flame, and burns with deſire to emulate what it admires.

'The human imagination is an amphitheatre, upon which every thing in human life, good or bad, great or mean, laudable or baſe, is acted.

'In children, and in ſome frivolous minds, it is a mere toy-ſhop. And in ſome who exerciſe their memory without their judgment, its furniture is made up of old ſcraps of knowledge, that are thread-bare and worn out.

'In ſome, this theatre is often occupied by ghaſtly ſuperſtition, with all her train of *Gorgons, and Hydras, and Chimeras dire.* Sometimes it is haunted with all the infernal demons, and made the forge of plots, and rapine, and murder. Here every thing that is black and deteſtable is firſt contrived, and a thouſand wicked deſigns conceived that are never executed. Here, too, the Furies act their part, taking a ſevere, though ſecret vengeance upon the ſelf-condemned criminal.

'How happy is that mind, in which the light of real knowledge diſpels the phantoms of ſuperſtition: in which the belief and reverence of a perfect all-governing Mind caſts out all fear, but the fear of acting wrong: in which ſerenity and cheerfulneſs, innocence, humanity, and candour, guard the imagination againſt the entrance of every unhallowed intruder, and invite more amiable and worthier gueſts to dwell.

'There ſhall the Muſes, the Graces, and the Virtues, fix their abode; for every thing that is great and worthy in human conduct muſt have been conceived in the imagination, before it was brought into act. And many great and good deſigns have been formed there, which, for want of power and opportunity, have proved abortive.

'The man whoſe imagination is occupied by theſe gueſts muſt be wiſe; he muſt be good; and he muſt be happy.'

Abſtraction is the ſubject of the fifth Eſſay, which conſiſts of ſix chapters. The firſt of theſe treats of general words, under which the Author comprehends, 'not only thoſe which logicians call general terms, that is, ſuch general words as may make the ſubject or the predicate of a propoſition, but likewiſe their

their auxiliaries or acceſſories, as the learned Mr. Harris calls them; ſuch as prepoſitions, conjunctions, articles, which are all general words, though they cannot properly be called general terms.' The Author accounts for the prevalence of general words, in all languages, by ſeveral obſervations, which he thinks are 'ſufficient to ſhew that there can be no language, not ſo much as a ſingle propoſition, without general words; that they muſt make the greateſt part of every language; and that it is by them only that language is fitted to expreſs, with wonderful eaſe and expedition, all the treaſures of human wiſdom and knowledge. As general words abound ſo much in language, it is natural to believe that there muſt be general conceptions in the human mind that are ſignified by them. In the ſecond chapter, accordingly, the Author treats of general conceptions, and proves that we have ſuch conceptions, both of the attributes and of the genera and ſpecies of things, that are clear and diſtinct. He, in the next place, conſiders the operations of the underſtanding, by which we are enabled to form general conceptions. 'Theſe,' ſays he, 'appear to me to be three; *firſt*, The reſolving or analyſing a ſubject into its known attributes, and giving a name to each attribute, which name ſhall ſignify that attribute and nothing more. *Secondly*, The obſerving one or more ſuch attributes to be common to many ſubjects. The firſt is by philoſophers called *abſtraction*, the ſecond may be called *generaliſing*; but both are commonly included under the name of *abſtraction*.—A *third* operation of the underſtanding, by which we form abſtract conceptions, is the combining into one whole a certain number of thoſe attributes of which we have formed abſtract notions, and giving a name to that combination. It is thus that we form abſtract notions of the genera and ſpecies of things.' The two firſt of theſe operations are particularly conſidered in the third chapter, which treats of general conceptions formed by analyſing objects: and the third is illuſtrated in the fourth chapter, which treats of general conceptions formed by combination. The fifth chapter contains ſome obſervations concerning the names given to our general notions, ſome of which ſeem to have a ſhare in darkening the ſpeculations of modern philoſophers concerning them, and in rendering them difficult and abſtruſe: and at the end of it occur the following concluſions, drawn from all that had formerly been ſaid about abſtract and general conceptions:

'Firſt, That it is by abſtraction that the mind is furniſhed with all its moſt ſimple and moſt diſtinct notions. The ſimpleſt objects of ſenſe appear both complex and indiſtinct, until by abſtraction they are analyſed into their more ſimple elements; and the ſame may be ſaid of the objects of memory and of conſciouſneſs.

'Secondly, Our moſt diſtinct complex notions are thoſe that are formed by compounding the ſimple notions got by abſtraction.

'Thirdly,

'Thirdly, Without the powers of abſtracting and generaliſing, it would be impoſſible to reduce things into any order and method, by dividing them into genera and ſpecies.

'Fourthly, Without thoſe powers there could be no definition, for definition can only be applied to univerſals, and no individual can be defined.

'Fifthly, Without abſtract and general notions, there can neither be reaſoning nor language.

'Sixthly, As brute animals ſhew no ſigns of being able to diſtinguiſh the various attributes of the ſame ſubject, of being able to claſs things into genera and ſpecies; to define, to reaſon, or to communicate their thoughts by artificial ſigns, as men do; I muſt think, with Mr. Locke, that they have not the powers of abſtracting and generaliſing; and that in this particular, Nature has made a ſpecific difference between them and the human ſpecies.'

The ſixth chapter treats of the opinions of philoſophers about univerſals. Many profound ſpeculations upon this ſubject appear to have been carried on in the ſchools of Pythagoras, Plato, and Ariſtotle, though few of them have been tranſmitted to us in a form that is intelligible. About the beginning of the 12th century aroſe a ſect denominated Nominaliſts, who maintained that there is nothing univerſal but words and names. They were oppoſed by the Realiſts, who maintained that there are things that are really univerſal. Between theſe two ſects violent and even bloody conteſts were carried on for ſeveral centuries. A few held a middle opinion between them, and maintained that the univerſality contended about is neither in the things, nor is it ſolely in the names, but in our conceptions. Theſe were called Conceptualiſts. In later times there has alſo been difference of opinion. Mr. Locke maintained, that we have general or univerſal ideas, which we form by abſtraction; but did not maintain, that there are things that are univerſal. Before his time, Mr. Hobbes had adopted the old opinion of the Nominaliſts; and after him, in oppoſition to his doctrine, Dr. Berkeley and Mr. Hume defended the ſame principle. Mr. Locke's opinion of univerſals was not conſiſtent with his hypotheſis concerning ideas, and theſe powerful antagoniſts poſſeſſed an advantage over him. Dr. Reid oppoſes them with great acuteneſs and judgment, upon more favourable ground.

The ſixth Eſſay treats of Judgment, and conſiſts of eight chapters. In the firſt of theſe are offered ſome obſervations on judgment in general. Dr. Reid, with the more ancient writers on logic, defines judgment to be an act of the mind whereby one thing is affirmed or denied of another. Upon this ſubject, as well as moſt of thoſe that are diſcuſſed in this treatiſe, the philoſophical reader will meet with doctrines different from thoſe which are commonly received. The Author admits that judgment and ſimple apprehenſion are acts of the mind ſpecifically different; but he does not allow, with the logicians, that ſimple

apprehenſion

apprehenſion is always previous to judgment, and independent of it. On the contrary, he maintains, that ſimple apprehenſion depends upon an analyſis of more complex operations, and preſuppoſes judgment. He obſerves, that there are notions, or ideas, that ought to be referred to the faculty of judgment as their ſource, becauſe if we had not that faculty, they could not enter into our minds, as the notion of judgment itſelf, of a propoſition, of affirmation and negation, of true and falſe, of knowledge, belief, &c.: that in perſons come to years of underſtanding, judgment neceſſarily accompanies all ſenſation, perception by the ſenſes, conſciouſneſs, and memory, but not conception: that it is neceſſary in the formation of all abſtract and general conceptions, in dividing and in defining: that it is neceſſary in forming any accurate and diſtinct notions of things, whether they be objects of ſenſe, or of conſciouſneſs, or relations; and that it mixes with moſt operations of our minds. Theſe topics are illuſtrated with much diſcernment and knowledge of human nature.

The ſecond chapter treats of common ſenſe, chiefly, as it appears to us, with a view to juſtify the uſe which the Author has made of that term in his Inquiry.

In the third chapter the ſentiments of philoſophers concerning judgment are conſidered. The hypotheſis of Mr. Locke eſpecially, that it conſiſts in perceiving the agreement and diſagreement of ideas, undergoes a ſevere but accurate ſcrutiny.

The Author, after explaining the operation of judgment, does not think it neceſſary to treat concerning propoſitions by which judgments are expreſſed, becauſe theſe are conſidered in every ſyſtem of logic, and becauſe his obſervations concerning what is commonly ſaid with regard to them have been publiſhed in A ſhort Account of Ariſtotle's Logic, with remarks, inſerted by Lord Kaimes in his Sketches of the Hiſtory of Man.

Our judgments are either intuitive, or grounded on argument. Propoſitions expreſſing intuitive judgments are no ſooner underſtood, than they are believed. They have been called axioms, firſt principles, principles of common ſenſe, common notions, ſelf-evident truths, natural knowledge, fundamental reaſon, common ſenſe. The Author, in the fourth chapter, treats of firſt principles in general; and ſhews, that all knowledge got by reaſoning muſt be built upon firſt principles: that ſome principles yield concluſions that are certain, others ſuch as are probable in various degrees: that it would contribute greatly to the ſtability of human knowledge, and conſequently to the improvement of it, if the firſt principles upon which the various parts of it are grounded were pointed out and aſcertained, and that Nature has not left us deſtitute of means by which ſuch principles may be diſtinguiſhed from vulgar errors and prejudices.

'The

'The truths,' ſays the Author, 'that fall within the compaſs of human knowledge, whether they be ſelf evident, or deduced from thoſe that are ſelf-evident, may be reduced to two claſſes. They are either neceſſary and immutable truths, whoſe contrary is impoſſible, or they are contingent and mutable, depending upon ſome effect of will and power, which had a beginning, and may have an end.'

In the fifth chapter he enumerates and illuſtrates the firſt principles of contingent truths, without pretending, however, that the enumeration is complete. In the ſixth chapter he mentions the ſeveral claſſes of neceſſary truths, according to the ſciences to which they belong. We ſhall tranſcribe what he has advanced on the firſt principles in morals, both becauſe it is ſhort, and becauſe it contains the Author's judgment upon a very important point in Ethics.

'That an unjuſt action has more demerit than an ungenerous one: that a generous action has more merit than a merely juſt one: that no man ought to be blamed for what it was not in his power to hinder: that we ought not to do to others what we would think unjuſt or unfair to be done to us in like circumſtances: theſe are moral axioms, and many others might be named which appear to me to have no leſs evidence than thoſe of mathematics.

'Some perhaps may think, that our determinations, either in matters of taſte or in morals, ought not to be accounted neceſſary truths: that they are grounded upon the conſtitution of that faculty which we call taſte, and of that which we call the moral ſenſe or conſcience, which faculties might have been ſo conſtituted as to have given determinations different, or even contrary to thoſe they now give: that as there is nothing ſweet or bitter in itſelf, but according as it agrees or diſagrees with the external ſenſe called taſte; ſo there is nothing beautiful or ugly in itſelf, but according as it agrees or diſagrees with the internal ſenſe, which we alſo call taſte; and nothing morally good or ill in itſelf, but according as it agrees or diſagrees with our moral ſenſe.

'This indeed is a ſyſtem, with regard to morals and taſte, which has been ſupported in modern times by great authorities. And if this ſyſtem be true, the conſequence muſt be, that there can be no principles, either of taſte or of morals, that are neceſſary truths. For, according to this ſyſtem, all our determinations, both with regard to matters of taſte, and with regard to morals, are reduced to matters of fact. I mean to ſuch as theſe, that by our conſtitution we have on ſuch occaſions certain agreeable feelings, and on other occaſions certain diſagreeable feelings.

'But I cannot help being of a contrary opinion, being perſuaded that a man who determined that polite behaviour has great deformity, and that there is great beauty in rudeneſs and ill-breeding, would judge wrong, whatever his feelings were.

'In like manner, I cannot help thinking, that a man who determined that there is more moral worth in cruelty, perfidy, and injuſtice, than in generoſity, juſtice, prudence, and temperance, would judge wrong, whatever his conſtitution was.

'And, if it be true that there is judgment in our determinations of taſte and of morals, it muſt be granted, that what is true or falſe

in morals, or in matters of taſte, is neceſſarily ſo. For this reaſon, I have ranked the firſt principles of morals and of taſte under the claſs of neceſſary truths.'

In the ſeventh chapter Dr. Reid gives an account of the opinions of philoſophers, ancient and modern, with reſpect to firſt principles, without entering, however, into any diſcuſſion of the ſentiments of Drs. Oſwald, Beattie, and Campbell upon this ſubject. 'The three writers above mentioned,' he ſays, 'have my high eſteem and affection as men; but I intend to ſay nothing of them as writers upon this ſubject, that I may not incur the cenſure of partiality. Two of them have been joined ſo cloſely with me in the animadverſions of a celebrated writer, that we may be thought too near of kin to give our teſtimony of one another.'

The laſt chapter treats of wrong judgments, ariſing from prejudices, and is an excellent illuſtration of the four claſſes to which Lord Bacon has reduced the cauſes of error, denominated by him, *idola tribus*, *idola ſpecus*, *idola fori*, and *idola theatri*.

The ſeventh Eſſay conſiſts of four chapters, and the ſubject treated is reaſoning. Writers on evidence conſider reaſoning as either demonſtrative or probable, the former of which kinds is only applicable to neceſſary truths, and admits of no degrees; the latter kind having a relation to the real exiſtence of things, is applicable to contingent truths, and admits of all degrees. In the firſt chapter the Author treats of reaſoning in general, and of demonſtration in particular. It is well known, that demoſtration has not been applied, with equal ſucceſs, to all ſubjects in which the relations are neceſſary. It is only in mathematical ſubjects that we meet with any demonſtration that exceeds one or two ſteps from the axiom on which it is grounded. The following reaſons for this fact ſeem to ſhew, in a ſatisfactory manner, that it cannot be otherwiſe:

'If it ſhould be aſked, why demonſtrative reaſoning has ſo wide a field in mathematics, while, in other abſtract ſubjects, it is confined within very narrow limits? I conceive this is chiefly owing to the nature of quantity, the object of mathematics.

'Every quantity, as it has magnitude, and is diviſible into parts without end, ſo, in reſpect of its magnitude, it has a certain ratio to every quantity of the kind. The ratios of quantities are innumerable, ſuch as a half, a third, a tenth, double, triple. All the powers of number are inſufficient to expreſs the variety of ratios. For there are innumerable ratios which cannot be perfectly expreſſed by numbers, ſuch as the ratio of the ſide to the diagonal of a ſquare, of the circumference of a circle to the diameter. Of this infinite variety of ratios, every one may be clearly conceived, and diſtinctly expreſſed, ſo as to be in no danger of being miſtaken for any other.

'Extended quantities, ſuch as lines, ſurfaces, ſolids, beſides the variety of relations they have in reſpect of magnitude, have no leſs

variety

variety in reſpect of figure; and every mathematical figure may be accurately defined, ſo as to diſtinguiſh it from all others.

'There is nothing of this kind in other objects of abſtract reaſoning. Some of them have various degrees, but theſe are not capable of meaſure, nor can be ſaid to have an aſſignable ratio to others of the kind. They are either ſimple, or compounded of a few indiviſible parts; and, therefore, if we may be allowed the expreſſion, can touch only in few points. But mathematical quantities being made up of parts without number, can touch in innumerable points, and be compared in innumerable different ways.

'There have been attempts made to meaſure the merit of actions by the ratios of the affections and principles of action from which they proceed. This may, perhaps, in the way of analogy, ſerve to illuſtrate what was before known; but I do not think any truth can be diſcovered in this way. There are, no doubt, degrees of benevolence, ſelf-love, and other affections; but, when we apply ratios to them, I apprehend we have no diſtinct meaning.'

In the ſecond chapter, the queſtion, whether morality be capable of demonſtration, is diſcuſſed. The Author's opinion on this point may be inferred from the preceding quotation. Accordingly, it is maintained in oppoſition to Mr. Locke's determination upon the ſubject, that, 'When men's faculties are ripe, the firſt principles of morals, into which all moral reaſoning may be reſolved, are perceived intuitively, and in a manner more analogous to the perceptions of ſenſe than to the concluſions of demonſtrative reaſoning.'

The third chapter treats of probable reaſoning, and diſtinguiſhes various kinds of it: and the laſt chapter is a very maſterly examination of the grounds of Mr. Hume's ſcepticiſm in regard to reaſoning.

The ſubject of the eighth and laſt Eſſay, is Taſte. It is divided into four chapters, the firſt of which treats of taſte in general, and the other three conſider the objects of taſte, as they are diſtinguiſhed by Mr. Addiſon, *viz.* novelty, grandeur, and beauty. The Author reſolves the pleaſure we have from novelty into the gratification of curioſity. He endeavours to ſhew, that grandeur is found only in qualities of mind; and that when we aſcribe it to objects of ſenſe, it is derived from ſomething intellectual, of which they are the effects or ſigns, or to which they bear ſome relation or analogy.

'Upon the whole,' ſays he, 'I humbly apprehend, that true grandeur is ſuch a degree of excellence as is fit to raiſe an enthuſiaſtical admiration; that this grandeur is found originally and properly in qualities of mind; that it is diſcerned in objects of ſenſe only by reflection, as the light we perceive in the moon and planets is truly the light of the ſun; and that thoſe who look for grandeur in mere matter, ſeek the living among the dead.'

He diſtinguiſhes our determinations with regard to the beauty of objects into two kinds, inſtinctive and rational. Some ob-

jects appear beautiful at firſt ſight, without any reflection, and without our being able to ſay why we call them beautiful. Theſe inſtinctive determinations, he ſays, 'are no ſubject of reaſoning or of criticiſm; they are purely the gift of nature, and we have no ſtandard by which they can be meaſured. But there are judgments of beauty that may be called rational, being grounded on ſome agreeable quality of the object which is diſtinctly conceived, and may be ſpecified.' His ſentiments concerning rational judgments with reſpect to beauty, which are the only determinations in this matter that he regards as deſerving attention, are ſimilar to thoſe which he had expreſſed concerning grandeur.

'We may,' ſays he, 'take a view, firſt, of thoſe qualities of mind, to which we may juſtly and rationally aſcribe beauty, and then of the beauty we perceive in the objects of ſenſe. We ſhall find, if I miſtake not, that, in the firſt, original beauty is to be found; and that the beauties of the ſecond claſs are derived from ſome relation they bear to mind, as the ſigns or expreſſions of ſome amiable mental quality, or as the effects of deſign, art, and wiſe contrivance.'

In illuſtration of this doctrine, Dr. Reid conſiders various claſſes of objects that have been called beautiful, as the moral virtues, intellectual talents, ſound, colour, form, and motion. Upon the ſame principles he endeavours to explain beauty, both in the inferior animals, and in the human ſpecies, as reſolvable into expreſſion of mental qualities. Nothing, according to him, can properly and reaſonably be called beautiful, but the qualities of mind, or ſomething external that is a ſign or indication of theſe qualities.

Though this Eſſay contains many judicious obſervations, with which we are well ſatisfied, the Author has not, in our opinion, been ſo ſucceſsful in eſtabliſhing his doctrine, as he has been in the foregoing parts of the work. When novelty is conſidered as an object of taſte, we apprehend there is a pleaſure referred to, different from that which ariſes from the gratification of curioſity, otherwiſe it would be nothing more than the ſatisfaction occaſioned by the acquiſition of knowledge. There is ſomething peculiar to the man of taſte, which probably is not felt by every inquirer after truth. There are things that pleaſe, not becauſe they are new, but becauſe the occurrence of them is new or unexpected. There are alſo objects and actions that pleaſe becauſe they are rare and uncommon, and they continue to pleaſe after time has rendered them familiar. Many beauties of language, the *curioſa felicitas* of ſome authors, ſeem to ariſe in a great meaſure from this ſource:

—Notum ſi callida verbum
Reddiderit junctura novum.

The ſingularity of the events recorded is certainly one occaſion of the pleaſure enjoyed by the readers of Paradiſe Loſt.

There

There are, without doubt, many grand objects which excite in us ſenſations of ſublimity, when we reflect on their Author; but a man of taſte, when he contemplates the arch of the rainbow, the height of a lofty mountain, or the fall of a great river over a precipice, will feel the emotion at the firſt view of them before he can have time to refer them to any cauſe.

The Author acknowledges that there is beauty perceived inſtinctively even by children, in certain forms and colours of inanimate objects, though he thinks we have no ſtandard by which it can be meaſured. It is this kind of beauty, we apprehend, that ſhould be principally attended to, if we wiſh to diſcover the nature either of the quality that gives us pleaſure, or of the ſenſation excited in us. We do not think that the judgments of men concerning beautiful forms and colours are capricious. Beauty we conceive to be a quality in the object which men in general are able to perceive. The judgments indeed that are formed concerning it, as well as many other things, may be influenced by prejudice or cuſtom, but they ſeem to be as uniform as our determinations concerning other matters of a ſimilar kind. It is only form and colour that we would conſider as properly beautiful. When we aſcribe beauty to mental qualities, to actions, to ſounds, to machinery, we apply the term in a figurative ſignification. Good diſpoſitions, generous conduct, fine muſic, ingenious contrivances, affect us with pleaſure as well as beauty, and ſome of them in a much higher degree; but the agreeable qualities perceived in all theſe caſes are not the ſame. Our pleaſure is occaſioned, not by beauty, but by inherent excellence of ſome other ſort, or by utility and fitneſs. The ſenſation felt is ſometimes diſtinguiſhed by ſuch names as eſteem and ſatisfaction, which are not applied to the pleaſure ariſing from beauty alone. Beauty is often united with other agreeable qualities, often ſuperior to it in value. The emotion, of conſequence, that is produced is of a compound nature, though frequently it is wholly aſcribed to one of the qualities that were united in occaſioning it. In the human form the aſſemblage of excellent qualities that excite love is often ſo complicated, that it may be difficult to ſeparate its ingredients. The whole, in a looſe manner of ſpeaking, may be called beauty, though very often beauty, properly diſtinguiſhed, has the ſmalleſt ſhare in producing the effect. It is impoſſible, we apprehend, to unfold the nature of beauty without attending to it in thoſe caſes in which it is unmixed with other agreeable qualities, that is, in the form and colour of inanimate objects: and thus diſtinguiſhing between the proper and figurative acceptations of the term. But the full illuſtration of our ſentiments on this ſubject would carry us far beyond the limits which we had aſſigned to ourſelves.

To conclude, we conſider theſe Eſſays as forming a ſyſtem of eminent merit with regard to the operation of the human underſtanding: and we have no doubt but that the new views which are here laid open will occaſion a conſiderable revolution in the philoſophy of mind. A—r.

ART. III. *Memoirs of the Literary and Philoſophical Society of Mancheſter*, continued: See our Review for laſt Month.

MISCELLANEOUS PAPERS.

On the Advantages of Literature and Philoſophy in general. By Thomas Henry, F. R. S.

MR. Henry judiciouſly obſerves that a taſte for literature and philoſophy tends to poliſh and humanize the mind, and to eradicate that brutal ferocity ſo remarkable among ſavage tribes of men, though he does not deny that while theſe purſuits tend to poliſh, they may alſo in ſome caſes enervate and debaſe; he admits that this taſte for literature eradicates ſome vices, and cheriſhes certain other propenſities that are not favourable to virtue; though he thinks, on the whole, that the ſum total of human enjoyments is greatly augmented by it.

From theſe general remarks he paſſes to particulars, and ſetting aſide *moral* conſiderations, he ſhews the advantages that would reſult, in a *political* view, from every general extenſion of knowledge, enumerating the great improvements that many practical arts might derive from the extenſion of certain branches of knowledge that are but too little regarded at preſent by thoſe who practiſe them. Of chemiſtry he obſerves, that 'ſhe ſupplies the aſtronomer with his lenſes, and the mathematician with his inſtruments. The air-pump, electrical, hydroſtatical, and hydraulic machines, cannot be conſtructed without her intervention; and ſcarcely a piece of mechaniſm is formed to which ſhe does not contribute ſomething.

'In the finer arts the influence of chemiſtry is very conſpicuous. To her the painter owes moſt of thoſe colours by which he is enabled to give the reſemblance of diſtinguiſhing perſonages to the enquiring eye of a grateful poſterity; to place before their view, more clearly than words can expreſs, the martial deeds of the hero, and the firm virtues of the patriot; and to repreſent thoſe beauteous ſcenes of nature, to the deſcription of which, language is inadequate. Without chemiſtry the fine colouring of a Titian could never have delighted the enraptured beholder. Nay, even the works of the philoſopher, the hiſtorian, and the poet, are indebted to her for their diffuſion and permanency.'

Mr. Henry goes on to ſhew that the dyer, bleacher, founder, glaſs-maker, potter, &c. can never attain any degree of eminence in their different profeſſions without the aid of chemiſtry.

This eſſay is a ſlight rhetorical production, containing many juſt obſervations, with ſome that might be controverted. In particular,

particular, we think the Author has greatly failed in his attempt to prove, that a taſte for polite literature is compatible with mercantile purſuits. He has indeed proved that a merchant who poſſeſſed the knowledge of every ſcience, and every literary and elegant acquirement, would be well fitted to forward commercial purſuits could he bend his mind wholly to them. But it remains to be proved that a man whoſe ſoul was enraptured with contemplating objects of polite literature and taſte, could, without diſtraction, devote as much ſerious attention to the affairs of the counting-houſe and ledger, as the ſame man might do if he had no other objects of purſuit but his mercantile concerns. A man cannot eat his loaf and have his loaf too—one cannot worſhip God and Mammon.

On the Nature and eſſential Characters of Poetry as diſtinguiſhed from Proſe. By Thomas Barnes, D. D.

We have had much pleaſure in peruſing the many ingenious eſſays on a variety of literary ſubjects, in theſe volumes, by the elegant writer of this memoir. Dr. Barnes, from the natural manner in which he developes his ideas, makes the moſt intricate ſubject of diſcuſſion appear eaſy, and by the unaffected elegance of his ſtyle, warmly engages the attention to whatever ſubject he ſelects for inveſtigation.

He finds it a matter of great difficulty to ſettle, with preciſion, the boundaries that divide poetry and proſe. 'What is it,' ſays he, 'which conſtitutes the poetic eſſence, and diſtinguiſhes it from proſe? Is it METRE? Or is it ſomething entirely different; ſublimity of SENTIMENT, boldneſs of FIGURE, grandeur of DESCRIPTION, or embelliſhment of IMAGINATION?'

In anſwer to theſe queſtions he produces many juſt obſervations, tending to ſhew that metre alone does not conſtitute the eſſence of poetry; for the French *Telemachus*, and the German *Death of Abel*, with ſeveral others, are univerſally allowed to rank in the claſs of *poems*, though they are not written in any kind of metre: neither does it appear in elevation of ſentiment, imagery, and creative fancy alone; for theſe belong equally to the orator. Where will you find nobler flights of imagination, loftier ſentiments, bolder addreſſes to the paſſions, or more animated, we might ſay, *modulated* language, than in the *Orations* of DEMOSTHENES and CICERO? not to mention ſome of our modern orators, whoſe eloquence we would not ſcruple to compare with that of the moſt admired ancients.

Our Author, after ſome farther remarks, without pretending to decide abſolutely on the queſtion, finds himſelf diſpoſed to reſt in ſome ſuch general concluſion as the following:

'To FINISHED AND PERFECT POETRY, or rather to the HIGHEST ORDER of poetic compoſitions, are neceſſary, elevation of *ſentiment*, fire of *imagination*, and regularity of *metre*. This is the ſummit of

Parnaſſus. But from this ſublimeſt point there are gradual diſtinctions till you come to the region of *proſe*. The *laſt line* of the ſeparation is *regular metre*. And in common language, not having ſettled with preciſion the natural boundaries of either, we often apply the poetic characters with great latitude to compoſitions which have more or leſs of the preceding qualities, but which are formed into uniform and regular verſe. Often the name is given to works which have nothing to diſtinguiſh them but *mere number*. What *has not* this metrical modulation we call *poetical*; and what *has it*, we call proſaic, ſolely upon account of the *ſentiment*: for poetry and proſe, like two colours, eaſily diſtinguiſhable from each other in their pure unmixed ſtate, melt into one another by almoſt imperceptible ſhades, till the diſtinction is entirely loſt. Their *general characters* are widely different: their *approximations* admit of the neareſt reſemblances.'

Our Author has been, we think, leſs happy in his illuſtrations on this ſubject than on others in this publication, particularly in that which immediately follows, viz.

On the Affinity ſubſiſting between the Arts, with a Plan for promoting and extending Manufactures, by encouraging thoſe Arts on which Manufactures principally depend. By *the Same.*

Dr. Barnes, in this eſſay, ſtrongly contends for the benefits that reſult to *particular* manufactures from the diffuſion of general knowledge.

'It is in general ſaid,' he obſerves, 'that the knowledge which, like the broad ſtream, flows over a wide ſurface, muſt be proportionally ſhallow, while that which runs in the narrow channel muſt be deep: but we are deceived by an image. We argue from a fancied reſemblance. The mind long poring upon one ſubject grows tired and feeble. It is neceſſary, ſometimes, to change the object in order to reſtore its tone and vigour. He who can thus diverſify his purſuits, keeps up the ſpring and energy of his powers, the ardour of his ſtudies, the keenneſs of his reſearch. He borrows ideas, images, illuſtrations, from kindred ſciences. His mind widens with encreaſing knowledge. He ſees every ſubject, as it were, in a larger field of viſion: he views it round in a greater variety of aſpects: his ſoul is expanded, his judgment ſtrengthened, and all his powers aſſiſted and improved. It is *now*,' he afterwards adds, 'more neceſſary than ever, that our artiſts and workmen in the different branches ſhall be poſſeſſed of ſome degree of *taſte*, and taſte is only to be acquired by that general and miſcellaneous knowledge which it has been the object of this paper to recommend. Our manufactures muſt now have, not merely that ſtrength of fabric and *durability* of texture in which once conſiſted their higheſt praiſe; they muſt have elegance of *deſign*, novelty of *pattern*, and beauty of *finiſhing*. To effect theſe all the aid of improved and refined art is eſſentially neceſſary. The dull plodder, accuſtomed to pace round and round, like a mill horſe, is not likely to ſtrike out any thing new and elegant. He may indeed adopt the improvements of others; but his will never be the praiſe of ſerving his fellow-creatures by any inventions of real importance and utility.'

He

He contends that that *diviſion of labour*, ſo neceſſary for the cheapneſs of moſt manufactures, is by no means favourable for ſtimulating invention, but the reverſe; and hence he remarks, that moſt of the late inventions have been made by thoſe who were *not* originally *educated* to the profeſſion of thoſe arts in which they have made ſuch aſtoniſhing diſcoveries. The obſervation is juſt. The fact is, that a taſte for general knowledge, while it ſtimulates the mind, and excites the powers of genius, diverts the attention too much from that mere mechanical bodily exertion which is neceſſary to give the higheſt finiſh to the different minute parts of every manufacture, to be compatible with that patience which forms the very eſſence of the drudgery that gives the laſt poliſh to the work. Before he can do this, he muſt be conſidered merely in the light of a ſelf-moving machine actuated by the impulſe of an external mind; and the perfection of this machine conſiſts in the annihilation of all thoſe mental faculties that might call off the attention from that ſingle point to which alone every exertion ought continually to tend. The inventor and the operator, the director and the perſon directed, are therefore, in arts and manufactures, entirely diſtinct; and the knowledge recommended in this eſſay, though it is uſeful and neceſſary to the *firſt*, would, in all caſes, be highly prejudicial to the *laſt*. This diſtinction ſhould always be kept in view.

The plan propoſed for improving the arts in Mancheſter, is, that a collection of models of all uſeful machines ſhould be made there, and a perſon appointed to explain the uſes of each to ſuch as ſhould apply for aſſiſtance. We are glad to find that this propoſal has been ſince in ſome meaſure attended to, and that a literary academy is already inſtituted, in which we hope ſome attention will be beſtowed on the object here recommended.

An Eſſay on the Pleaſure which the Mind receives from the Exerciſe of its Faculties, and that of Taſte in particular. By Charles De Polier, Eſq.

'Pleaſure, the parent of joys and amuſements, will be found alike the parent of ſciences and of arts; nature, in her kindneſs to man, having annexed an agreeable and pleaſing ſenſation to *whatever gives exerciſe to the mind without fatiguing it.*' Such is the hypotheſis of this agreeable writer, the truth of which he illuſtrates by many appoſite examples in this eſſay.

'This principle,' he obſerves, 'is not applicable to the *mind* only, but is equally applicable to every other component part of our being. There is an agreeable ſenſation annexed to whatever exerciſes the organs of the *body* without weakening them; and, in the ſentiments or emotions of the *heart*, whatever keeps clear of the tumult of the paſſions is attended with a degree of pleaſure.' Without ſtopping to enquire whether by a rigid analyſis theſe

theſe might not all be reſolvable into *one* principle, we follow our Author in the application of this principle. 'We ſhall find, accordingly' ſays he, 'that the agreeable ſenſations we receive from the productions of the fine arts, are, in a great meaſure, owing to the order and ſymmetry which enable the mind to take in, *without labour*, all the different parts of them. It is by this that *rhyme* becomes agreeable in poetry, &c.'

Our Author, a Frenchman, ſtrongly inſiſts on the advantages of rhyme over every other ſpecies of poetry in modern language; an opinion that would be more cordially received in France than in England. He endeavours to reſolve the pleaſure we feel on many other occaſions into the ſame *ſymmetry* and *proportion*. 'But it is not,' he adds, 'juſt proportion and ſymmetrical relation alone that render the production of the fine arts agreeable. They are chiefly made ſo by one principal object or common end to which all their different parts are adapted, and which enables the mind more eaſily to comprehend and to retain them.'

The remaining part of this eſſay conſiſts of a critical examination of the celebrated group of Laocoon and his children, and ſeveral other well known pieces of ſtatuary, ſculpture, and painting, tending to illuſtrate the great importance of this principle of unity; and, in the end, Mr. de Polier endeavours to ſhew that there is an analogy and connection formed between the pleaſures of taſte and the ſenſe of morality. The eſſay is a pleaſing diſquiſition very properly calculated to ſerve as a text for furniſhing converſation to a literary ſociety; but it never was intended to bear the teſt of ſevere criticiſm.

We are ſorry to obſerve, by a ſubſequent paper in this volume, entitled, *A Tribute to the Memory of Charles de Polier, Eſq*; by Thomas Percival, M. D. that the literary world has been ſo ſoon deprived of the benefit it would probably have received from the labours of this ingenious youth, who was cut off by a premature death, before the bloſſoms which had put forth in abundance, had time to be converted into fruit of perfect maturity.

On œconomical Regiſters. By J. Wimpey.

The writer of this eſſay, who ſeems to have juſt dipped *ſo* far into the ſcience of political œconomy as not to be able to perceive his own deficiences, writes with that deciſive pertneſs which in ſuch a ſituation was natural. The objects of his enquiry will be beſt underſtood from the following paragraph:

'To the queſtions, What may be the amount of the circulating caſh in the kingdom? What is the ſtate of its population? Has it encreaſed or decreaſed within the laſt fifty years? Have the many and great improvements in agriculture rendered the price of proviſions, &c. proportionably cheaper? And what is the encreaſe of the quantity, on an average, for half a century back,

back, compared with preceding times? To theſe queſtions no ſatisfactory anſwer has been given.' And if our readers are curious to know what are Mr. W.'s thoughts on ſuch important ſubjects, we refer them to the book.

The paper concludes with ſome hints of an eaſy plan for regulating the exportation and importation of corn into this country, which the Author reſerves to be more fully diſcuſſed at a future occaſion: this promiſe he performs in a ſubſequent paper, entitled,

On the Impropriety of allowing a Bounty to encourage the Exportation of Corn, &c.

This is a long paper, in which the Author enters into many elaborate diſcuſſions, on a great variety of ſubjects that are not mentioned in the title. According to Mr. Wimpey, we are all in the wrong; our lawgivers are a ſet of ignorant bunglers, who know nothing, &c.; and the nation at large, which tolerates their meaſures, is infatuated. The arguments adduced in proof of theſe points, if they ſhould fail to convince others, have certainly convinced the Author himſelf, and we give him full credit for his ſincerity and zeal.

On the Pleaſure which the Mind in many Caſes receives from contemplating Scenes of Diſtreſs. By T. Barnes, D. D.

This is a queſtion that has often been agitated by philoſophers; and many modern writers, on the authority of Addiſon, have maintained, that the pleaſure in this caſe ariſes from a conſciouſneſs that we ourſelves are exempted from the diſtreſs. This ſolution Dr. Barnes rejects, for reaſons in which, we believe, every feeling mind will acquieſce. 'Whenever,' ſays he, 'the ſocial paſſions are deeply intereſted, as they are here ſuppoſed to be, from the pathetic *deſcription*, or the ſtill more pathetic *ſurvey* of the ſufferings of another, the ſympathetic feelings will, of themſelves, at once, and previous to all reflection, become a ſource of agreeable and tender emotions. They will thus dignify and enhance the ſatisfaction, if any ſuch be felt, ariſing merely from the conſideration of our own perſonal ſecurity. And the more entirely we enter into the ſcene, by loſing all ideas of its being either paſt or fabulous, the more perfectly we forget ourſelves, and are abſorbed in the feeling, the more exquiſite is the ſenſation.'

Dr. Barnes, however, admits, that in ſome caſes this *ſelfiſh* conſideration may have a ſort of influence, but thinks the pleaſure reſulting from the contemplation of diſtreſsful ſcenes is a compound feeling, ariſing from ſeveral diſtinct ſources in the human breaſt. After a variety of reaſoning, tending to illuſtrate each particular ſenſation, and the manner in which it operates, he draws the following concluſions:

'To

'To *curioſity* then, to *ſympathy*, to *mental exertion*, to the idea of our own *ſecurity*, and to the *ſtrong feelings* occaſioned by viewing the actions and paſſions of mankind in intereſting ſituations, do we aſcribe that gratification which the mind feels from the ſurvey of many ſcenes of ſorrow. We have called it a pleaſure, but it will approach to, or recede from, pleaſure according to the nature and proportion of the ingredients of which the ſenſation is compoſed. In ſome caſes *pain* will predominate, in others there will be exquiſite enjoyment.'

We muſt not look for that irreſiſtible force of argument in ſubjects of this nature which are required in mathematical purſuits; but our Author has not perhaps puſhed his obſervations far enough to afford all the ſatisfaction that could be deſired.

'The *final cauſe* of this conſtitution of the human mind is probably, that by means of this ſtrong ſenſation, the ſoul may be preſerved in continual and vigorous motion; that its feelings may be kept lively and tender, that it may learn to practiſe the virtues it admires, and to aſſiſt thoſe to whom its ſympathy can reach; and that it may thus be led, by the ſocial exerciſes of the heart, to ſoften with compaſſion, to expand with benevolence, and generouſly to aſſiſt in every caſe in which aſſiſtance can be given; an end, this, ſufficient

——————To aſſert eternal Providence,
And juſtify the ways of God to man.'

An Attempt to ſhew that a Taſte for the Beauties of Nature and the fine Arts has no Influence favourable to Morals. By the Rev. Samuel Hall, A. M.

Many diſtinguiſhed writers have maintained, with an unguarded raſhneſs, that a taſte for the fine arts is highly favourable to morals; and though it will not be denied, that the higheſt perfection of the moral ſenſe is altogether compatible with that delicate perception, which conſtitutes the eſſence of taſte, and that perhaps neither of theſe faculties is enjoyed in the greateſt perfection but when accompanied by the other; yet can it by no means be denied that a taſte for the fine arts may be very ſtrongly felt, even though unaccompanied with the ennobling influence of a pure morality. The examples produced by our ingenious Author are ſufficient to carry us thus far; nor does Mr. Hall contend for more: though he ſays, that, from the examples produced, 'one might almoſt be tempted to conclude that the effects of taſte are ſo far from being favourable to virtue, that they have rather a pernicious tendency. But I mean not,' adds he, 'to bring ſuch a heavy charge againſt a faculty, which, connected with reaſon and religion, will doubtleſs enlarge the ſphere of our innocent enjoyments. I wiſh only to diſprove the affirmative of the propoſition, and wiſh only to ſhew that taſte cannot reaſonably be conſidered as a moral principle of action: that, unaſſiſted by reaſon and good ſenſe, it becomes ſubſervient to the purpoſes of folly and extravagance; and that, connected with a baſe

baſe and ſenſual heart, it unhappily ſerves to embelliſh guilt, and gloſs over the deformity of vice.'

An Eſſay on the Diverſions of hunting, ſhooting, fiſhing, &c. conſidered as compatible with Humanity.

Our ingenious and modeſt Eſſayiſt has made one of the beſt apologies for ſportſmen that we have met with. By recurring to final cauſes, and ſhewing that theſe recreations are uſeful to the health of man; and that the violent deſtruction of theſe animals may in ſome caſes prevent a more painful cataſtrophe to them by famine, he endeavours to fortify the mind againſt the natural emotions of humanity in this caſe: but, after all, this is but an aukward way of proving that the pleaſure of purſuing a weak and inoffenſive animal to death, frequently accompanied with circumſtances of horror, when coolly viewed by the reaſoning faculty, is conſiſtent with the principles of humanity. Would not the beſt apology for this alluring ſport be, like that of many other exceſſes to which we are prone,

Video meliora, proboque,
Deteriora ſequor?

(To be concluded in our next.) An-f-n.

Art. IV. *The Chemical Eſſays of Charles William Scheele,* tranſlated from the Tranſactions of the Academy of Sciences at Stockholm. With Additions. 8vo. 6s. Boards. Murray, London; Gordon and Elliot, Edinburgh.

THE ingenious young writer, to whom we are indebted for Bergman's diſſertation on '*Elective Attractions*' in an Engliſh dreſs, and for tranſlations of ſeveral other productions of learned foreigners, has, to the preface of this, ſubſcribed his name and place of reſidence—Thomas Beddoes, *Edinburgh*; and we are glad to learn that he is likely to continue his labours in a department for which he is very well qualified, and of which he ſo well knows the importance.

The preſent work, he informs us, took its riſe from a converſation with a foreign gentleman of diſtinguiſhed knowledge and abilities, on a circumſtance which is obſerved by every intelligent foreigner, and of which every native, whoſe knowledge extends beyond the productions of his own country, muſt be ſenſible, *viz.* the very *ſlow* and *imperfect* manner in which the improvements in literature and ſcience that are made in ſeveral countries abroad, become generally known in England. The train of ſuch a converſation would naturally lead them to recollect many names, among the philoſophers of Germany and Sweden in particular, with whoſe contributions to the ſum of human knowledge, the authors and profeſſors of Britain would find it no diſadvantage to be better acquainted, than they in general appear to be. In a review of this kind it was impoſſible to overlook the merits of that original genius, whoſe eſſays are collected

collected into this volume, and concerning whom Mr. Beddoes ſays, it was well obſerved to him by a near relation of Bergman's, *that the greateſt of Bergman's diſcoveries was the diſcovery of Scheele.* In the courſe of the converſation, he learned, that his friend had tranſlated moſt of theſe eſſays at different periods, at the ſolicitations of different perſons, who were eager to obtain fuller information concerning them than could be had from any Engliſh book. He immediately became deſirous of laying open this treaſure to public view; and when his friend heſitated, on account of the tranſlation having been written, for the moſt part, when his acquaintance with our language was very imperfect, he undertook to reviſe and correct it as well as circumſtances would permit. In performing this taſk of minute diligence, he did not content himſelf with a bare peruſal of the manuſcript, but almoſt conſtantly compared it with two *German* tranſlations. We are ſorry that Mr. B. is not acquainted with the Swediſh language, in which Mr. Scheele's papers were originally publiſhed: we can aſſure him, from our own experience, that a very moderate ſhare of application would make him ſufficiently maſter of it, and that he would find *that* application amply rewarded in the tranſactions of the Stockholm Academy, and ſome other productions of that country, ſcarcely at all known in this. How inaccurate the French and German tranſlations generally are, as well as the Engliſh, in works of this kind particularly, he appears to be himſelf ſufficiently ſenſible.

He informs us of a circumſtance reſpecting the *original* of theſe papers, which may gratify the curioſity of the reader, and account for the obſcurity of one or two paſſages, which, however, are of little moment. Mr. Scheele tranſmits his communications to the Academy not in Swediſh, but in German, his native language, and from this they are tranſlated by ſome member into Swediſh, in order to their being inſerted in the tranſactions. In ſo circuitous a paſſage, from the Author's hands to ours, of particulars ſo multifarious and of ſuch nice diſcrimination, it would not be wonderful, if ſome little intricacy or derangement ſhould ſometimes happen.

Of the two firſt of the eſſays publiſhed in this volume, *on fluor mineral and its acid*, pretty full accounts have already appeared in our own language; but the others are either entirely new to the Engliſh reader, or known to him only in a very ſuperficial manner, by ſome of our writers having availed themſelves of their general reſults, for the claſſification of the bodies on which they treat, or in ſome other particular views. The ſubjects of the moſt conſiderable of them are, *manganeſe*, *arſenic and its acid*, *molybdæna*, or *plumbago*, *lapis ponderoſus or tung-ſten*, the *colouring matter of Pruſſian blue*, the *calculus veſicæ*, *ether*, *milk and its acid*, and *the acid of ſaccharum lactis*. There are ſome

ſhorter

ſhorter papers on the *decompoſition of marine and other neutral ſalts by quicklime and iron*, the proportion of *pure air in the atmoſphere*, cheap method of *preparing the pulvis Algarothi*, of preparing *mercurius dulcis via humida*, of extracting *the pure ſalt* (called flowers) *of benzoine*, by boiling with lime, and afterwards ſeparating the diſſolved lime by muriatic acid; method of *preſerving vinegar*, by giving it a boiling heat before it is ſet by for keeping; obſervations on *ſilex*, *clay*, *and allum*; and a method of *preparing a new green colour*. As this laſt is very ſhort, we ſhall extract it entire, for the ſame motive by which the Author was induced to draw it up.

'It was the deſire of the Royal Academy, that the green colour which I obſerved during my experiments on arſenic might be made more generally known, together with the mode of preparation. In compliance with this deſire I give the preſent account of it, and that with the greater pleaſure, as I have found the colour uſeful both in oil and water painting, and as it has not undergone the ſlighteſt alteration in the courſe of three years.

'Diſſolve two pounds of [blue] vitriol over the fire in a copper veſſel, in ſix kannes of pure water, and, as ſoon as it is diſſolved, take the kettle from the fire.

'Then diſſolve in another copper kettle two pounds of dry white potaſhes, and eleven ounces of pounded white arſenic, in two kannes of pure water over the fire. When all is diſſolved together, ſtrain it through linen into another veſſel.

'Of this arſenical ley a little is to be poured at a time into the above mentioned ſolution of vitriol of copper, while it is kept conſtantly ſtirred with a wooden ſpoon. When the whole has been added, the mixture ſhould be left to ſtand ſtill for a few hours, during which the green colour will be depoſited at the bottom. The clear ley is then to be poured off, and a few kannes of hot water added under continual agitation. When the colour has fallen again to the bottom, the clear water is to be poured off. This lixiviation with hot water ſhould be repeated a ſecond time.

'When the matter has been thus well waſhed, the whole together is to be ſhaken out on a ſtretched linen cloth; and when the water has all dropped away, the colour is to be placed in ſmall lumps on grey paper, and dried by a gentle heat. From the quantities above preſcribed, one pound, together with ſix ounces and a half, of a fine green colour, are obtained.'

The editor ought to have informed us, that the Swediſh *pound* is nearly equal to our Troy pound, but divided into *ſixteen ounces*; and that the *kanne* contains 100 Swediſh cubic inches, which are ſomewhat leſs than ours: 10 *kannes* are exactly equal to four of our wine gallons, or 1 *kanne* to $\frac{1}{5}$ of our wine pints. The green produced by this proceſs is of a different tint from all the other preparations of copper, and appears to be already known, and ſold at a high price, by ſome individuals in this country.

To the above mentioned papers, publiſhed by the Academy, the Tranſlator has added ſome curious communications of Mr.

Scheele to his correſpondents; among which are, a method of *cryſtallizing the pure acid of lemon juice*, by ſaturating it with chalk, and then ſeparating the chalk by vitriolic acid, as in the preparation of the acid of tartar;—the diſcovery of a *peculiar, ſweet and volatile matter, which is a conſtituent part of expreſſed oils and animal fats*, and which, on boiling them with litharge and water, as in making the common plaſter of the ſhops, ſeparates during the union of the oil with the litharge, and remains diſſolved in the water; and a diſcovery, that the ſubſtance which has lately been received as a diſtinct ſpecies of acid, under the name of *acidum perlatum*, is no other than the phoſphoric acid diſguiſed by the union of a certain quantity of foſſil alcali. There are alſo ſome very curious obſervations and experiments by Dr. Crell (a correſpondent of Scheele's, and editor of a periodical literary work* in Germany) upon the *vegetable acids*; pointing out their mutual reſemblances and differences; tending to prove that they may all be converted into one, the acid of vinegar; and that this primitive acid is contained in the pureſt ſpirit of wine.

It can ſcarcely be neceſſary, at this time, to put any reader on his guard againſt Mr. Scheele's notions of the *compoſition of heat*, which have been adopted by Bergman and others of the Swediſh ſchool, and are employed in ſome of theſe eſſays for explaining the phenomena of what are called *phlogiſtic proceſſes*, phenomena perpetually recurring in the operations of chemiſtry. This theory, as Mr. Beddoes obſerves, erroneous as it certainly is, required for its formation no common talents; it is among the moſt ſtriking proofs of genius for diſcovery, of accuracy in obſervation, and ſagacity and boldneſs in deducing concluſions. The neceſſity of ſome body that ſhould ſupply both pure air and phlogiſton had never been ſo clearly ſtated, nor had that principle been applied in a ſyſtematic manner to account for the appearances. That a body, conſiſting of thoſe two ſubſtances, is actually concerned in thoſe proceſſes, has now been eſtabliſhed beyond contradiction; but what analogy could lead any one to imagine, without the moſt direct experiments, that ſuch a compound is *water*? We mention theſe particulars, not merely from a motive of juſtice to the Author, but for the ſake of the tranſlator's happy remark, that the reader needs only to ſubſtitute *water* for *heat*, and all will be conformable to the moſt accurate experiments that we are even yet acquainted with.

The eſſays contained in this volume, with the *treatiſe on air and fire*, of which a tranſlation, not very correct, appeared ſome years ago, are all the works that Mr. Scheele has yet publiſhed; except a few papers of recent date, which Mr. Beddoes encourages us to hope that we ſhall ſoon receive through his hands.

ART.

Ch.

* Chemical Journal.

ART. V. *An Introduction to Aſtronomy.* In a Series of Letters from a Preceptor to his Pupil: In which the moſt uſeful and intereſting Parts of the Science are clearly and familiarly explained. Illuſtrated with Copper-plates. By John Bonnycaſtle, of the Royal Military Academy, Woolwich. 8vo. 7s. Boards. Johnſon. 1786.

THIS Author obſerves, that 'many who are not ſufficiently acquainted with the mathematics, to read, with ſatisfaction to themſelves, the works of Newton, and other eminent writers on the ſubject of aſtronomy, are yet very deſirous of obtaining ſuch an idea of it as will enable them to comprehend the leading principles upon which it is founded, and to partake of thoſe pleaſures, which enquiries into nature, and the inveſtigation of ſome of her grandeſt operations, muſt neceſſarily afford to every ingenious and inquiſitive mind.'

To this claſs of readers Mr. Bonnycaſtle addreſſes his book, which was firſt intended for the private uſe of an individual, without any immediate view to publication; but finding nothing in our language ſufficiently clear and explicit, in his opinion, to anſwer the purpoſe of general information, he was induced to make theſe letters public, in hopes that they might afford aſſiſtance to ſuch perſons as had been prevented from applying themſelves to the ſtudy of aſtronomy, from a notion of its being of too abſtruſe and difficult a nature to be attained without a previous knowledge of many other branches of ſcience.

Such being the plan, Mr. B. informs us, that his principal aim, throughout the whole performance, was to avoid, as much as poſſible, all complicated mathematical principles and calculations, and to elucidate the moſt ſtriking particulars in as popular and eaſy a manner as the nature of the ſubject would admit. For the ſame reaſon he made choice of ſuch parts only of the ſcience as ſeemed moſt likely to excite the curioſity and attention of the uninformed reader, and give him a taſte for theſe ſtudies and purſuits.

A performance of this kind, he adds, muſt, from the very nature of it, be unavoidably deficient in many particulars: it muſt not be expected that a ſcrupulous exactneſs has been always obſerved, or that every illuſtration of a ſubject is ſtrictly ſcientific. Such minute attention was incompatible with the deſign, and therefore extremely difficult, if not abſolutely impoſſible to be obſerved in the execution. The great object in view was to unite truth with perſpicuity, and to give a general idea of the operations and phenomena of nature, independent of abſtruſe reaſoning or laborious calculations: and though, by this means, the knowledge obtained by the reader muſt, neceſſarily, in many inſtances, be ſuperficial, yet it may ſerve to give juſt ideas of the ſubject, and correct thoſe notions which

the prejudices of education, or the apparent view of things, might ſuggeſt. The Author acknowledges that he has not ſcrupled to make a free uſe of the labours of preceding writers, whenever he found any particular ſubject illuſtrated in a manner ſuitable to his deſign: and if he has not always acknowledged his obligations, it is becauſe ſuch alterations were commonly made as rendered it impoſſible to do ſo without affecting a ſhow of exactneſs which would have appeared pedantic; and ſuch pains have been taken to arrange and methodize the whole, as will, he hopes, be ſufficient to obviate every objection which can be made on this account, and render all further apologies unneceſſary.

To the above abſtract of the Author's preface, we ſhall add his table of contents, which is as follows:

'Of the uſe and advantage of aſtronomical learning. Of the figure and motion of the earth. Of the ſolar ſyſtem, and the firmament of the fixed ſtars. Of the ſyſtems of Ptolemy, Tycho Brahe, and Copernicus. Of the ſyſtem of Des Cartes. Of the Newtonian ſyſtem and diſcoveries. Of the cauſe and nature of the tides. Of the latitude and longitude, and the methods of diſcovering them. Of the different lengths of days and nights, and the viciſſitudes of the ſeaſons. Of the natural and artificial diviſions of time. Of the equation of time. Of the reformation of the calendar. Of the menſuration of the earth. Of the diſtances and magnitudes of the ſun, moon, and planets. Of the motion, refraction, and aberration of light. Of the conſtellations, and the phenomena of the fixed ſtars. Of the phenomena and affections of the ſun, moon, and planets. Of eclipſes. Of the new planet, and other diſcoveries. An explanation of the principal terms made uſe of in aſtronomy.'

Before we venture to deliver our opinion of the work before us, we muſt obſerve, that it does not appear to us to be fair to cenſure a writer for what he does *not* attempt; and we have been more particular in explaining what *is*, and what *is not* attempted in this performance, than we were in mentioning the former productions of this Author, becauſe we do not forget how ſeverely we were reprehended for ſpeaking favourably of them. But notwithſtanding this, and notwithſtanding alſo the expreſs declaration of an old and much valued acquaintance, that "No man can get credit by making a horn-book for the babes in mathematics," we ſhall perſiſt in an opinion, which we have more than once maintained, that the man who clears away the rubbiſh and brambles, and makes the entrance into the path-ways to ſcience plain and conſpicuous, merits great commendation, though he may not claim one of the higheſt niches in the temple of fame: for a learner is greatly encouraged to proceed in his ſtudies when he finds them leſs difficult than he had been led to expect, and that he has been able to make more progreſs in them than ever his hopes flattered him with: and it

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is at the firſt entrance on the ſtudy of any ſcience that a learner is moſt eaſily diſcouraged from purſuing it; becauſe, after he has made ſome advances in it, he begins to be taken notice of by men who are more eminent than himſelf, and the importance which he feels on that account is a ſufficient ſtimulus to him to perſevere.

However trifling a buſineſs it may be thought, we affirm that very few of thoſe who profeſs the art of teaching have the art of inſtructing, and rendering difficult things eaſy to be underſtood; and therefore it is that we wiſh to countenance thoſe who are poſſeſſed of ſuch abilities.

The Author of the work under conſideration appears to us to poſſeſs the art of explaining the ſubjects he treats in a more plain and familiar manner than we have met with before; and of dreſſing them up in a language neat, clear, and comprehenſive; for which reaſon we recommend him to thoſe who wiſh to know the firſt principles of aſtronomy, without enquiring how far he conducts them in it, or where he picks up the materials on which he works.

At the ſame time that we do juſtice to the merits of his book we ſhall take the liberty of hinting to him that he has ſlipped into ſome conſiderable miſtakes in it; particularly in his 8th, 9th, and 22d letters, which he will readily diſcover without our being more particular reſpecting them. Perhaps, alſo, his book would not be worſe thought of a few years hence if he had taken leſs notice of ſome fanciful hypotheſes of a popular aſtronomer, as they are not only improbable in themſelves, but are, in ſome inſtances, flatly contradicted by ſtrict mathematical reaſoning. Let us add that we read his 13th letter, on the reformation of the calendar, with pleaſure and profit. W. S

ART. VI. *Letters and Poems*, by the late Mr. John Henderſon; with Anecdotes of his Life. By John Ireland. 8vo. 4s. ſewed. Johnſon. 1786.

THE poet, the moraliſt, and indeed the literary character in general, can afford but ſlender materials for the biographer. The uniform tenor of their lives leaves him little on which to expatiate, or by which he can diſplay the elegance and power of his pen. To tell of any one that he was born, that he wrote verſes, and that he died, is no very pleaſing taſk. Something, however, is uſually promiſed by an editor, and ſomething muſt be done: yet not unfrequently where we expected to find a particular account of the author, we meet with only a critique on his works.

But if the life of the man of letters is thus unvaried and barren of incident, that of the poor player, who

'*Frets and ſtruts his hour upon the ſtage,*'

is, if poſſible, ſtill leſs ſubject to change. His firſt appearance on the theatre, indeed, is an awful and an intereſting moment to him: it even ſwells him into ſomething like importance. But his *debut* once made, he preſently dwindles into inſignificance; and after having for a little time, perhaps, 'out-Heroded Herod,' he—*dies, and is thought of no more.*

It muſt be acknowledged, however, that the Comedian, who is the ſubject of the preſent article, was an exception to our remark. He formed himſelf on the model of Garrick; and to follow Garrick was to follow nature—'Nature to advantage dreſt.' Henderſon was fully ſenſible of this: he copied the Engliſh Roſcius cloſely, and attained to excellence in his profeſſion.

Mr. Ireland, the relater of the anecdotes now before us, does juſtice to the memory of his friend. The principal features in his character are faithfully and accurately delineated. We knew Mr. Henderſon well, and can therefore ſpeak with certainty to the truth of the portrait—There is little of flattery in the piece.

With reſpect to the verſes which make a part of the preſent volume, Mr. Ireland obſerves, 'The poems which are ſubjoined, conſidered as haſty effuſions rather than finiſhed compoſitions, as the productions of a man who had received few aids from education, and whoſe only guides were a claſſical taſte, formed by having read, with a power of diſcrimination, ſome of the beſt Engliſh writers, prove that he poſſeſſed imagination and aptitude of poetical expreſſion, which might, had he made poeſy the object of his purſuit, have been cultivated into excellence.' This is in a great degree true: the pieces are not devoid of merit. It is not as a writer, however, but as an actor, that Mr. H. ſhould be conſidered and praiſed.

'From Mr. Henderſon's letters (ſays his biographer) I have endeavoured to ſelect ſuch as, from their *naïveté*, pleaſantry, and good ſenſe, place his powers in a light which I think gives them a diſtinguiſhed rank in that claſs of writing.' We diſcover little of the *naïveté* and pleaſantry here ſpoken of. It is not a little laughable, indeed, to find Mr. Henderſon the Comedian *playing the critic*, with a very ſolemn air, on the writings and abilities of Mr. Pope. Serioufly ſpeaking, the letters in queſtion ought never to have ſeen the light—but we ſuppoſe it was deemed expedient to make a book.

The *anecdotes*, though not very numerous, are related in a pleaſing and agreeable manner; we ſhall ſelect a paſſage or two from the life of Mr. Henderſon, which will, we think, prove entertaining to our readers, and ſerve as a ſpecimen of the work.

'Mr. Henderſon had no claim to hereditary honours, nor title to any paternal inheritance. He was the builder of his own fame, and the

the founder of his own fortune, for had not his talents brought him into celebrity, and given him the power of acquiring independence, it is not probable that any one would have enquired who was his grandfather. Of his grandfather, however, thoſe who wiſh it, may read in the Memoirs of an unfortunate young Nobleman, by which memoirs, and ſome collateral evidence, it appears that he was a Quaker, and a warm adherent to the cauſe of Mr. Anneſley; that in conjunction with ſeveral others, he adventured a conſiderable ſum in ſupport of the Angleſey law-ſuit, which being loſt, the money advanced was never recovered by himſelf or Henderſon's father, who was an Iriſh factor in Goldſmith-ſtreet, Cheapſide, where Mr. John Henderſon was born in February 1746-7.

'By his father's death in 1748, his mother was left with a very ſlender pittance, and two ſons totally dependent upon her. She retired to Newport Pagnell, where a cloſe attention to œconomy enabled her to ſupport herſelf and family upon the intereſt of leſs than a thouſand pounds.

'In this place, with no other tutor than his mother, Henderſon paſſed the early part of his life. She taught him to read, pointed out the proper authors, and induced him to imprint upon his memory, and recite, ſelect paſſages from Shakeſpeare, Pope, Addiſon, or any other Engliſh claſſic in her poſſeſſion.

'The wonder-working magic of the old bard inchanted his imagination, opened a new creation to his fancy, and prompted him to enquire how thoſe characters were repreſented which afforded him ſo much delight in the peruſal. The deſcription promoted a moſt eager wiſh to ſee a play, a wiſh which could not then be gratified, for in Newport-Pagnell there were no players.

'Learning and reciting the ſpeeches improved a memory naturally tenacious, and gave him an early reliſh for polite literature. By this was his taſte formed, and as the writer of theſe anecdotes has frequently heard him declare, by this he acquired what knowledge he had of the Engliſh language; for of the rules of grammar he was totally ignorant.

'It would be defrauding his memory of a debt due from juſtice, ſhould I omit to remark that he not only always ſpoke of his mother's attentions with filial gratitude, but when his ſituation enabled him to follow the impulſe of his mind, made her happineſs his firſt care. She lived to ſee her inſtructions matured by time, and the Public diſtinguiſh and protect what ſhe had planted and foſtered.

'At about eleven years of age he went to a ſchool at Hemel-Hempſtead, taught by the late Dr. Stirling, where he did not remain above twelve months; but, ſhort as the period was, contrived to enlarge his acquaintance with the Engliſh claſſics, to acquire ſome knowledge of French, and learn the common rules of arithmetic.

'From this place he returned to London, and having ſhewn an early propenſity to drawing, was placed as a kind of houſe pupil to the late Mr. Fournier, who was then a drawing-maſter, a man poſſeſſed of great verſatility of talent, but deſtitute of that prudence which might have rendered his abilities uſeful to himſelf or family.

'From a perſon of this deſcription it is not to be ſuppoſed young Henderſon could obtain many advantages. He was indeed very ill

uſed. Part of his employment was to drive his maſter in a one horſe chaiſe to ſome academies where he taught, in the neighbourhood of London, and to feed and rub down the horſe, on his return to town.

'During his ſtay with Fournier he made a pen and ink drawing from a print of a fiſherman ſmoking his pipe, with ſundry accompaniments in the ſtile of Teniers. This, as the production of a boy under fourteen years of age, obtained him the honour of the ſecond premium from the ſociety for the encouragement of arts, and the ſtyle in which it was executed ſhews an accuracy of eye, and power of imitation, very rarely the lot of one ſo young.

'As this boyiſh production was higher in my eſtimation than his own, in the infancy of our friendſhip he gave it me, but as it was the only ſpecimen of his drawing, I preſented it to Mrs. Henderſon on her marriage, and am informed it is now in the collection of Sir John Elliot.

'Soon after this time he came to live with Mr. Cripps, a working ſilverſmith in St. James's-ſtreet, to whom his mother was related, and her intention was that he ſhould learn that trade, but the death of Mr. Cripps put an end to this ſcheme, and he was left at about twenty years of age with very few connections, and without any determinate purſuit.

'His only reſource ſeemed to be that of becoming an aſſiſtant in a ſilverſmith's ſhop, but even this ſituation, humble as it may ſeem, was not very eaſy to obtain; for, on application to a perſon of the trade, the higheſt terms offered were twenty-five pounds a year. A propoſal was ſoon after made him to become out-door clerk to a banker, upon a ſalary little better than the foregoing. Both theſe offers he communicated to a friend, who warmly oppoſed his accepting terms ſo very inferior to what his abilities ought to command, and adviſed him to turn his attention to the ſtage, for which he thought him eminently qualified; but Henderſon heſitated at this advice, declaring his circumſtances did not enable him to wait the tedious delays of managers. Being, however, aſſured, that he might conſider the houſe, intereſt, and purſe of his friend, at his ſervice, until he was ſituated to his own ſatisfaction, he directed his endeavours to an introduction amongſt the *Dramatis Perſonæ*; endeavours in which he encountered difficulties, delays, and mortifications, which cannot be conceived by thoſe who have not been in ſimilar ſituations; which would have abated the vigour of purſuit, and cooled the ardour of expectation in almoſt any other man; but he ſeems to have poſſeſſed, even at that time, a conſciouſneſs of talents that when ſeen would force themſelves into notice, and when noticed muſt be encouraged.

'He however paſſed his time eaſily and cheerfully, in the ſociety of a family where he was treated with all the attention that friendſhip could prompt, by whom his intereſt was conſidered as connected with their own, who ſincerely eſteemed him, were pleaſed with his talents, and gratified by his pleaſantry; and perhaps it would not have been eaſy to point out a man who poſſeſſed ſuch convivial powers as he did in the younger part of his life. His obſervation was quick, his comprehenſion ample, his manners moſt lively and conciliating; but the ludicrous light in which he ſaw and frequently exhibited any

object

object that preſented itſelf, created him enemies, who, though they were pleaſed with his wit, had no great reliſh for his ſatire, when exerciſed upon themſelves.'

A. B.

ART. VII. *Poems on ſeveral Occaſions*, written in Pennſylvania. By William More Smith, Eſq. 8vo. 2s. 6d. ſewed. Philadelphia printed; London reprinted, by Dilly. 1786.

WE have been much pleaſed with many paſſages in theſe American poems, although moſt of them turn upon a ſubject which

'Old as we are, for lady's love unfit*,'

hath no longer the power of compelling our judgment to ſubmit to our feelings. Love-verſes, therefore, are not, of all others, the moſt likely to warp the integrity of the ſnowy-headed critic.

With Dryden, however, we can with pleaſure add, that the ſubject which 'once inſpir'd our ſouls' ſtill 'inſpires our wit;' ſo that we can yet read a tender tale with ſympathy, and melt at the ſufferings and complaints of an unfortunate lover, if deſcribed in ſuch ſtrains as nature dictates to the pen of elegance: ſuch as thoſe by which an OVID, a TIBULLUS, a PETRARCH, and a POPE, have ſo ſucceſsfully made their way to the hearts of their readers!

If theſe productions of the *weſtern* muſe cannot rank with thoſe of the admired bards juſt named, we think that the Author, if encouraged to cultivate his genius, and give the utmoſt poliſh and perfection to his compoſitions, may take his ſeat with HAMMOND, SHENSTONE, and GOLDSMITH. At preſent, however, it ſeems as though his modeſty would with-hold him from coming ſo forward. He does not appear to have formed too high an opinion of his own literary merit; for he ſpeaks, in his very ſhort preface, with becoming diffidence of the poems here given to the Public. 'They are thrown,' ſays he, 'into the world by way of experiment. If they are favourably received, they will poſſibly be followed by others; if they periſh, the Author will not be diſappointed.'

We ſhall give a ſhort ſpecimen, extracted from the poem, entled, *The Man of Sorrow*.

An aged American laments the death of his ſon, which happened during the late bloody conteſts in that country; and thus deſcribes the aggravating circumſtances that attended his loſs:

'I had a Son!—Oh pierc'd reflection ſpare,
In pity ſpare, an hapleſs parent's breaſt;
Long down his age-plough'd cheek the burning tear
Of anguiſh ſtreaming faſt, has broke his reſt.

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* Dryden.

A Parent's breaſt!—ah! parent now no more!
From mem'ry's ſeat, oh! blot the fatal morn,
When by the ruffian hand of lawleſs pow'r,
From theſe weak arms my age's hope was torn!

* * * * *

Adorn'd with every grace of blooming youth,
I had a ſon, who bore from all the prize;
His ſoul was ſpotleſs as the ſhrine of truth,
And beam'd the mildeſt radiance from his eyes.

Bright blaz'd his nuptial torch,—the happy hour
Approach'd;—and muſic echoed thro' the grove;
With verdure bloom'd my DAMON's fav'rite bower,
Deck'd by the hand of his officious love:

Deck'd for ALMERIA!—dear unhappy maid!
What pangs do now thy ſnowy boſom tear!
Like *April* bloſſoms do thy beauties fade,
Nipp'd by the froſty hand of pining Care.

ALMERIA came!—the pride of all the plain,
She ſweetly ſmil'd upon my raptur'd boy;
When *Britain*'s ſons;—a fell remorſeleſs train,
Burſt on the ſweet retreat of peace and joy.

Ah!—nought avail'd a kneeling father's tears,
Nor could their rage a mother's ſorrows ſtay;
Regardleſs of her ſex, her feeble years,
They ſternly ſpurn'd her, as ſhe proſtrate lay.

Nor yet avail'd the fair ALMERIA's ſighs;
From her ſoft claſping arms my ſon they tore!
O'erthrew the wreath-bound altar,—curs'd our cries,
And to the embattled field the youth they bore.

What need I more;—my anguiſh ſpeaks the reſt!
On *Monmouth*'s plain, he bow'd his dying head!
The hoſtile ſteel deform'd his manly breaſt,
And at the wound life's crimſon current fled.

On lightning's wings the cruel tidings came;
His boding mother gueſs'd the fatal blow!
The dreadful ſhock o'erpower'd her feeble frame;
She ſunk!—a ſpeechleſs ſpectacle of woe!

Waking at length, ſhe cry'd, with wild deſpair,
Oh! bring my DAMON from the bloody plain;
I'll bathe his wounds with many a falling tear,
And from his boſom waſh the crimſon ſtain!

With wreaths of flowers his body I'll adorn,
On roſe-crown'd ſods his icy head ſhall lie,
And till the ſtars ſhall fade before the morn,
I'll watch my breathleſs child with ſleepleſs eye.

No tainting blaſt ſhall touch my darling boy,
A ſheet of lilies o'er his corſe I'll ſpread;
Come, come, ALMERIA, raiſe the ſong of joy,
Thy well-known voice ſhall wake him from the dead.

But

But ſoft, he ſlumbers in yon balmy grove;
Ye gentleſt zephyrs, fan him with your breath;
His are the peaceful dreams of bliſs and love:
—Ah no!—they dream not in the ſleep of death!

Diſtracted now, ſhe beat her aged breaſt;
Wild as the winds, was every word ſhe ſaid;
But ſoon, to ſcenes of never-ending reſt,
From its weak tenement her ſpirit fled.'——

The poem entitled, "The Wizard of the Rock," has conſiderable beauties; but it is too long for our inſertion, and incapable of abridgment. There are other pieces in the collection, the merits of which will be duly appreciated by the diſtinguiſhing and diſcerning Reader.

G.

ART. VIII. *The Hiſtory of Sandford and Merton*, a Work intended for the Uſe of Children. Vol. II. 12mo. 3s. 6d. bound. Stockdale. 1786.

SANDFORD and *Merton* are already well known by many a fire-ſide, and have afforded many an hour's inſtructive entertainment to young people. It is with pleaſure we announce to them the continuation of this agreeable tale, and, at the ſame time, aſſure them, that, if it be not their own fault, they will receive more improvement from this volume than they have done from the former. The ſenſible and ingenious Author (Mr. Day) poſſeſſes in great perfection the happy art of conveying uſeful information, juſt and manly ſentiments, and important precepts, in the form of dialogue and ſtory. Excellent leſſons of hardy temperance, activity, humanity, generoſity, and piety; rational views of ſociety; and, withal, many articles of inſtruction in ſcience, are, in this little volume, agreeably wrought up into the form of narration.

The following ſtory is an excellent leſſon upon good manners:

'It happened that, while Harry was at Mr. Merton's, there was a troop of ſtrolling players at a neighbouring town. In order to divert the young gentry, Mr. Merton contrived that they ſhould make a party to ſee a play. They went accordingly, and Harry with the reſt. Tommy, who now no longer condeſcended to take any notice of his friend, was ſeated between his two inſeparable companions. Theſe young gentlemen firſt began to give ſpecimens of their politeneſs by throwing nuts and orange-peel upon the ſtage, and Tommy, who was reſolved to profit by ſuch excellent example, threw nuts and orange-peel with infinite ſatisfaction. As ſoon as the curtain drew up and the actors appeared, all the reſt of the audience obſerved a decent ſilence; but Maſh and Compton, who were now determined to prove the ſuperiority of their manners, began to talk ſo loud and make ſo much noiſe, that it was impoſſible for any one near them to hear a word of the play. This alſo ſeemed amazingly fine to Tommy; and he too talked and laughed as loud as the

reſt. The ſubject of their converſation was the audience and the performers; neither of which theſe polite young gentlemen found bearable. The company was chiefly compoſed of the tradeſmen of the town and the inhabitants of the neighbouring country; this was a ſufficient reaſon for theſe refined young gentlemen to ſpeak of them with the moſt inſufferable contempt. Every circumſtance of their dreſs and appearance was criticized with ſuch a minuteneſs of attention, that Harry, who ſat near, and very much againſt his inclinations was witneſs to all that paſſed, began to imagine that his companions, inſtead of being brought up like the ſons of gentlemen, had only ſtudied under barbers and taylors; ſuch amazing knowledge did they diſplay in the hiſtory of buckles, buttons, and dreſſing of hair. As to the poor performers, they found them totally undeſerving mercy; they were ſo ſhockingly awkward, ſo ill-dreſt, ſo low-lived, and ſuch deteſtable creatures, that it was impoſſible to bear them with any patience. Maſter Maſh, who prided himſelf upon being a young gentleman of great ſpirit, was of opinion that they ſhould kick up a riot and demoliſh all the ſcenery. Tommy, indeed, did not very well underſtand what the expreſſion meaned, but he was ſo intimately perſuaded of the merit and genius of his companions, that he agreed that it would be the propereſt thing in the world, and the propoſal was accordingly made to the reſt of the young gentlemen. But Harry, who had been ſilent all the time, could not help remonſtrating at what appeared to him the greateſt cruelty and injuſtice. Theſe poor people, ſaid he, are doing all they can to entertain us; is it not very unkind to treat them in return with ſcorn and contempt? If they could act better, even as well as thoſe fine people you talk of in London, would they not willingly do it; and therefore why ſhould we be angry at them for what they cannot help? And as to cutting the ſcenes to pieces, or doing the houſe any damage, have we any more right to attempt it, than they would have to come into your father's dining room and break the diſhes to pieces, becauſe they did not like the dinner?—While we are here let us behave with good manners; and if we do not like their acting, it is our own faults if ever we come to ſee them again. This method of reaſoning was not much reliſhed by thoſe to whom it was addreſſed, and it is uncertain how far they might have proceeded, had not a decent, plain-looking man, who had been long diſturbed with the noiſe of theſe young gentry, at length taken the liberty of expoſtulating with them upon the ſubject. This freedom, or impertinence, as it was termed by Maſter Maſh, was anſwered by him with ſo much rudeneſs, that the man, who was a neighbouring farmer, was obliged to reply in an higher ſtrain. Thus did the altercation increaſe every minute, till Maſter Maſh, who thought it an unpardonable affront that any one in an inferior ſtation ſhould preſume to think or feel for himſelf, ſo far loſt all command of his temper as to call the man a blackguard and ſtrike him upon the face. But the farmer, who poſſeſſed great ſtrength and equal reſolution, very deliberately laid hold of the young gentleman who had offered him the inſult, and without the ſmalleſt exertion, laid him ſprawling upon the ground, at his full length under the benches, and ſetting his feet upon his body, told him that ſince he did not know how to ſit quiet at a play, he would have

the honour of teaching him to lie; and that if he offered to ſtir, he would trample him to pieces; a threat, which it was very evident he could find no difficulty in executing. This unexpected incident ſtruck an univerſal damp over the ſpirits of the little gentry; and even Maſter Maſh himſelf ſo far forgot his dignity, as to ſupplicate in a very ſubmiſſive manner for a releaſe; in this he was joined by all his companions, and Harry among the reſt. Well, ſaid the farmer, I ſhould never have thought that a parcel of young gentlemen, as you call yourſelves, would come into public to behave with ſo much rudeneſs; I am ſure, that there is ne'er a plough-boy at my houſe, but what would have ſhown more ſenſe and manners: but ſince you are ſorry for what has happened, I am very willing to make an end of the affair; more eſpecially for the ſake of this little maſter here, who has behaved with ſo much propriety, that I am ſure he is a better gentleman than any of you, though he is not dreſſed ſo much like a monkey or a barber. With theſe words he ſuffered the creſt-fallen Maſh to riſe, who crept from his place of confinement, with looks infinitely more expreſſive of mildneſs than he had brought with him: nor was the leſſon loſt upon the reſt, for they behaved with the greateſt decency during all the reſt of the exhibition. However, Maſter Maſh's courage began to riſe as he went home and found himſelf farther from this formidable farmer; for he aſſured his companions, that if it had not been ſo vulgar a fellow, he would certainly call him out and piſtol him.

'The next day, at dinner, Mr. Merton and the ladies, who had not accompanied the young gentlemen to the play, nor had yet heard of the misfortune which had enſued, were very inquiſitive about the preceding night's entertainment. The young people agreed that the performers were deteſtable, but that the play was a charming piece, full of wit and ſentiment, and extremely improving: this play was called The Marriage of Figaro, and Maſter Compton had informed them that it was amazingly admired by all the people of faſhion in London. But Mr. Merton, who had obſerved that Harry was totally ſilent, at length inſiſted upon knowing his opinion upon the ſubject. Why, Sir, anſwered Harry, I am very little judge of theſe matters, for I never ſaw a play before in my life, and therefore I cannot tell whether it was acted well or ill; but as to the play itſelf, it ſeemed to be full of nothing but cheating and diſſimulation, and the people that come in and out, do nothing but impoſe upon each other, and lie, and trick, and deceive. Were you, or any gentleman, to have ſuch a parcel of ſervants, you would think them fit for nothing in the world; and therefore I could not help wondering while the play was acting, that people would throw away ſo much of their time upon ſights that can do them no good; and ſend their children and their relations to learn fraud and inſincerity. Mr. Merton ſmiled at the honeſt bluntneſs of Harry; but ſeveral of the ladies, who had juſt been expreſſing an extravagant admiration of this piece, ſeemed to be not a little mortified.'

Perhaps the Author inſiſts too much upon his favourite idea of training up children to do, and to bear, every thing, and requires a degree of paſſive hardineſs ſcarcely to be expected in the preſent ſtate of ſociety: if it be an error, it lies, however, on the

the right ſide, in an age in which there is ſo general a bias toward luxurious effeminacy. He has alſo, we think, expreſſed himſelf too ſtrongly concerning the difficulties and hardſhips of the military life. But theſe trifles weigh nothing againſt the uncommon merit of this work; which we truſt the Author will continue, till he has conducted his young friend, *Harry*, up to manhood. E.

ART. IX. *An Eſſay on the Slavery and Commerce of the Human Species*, particularly the African, tranſlated from a Latin Diſſertation which was honoured with the firſt Prize in the Univerſity of Cambridge, for the Year 1785. With Additions. 8vo. 4s. Boards. Phillips. 1786.

'AS the ſubject of the following work,' ſays the Author in his Preface, 'has fortunately become of late a topic of converſation, I cannot begin the Preface in a manner more ſatisfactory to the feelings of the benevolent reader, than by giving an account of thoſe humane and worthy perſons, who have endeavoured to draw upon it that ſhare of the public attention which it has obtained.'

We have in this part of the work a review of all that has been written on the ſubject, from the middle of the fifteenth century to the preſent time; and alſo an account of the effects, which have been produced among the humane and religious part of the coloniſts, in conſequence of the writings and exertions of thoſe benevolent men, who have deſired to remove ſorrow from the heart of the oppreſſed.

The performance before us is divided into three parts; in the firſt of which Mr. Clarkſon (the Author) gives a conciſe and learned hiſtory of ſlavery: in which he divides ſlavery into two diſtinct kinds, *voluntary* and *involuntary*. The firſt kind he treats but ſlightly; confining himſelf more eſpecially to the latter, which is the immediate ſubject of his diſſertation.

Of involuntary ſlaves, the firſt that are here conſidered, are *priſoners of war*. Our Author traces the antiquity of the cuſtom of devoting priſoners of war to ſlavery, ſhews it to have been the practice of the ancient Eaſtern nations, and that the more modern Weſtern ones, though many and various, adopted the ſame meaſures. It was not victory alone, or any ſuppoſed right, founded in the damages of war, that afforded a pretence for invading the liberties of mankind; piracy contributed not a little to the ſlavery of the human ſpecies. To theſe, who were taken publicly by a victorious army, or were privately ſtolen by the depredations of pirates, the Author adds a third claſs, namely, the deſcendents of the two former. He then goes on to deſcribe the treatment theſe wretched mortals met with from their reſpective owners, and the barbarous and inhuman manner in which different

ferent nations exerciſed their cruelties over theſe unfortunate people; and he inquires into the various cauſes by which they were produced. The firſt cauſe whence ſuch treatment originated, was, the commerce of the human ſpecies; for, if men be conſidered as poſſeſſions,—if, like cattle, they could be bought and ſold, it will not be difficult to ſuppoſe that they would be held in the ſame conſideration, and treated in the ſame manner. Our Author then traces the origin of the ſlave trade from its earlieſt date, and fixes the firſt market for ſlaves, found on record, in Egypt; he ſhews, that it travelled over the greateſt part of Aſia,—that it ſpread through the Grecian and Roman world,—that it was in uſe among the barbarous nations who overturned the Roman empire, and that it was univerſally practiſed about that period throughout all Europe. The ſlave trade he proves to have declined in other parts of the world, but eſpecially in Europe, about the time when the Northern nations were ſettled in their conqueſts, and to have been totally aboliſhed very ſoon after. A difference of opinion has ariſen reſpecting the *cauſes* of its abolition; ſome having aſſerted that they were the neceſſary conſequences of the *feudal ſyſtem*, while others maintain that they were the natural effects of Chriſtianity. The arguments on both ſides of the queſtion are ſet forth, but the Author inclines to the latter, with no ſmall appearance of reaſon. The Portugueze, within two centuries after the ſuppreſſion of ſlavery in Europe, were the firſt who renewed the ſlave trade among the moderns: they made their deſcents on Africa, and in imitation of thoſe piracies, which exiſted in the uncivilized ages of the world, committed depredations on the coaſt. Mr. Clarkſon enters minutely into the hiſtory of this modern ſlave trade, recites its progreſs, and the manner in which it is carried on at preſent. If the Author does not exaggerate, it is a truly horrid trade!

In the ſecond part, which, under gloſſy language, contains much imperfect reaſoning, our Author gives a curſory and unconnected hiſtory of mankind,—treats of liberty as the natural and inherent right of man,—of the nature and end of government; and aſſerts, but without ſufficient demonſtration, all government to be adventitious. He next endeavours to determine whether mankind can be conſidered as property, and examines the right, which the ſellers and purchaſers of ſlaves claim, of carrying on the commerce. The learning ſo amply diſplayed in the firſt part of this work, and the tinſel trappings which hide the falſe arguments in the ſecond, are inconſiſtent with each other.

The third part is employed in deſcribing the treatment which the African ſlaves meet with in our colonies, and in refuting the ſeveral arguments that have been brought by the coloniſts, or their friends, to vindicate their conduct. We here again find much

much learning introduced, and the argumentative part of the work becomes more rational. But the language is in general too much laboured, and in many inſtances too obſcure for the ſimple, unadorned, and clear ſtyle of demonſtration. Toward the concluſion of his work, we think the Author has ſacrificed at the ſhrine of enthuſiaſm, where he ſays, 'The violent and ſupernatural agitations of *all* * the elements, which, for a ſeries of years, have prevailed in the European ſettlements, where the unfortunate Africans are retained in a ſtate of ſlavery, and which have brought unſpeakable calamities on the inhabitants, and public loſſes on the ſtates to which they ſeverally belong, are ſo many awful viſitations of GOD for this inhuman violation of his laws.'

R—m.

ART. X. *The Miſcellaneous Companions.* By William Matthews. 12mo. 3 Vols. 9s. ſewed. Bath, printed; and ſold in London by Dilly. 1786.

THE firſt of theſe volumes is, in the Author's phraſe, a ſhort tour of obſervation and ſentiment, through a part of South Wales. The ſecond contains maxims and thoughts, with reflections on ſelect paſſages of Scripture. The third conſiſts of diſſertations on particular ſubjects and occaſions, together with *Dialogues in the world of ſpirits.*

The tour in Wales does not furniſh ſo many travelling events, deſcriptions, or obſervations on the country, as might be expected from ſuch a title; but it is nevertheleſs entertaining in a plain and inoffenſive way, and always directed to ſome kind of uſeful improvement. It gives a few amuſing accounts of the country, the inhabitants, and their manners, intermixed with the Author's reflections; among which, Thoughts on Education, and Thoughts on Hunting, occupy many pages: the latter ſubject is purſued through a courſe of arguments *pro* and *con*; and, in the concluſion, the amuſement is condemned.

Concerning the *Maxims* and *Thoughts*, which conſtitute a chief part of the ſecond volume, we cannot do better than to extract from them a ſhort paragraph, as follows: 'All I have to ſay for this part of my work, is, that they [the Maxims, &c.] were written moſt conſonantly with my own occaſional views and perſuaſions of truth: and if they appear ſometimes trite, ſometimes unflattering to human vanity, and ſometimes recurrent of the ſame ſenſe, they may nevertheleſs be generally found among the uſeful way-marks of public and private virtue.' Theſe obſervations fall very properly under the deſcription of '*way-marks.*' They contain much good-ſenſe, piety, and virtue. A tincture

* In a note the Author recites the different earthquakes in the Weſt-Indian Iſlands, and the loſſes our navy has frequently ſuſtained by the hurricanes in thoſe parts.

of

of this writer's peculiar tenets runs through them, and alſo diſcovers itſelf in the *Tour*, and in the whole publication *. It is however to be remarked, concerning intelligent perſons of this denomination, that, making allowance for ſome exceptionable explications, and for what is myſtical and unintelligible, when they ſpeak of *the light*, *the word*, &c. they appear to underſtand, and enter deeply into the real ſpirit of Chriſtianity. We much approve the philanthropy and charity that breathe throughout theſe pages, and the warm attachment which they manifeſt to the juſt liberties of mankind. Thus, indeed, it muſt be with thoſe, who have a true acquaintance with the Chriſtian doctrine; ſuch knowledge and influence will render them advocates for a full and rational freedom, civil and religious. Our Author's maxims, together with the diſſertations which compoſe the remainder of this volume, are chiefly of the grave kind; but, while the reader is edified, as certainly he may, or muſt be, by the peruſal, he will probably be diverted alſo by ſuch a paſſage as the following: 'It may be nearly as edifying to hear two fiſh-women ſcold about reputation, as two grave divines, or any two ſyſtematic religioniſts, diſpute about a right or ſaving faith!'

The third volume preſents us with diſſertations on *Marriage*, on *the Laſt-day*, and on *Everlaſting puniſhment*. In each, the writer manifeſts thought and ingenuity, piety and goodneſs. On the ſecond of theſe topics, he diſcovers ſomewhat of the peculiarity belonging to his immediate party, while he not only ſuppoſes, that death is to every man the *Laſt-day*, and that the *Judgment* is *progreſſive and continual*, as human ſouls are perpetually diſmiſſed from this world; but farther conceives that the accounts of a reſurrection of the body are merely to be explained in a figurative and ſpiritual manner. We ſhall principally take notice of the third diſſertation, written with great modeſty, ſimplicity, and candour; and ſhall inſert what is ſaid relative to it in the Preface:

'The longeſt treatiſe in theſe volumes, *viz.* that on *Everlaſting puniſhment*, will perhaps meet ſome ſtrong objections among the more timorous and inconſiderate part of mankind: while I think it right to ſay in this place, that, under my own full perſuaſions reſpecting the ſubject, I could not, with an eaſy mind, avoid treating on it in the manner I have done. In my childhood, I found it impoſſible to fix my belief in the common notion of endleſs torments; as I grew older, my ſentiments occaſionally became known. I was aſſailed, in conſequence, by ſome few zealous and implicit believers, among my friends; particularly by one, for whom, on account of his moral character, I had conſiderable reſpect. And being under the common frailty of human nature, I was influenced, for a ſhort time, to

* Mr. Matthews is one of the people called Quakers.

doubt

doubt of my right to profeſs, even contractedly, my belief in the future diſpenſation of univerſal refinement from iniquity. In this interval, and at the inſtance of the perſon to whom I allude, I was prevailed on to ſign ſomething like a condemnation of the freedom of my ſentiments. But though this was not a declaration of my belief in a partial ultimate ſalvation, I ſoon found condemnation of mind for my wavering and timidity. And I can truly ſay, that no other ſingle circumſtance of my whole life, hath ever given me ſo much uneaſineſs. I am now cheered with the rational, ſcriptural, and, as I think, glorious doctrine of the puniſhment of Divine juſtice, being eventually ſubſervient to an univerſal purification and fitneſs for heavenly habitations.'

Such is our Author's account of this part of his work; which is concluded by a well-written dialogue, ſuppoſed to have paſſed between four perſons, in different ſentiments, who had read his diſſertation.

We have only to add, that this volume cloſes with three *Dialogues in the world of ſpirits:* the firſt, between *Theophilus*, *Zelotes*, and *Purgatus*; the ſecond, between *Henry* VIII. and *the Dukes of Somerſet and Northumberland*; the third, between the *Apoſtle Paul* and *a Proteſtant Martyr*. Poor Henry here makes a very different figure, indeed, from what he did in his days of earthly magnificence and violence: all that ſplendour, luxury, and power are fled, inſtead of which we ſee the forlorn, deſtitute, dejected ſufferer; happily too he is ſtripped, in appearance, of his haughtineſs, tyranny, cruelty, and other vices; he is now the humble penitent; and has a glimmering of hope that after ſome unknown period his miſeries may end; for the dialogue proceeds on this writer's plan, that the purpoſe of puniſhment is purification, and recovery.

We muſt diſmiſs this article with obſerving, that, if ſome of the accounts in this Tour ſhould be deemed rather frivolous, or the ſtyle not always and equally pleaſant, yet this Writer, on the whole, appears to be a perſon of knowledge, reflection, and ability; and what is of greater worth, the man of piety and benevolence, and a ſincere lover of ~~morality~~ truth. H.

ART. XI. *Sermons*, by J. N. Puddicombe, M. A. Fellow of Dulwich College, late of Pembroke Hall, Cambridge, 8vo. 5s. Payne, &c. 1786.

FINDING it ſomewhat difficult to characteriſe theſe ſermons in general terms, we ſhall only copy two ſhort paſſages, taken accidentally from the volume, as a ſpecimen of the whole:

Speaking of our Saviour's ſufferings, the Author exclaims,

'And does the God, the ſupreme arbiter of nature, ſubmit to her laws, and die! Does he ſleep, cold and motionleſs, in the gloomy manſion of the ſilent grave! How dreary and narrow an apartment! how unfit for Him who reigned above, pavilioned in eternal day, and inhabited immenſity! But ſhort is the triumph of death; ſoon muſt

he ſurrender up his illuſtrious prey. On the third morning the wondering ſtars beheld him burſt the barrier of the tomb, and aſcend triumphant through the air, leading captivity captive, having ſubdued and ſpoiled principalities and powers, and overwhelming his preſumptuous adverſaries with aſtoniſhment and confuſion! Ye empyrean abodes, open your everlaſting doors, and let in the King of Glory! Thou heaven of heavens, reſound with univerſal jubilee, and admit the celeſtial Conqueror to the right hand of the paternal Majeſty on high! He has completely foiled the prince of darkneſs, and all his confederate powers.

'In conſequence of this victorious and ſuperlatively momentous action, what a metamorphoſis takes place in the appearance of the human condition! How wonderful a contraſt! Lately, how depreſt! now beyond meaſure exalted! Where is that vale of tears through which we travelled, ſtruggling with difficulties, and inwrapt in darkneſs! Where are thoſe horrors which threatened us on every ſide? They are all vaniſhed, and Paradiſe ſucceeds in their room. Behold in the middle of it the Tree of Life, blooming in conſpicuous majeſty, and loaden with the ambroſial fruitage of heaven. Diſmiſſed are the terrific cherubim, and ſheathed the flaming ſword, which were appointed at the fall of man to guard the paſſage to it. The heavenly Jeruſalem appears unfolding wide her dazzling portals; ſtupendous magnificence! her walls of jaſper, her foundations adorned with every precious ſtone, and her ſtreets all of pure gold.'

On the ſubject of death, he makes this apoſtrophe to Beauty:

'And thou too, Beauty, conſider in what a deſtiny all thy triumphs muſt terminate? Frequent the ſilent manſions of the dead, and attend the lecture of the tomb. What does yonder grave ſtone ſay? How eloquently, how pathetically does it ſpeak! It tells thee that it holds the remains of what was lately vigorous and blooming. Ah! what are *the remains?* An unlovely maſs of putrid earth! But hark! the powerful monitor ſays to thee, or ſeems to ſay, 'prepare for a ſimilar doom.' And muſt that form where ſymmetry and elegance are ſo conſpicuous, be enveloped in an unſightly ſhroud, and conſigned to the ground, to moulder away and periſh! Muſt that velvet cheek which outbluſhes the morning roſe, fade like that roſe, and be ſhriveled up into deformity: and that dewy lip, which breathes nothing but ſweetneſs, putrefy and become loathſome! Muſt the radiance of thoſe eyes which ſparkle with intelligence and vivacity, which dart life and joy wherever they ſhine, be extinguiſhed in everlaſting night! Ah, mournful ſpectacle, hideous metamorphoſis! That frame ſo fair, ſo juſtly admired, whoſe every motion is activity and grace, ſhall be converted into an unconſcious *impaſſive* lump of clay, and become a prey to *corroſive* reptiles! O Death, how doſt thou inſult the vaunted but viſionary accompliſhments of humanity!'

In ſuch a ſtrain of exclamation and rhapſody are all theſe diſcourſes written! What has criticiſm to do with flights like theſe, but to lament that their Author has not learnt from his *Alma Mater*—ſo well able to inſtruct him—to diſtinguiſh between turgid extravagance, and the chaſte ſimplicity and manly dignity of pulpit eloquence.

ART. XII. *Supplement to the Antiquities of England and Wales.* By Francis Groſe, Eſq. 4to. Vol. I. containing 20 Numbers, at 3s. each. Hooper. 1785.

WE have frequently * had occaſion to commend the elegant and accurate works of Mr. Groſe, and we are happy in being able to lay before our readers a continuation of, or as the Author ſtyles it, a ſupplement to, the beautiful and valuable work, of which we gave an account in our 49th, 52d, and 55 h volumes.

In the advertiſement, prefixed to this Supplement, our Author ſays, 'on the completion of my fourth volume of the Antiquities of England and Wales, I propoſed to have taken leave of the Public, and to have laid down my pen and pencil, for the reaſon mentioned in the preface to that volume, namely, leſt a further continuation might have betrayed the original encouragers of the work into a greater expence than they at firſt expected, or intended.

'This reaſon, cogent as it ſeemed to me, has not by the majority of the purchaſers been deemed ſufficient, and ever ſince the laſt publication I have been flattered with repeated ſolicitations from a great number of reſpectable perſons, all requiring an extenſion of the work. In anſwer to my ſcruples, they have given it as their opinions, that as the book has been regularly cloſed, a ſupplement will not ſubject the original encouragers to the inconveniences I apprehended. This, with my own fondneſs for the ſubject, has induced me to reſume my labours, and I will promiſe the purchaſers that all the plates ſhall be executed in a manner at leaſt equal to the beſt in the former volumes.'

Mr. Groſe has faithfully fulfilled this promiſe, for in our opinion theſe plates are executed in a manner truly excellent.

The very learned and curious preface which we have ſo much applauded, has many additions made to it, containing not only explanations and illuſtrations of the ſubjects there diſcuſſed, but much new and original matter, that cannot fail of being highly acceptable to the lovers of Engliſh antiquities.

Among the views and deſcriptions given in this ſupplement, the following have more immediately attracted our notice:—Beverſtone Caſtle, Glouceſterſhire, the property of the family of Sir Michael Hicks.—Warblington Caſtle, Hampſhire.—Charlcombe Church, Somerſetſhire.—The inſide of Bodyham Caſtle, Suſſex, whoſe mouldering towers and rugged walls, beautifully mantled with ivy, afford a moſt pictureſque ſubject for the pencil.—Ipres Tower at Rye in Suſſex.—The great Hall in the palace of Mayfield, Suſſex.—Two plates of Michelham Priory,

* Vid. Monthly Review, Vol. xlix. 378. lii. 233. lv. 199 & 203. lxxi. 299. lxxii. 373.

Suſſex.—Shelbred Priory, Suſſex: we have here a curious ſpecimen of monkiſh wit, making different animals bear teſtimony of the birth of Chriſt; uppermoſt ſtands a cock in the act of crowing, from whoſe beak is a label with theſe words, *Chriſtus natus eſt*—next a duck, *quando quando*—from a raven, *in hac nocte*—a cow, *ubi ubi*—and laſtly, a lamb who bleats out *Beth-lam.*

From a poſtſcript we learn, that Mr. Groſe is continuing his uſeful labours, and that the Public may expect a ſecond volume of this ſupplement, which is publiſhing with all convenient ſpeed, and with which we are ſorry to hear, the work will finally cloſe.

R—m.

ART. XIII. *The Works of Arthur Murphy, Eſq.* 8vo. 7 Vols. 1l. 15s. Boards. Cadell. 1786.

MR. Murphy's literary character cannot receive much additional luſtre from any applauſe that we could beſtow on his works. The Public have long been entertained with them; and their ingenious Author hath, for many years, been happy in the enjoyment of that general approbation ſo juſtly due to his merit.

The preſent collection comprehends all that the Author has written, or, as he ſays in his Preface, 'all that he would now be anſwerable for, except an *Eſſay on the Life and Genius of Henry Fielding* *, and a tranſlation of *Marmontel's Beliſarius* †.' Moſt of the pieces which are here offered to the Public have, already, at different times, made their appearance: ſuch of them as we have formerly noticed, we ſhall now barely enumerate; paying, as we proceed, ſomewhat more attention to thoſe productions of Mr. Murphy's pen, which have never before been publiſhed.

The firſt volume contains *The* ORPHAN OF CHINA: we gave an account of this tragedy in our 20th volume, page 575.—ZENOBIA: ſee our Review, vol. xxxviii. 244. 579. The GRECIAN DAUGHTER; vol. xlvi. p. 259: and ALZUMA; vol. xlviii. p. 212.

The ſecond volume contains, The APPRENTICE: ſee Rev. vol. xiv. p. 78. The UPHOLSTERER: vol. xviii. 415. The OLD MAID: xxv. 473. The CITIZEN: xxviii. 166. NO MAN'S ENEMY BUT HIS OWN: xxx. 70. THREE WEEKS AFTER MARRIAGE: liv. 414.

In the third volume we have THE WAY TO KEEP HIM: xxiv. 158. ALL IN THE WRONG: xxv. 472. THE DESERT ISLAND: xxii. 135.

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* For an account of this work, ſee Rev. vol. xxvi. p. 364.

† ——————————————— vol. xxxvi. p. 290.

Vol. IV. KNOW YOUR OWN MIND: lviii. 435. THE SCHOOL FOR GUARDIANS: xxxvi. 71. THE CHOICE, a Comedy (written for Mrs. Yates, and acted on her benefit night, at Drury-Lane, in March 1764); in which the characters are well drawn, and the ſtyle is animated by the uſual ſpirit of its Author. This volume concludes with NEWS FROM PARNASSUS; an introductory piece, performed at the opening of Covent Garden theatre, Sept. 23, 1776. It is a lively ſatire on critics, players, bookſellers, &c.

The 5th and 6th volume contain the Gray's-Inn Journal, a weekly publication begun in 1752 and continued for two years. In this edition Mr. Murphy has made great retrenchments. Many things were merely ſuited to the day. All ſuch he has judiciouſly diſcarded, and retained only as much as might ſhew the general plan. Among theſe papers the Reader will find many ingenious eſſays on various ſubjects. The work, being ſimilar to the Spectator, Tatler, &c. affords ample ſcope to a man of genius, for the diſplay of his abiljties: and in his imitation of thoſe admired models Mr. Murphy has happily ſucceeded. He has given a true picture of the times, and agreeably ridiculed the prevailing follies of the age. His criticiſms, abounding with learning and judgment, evince the Author's taſte for polite literature, and ſufficiently demonſtrate that he has not ſacrificed to the Muſes in vain: and the morality which he everywhere inculcates, proves the great regard that he conſtantly pays to virtue and good manners.

The ſeventh volume contains a POETIC EPISTLE TO DR. JOHNSON: ſee Review, vol. xxiii. p. 412. THE EXPOSTULATION, *a Satire*; firſt publiſhed in 1761. We find no account of this piece in our Review; unleſs *The Examiner*, a Satire, be the ſame production, with a different title: ſee Rev. for Nov. 1761, p. 398. We imagine that the *Expoſtulation*, and the *Examiner*, are one and the ſame ſatire: the objects of which were Churchill, Lloyd, and other literary characters, with whom our Author was at that time engaged in a paper war.—The other pieces in this volume are a collection of PROLOGUES and EPILOGUES. THE GAME OF CHESS, *a Poem, tranſlated from the* SCACCHIA LUDUS of *Vida*. The original of Vida 'who (to uſe Mr. M.'s words) has given to a game of cheſs all the grandeur of a battle in Homer or Virgil,' has been univerſally admired. The ſecond Canto, which deſcribes the beginning of the Game, is ſo fraught with poetic fancy, that we will ſelect a part of it, in order to give our Readers an idea of the poem itſelf, as well as of the merits of the tranſlation.—The board and men being placed, Apollo and Mercury are ſuppoſed to play the game, by directing two contending armies:

'Th'im-

'Th' immortals take their ſeats; around them ſtand
Of leſſer deities a duteous band.
The white battalions to Apollo's ſway
Submit; and Mercury the Moors obey.
The compact ſettled, that no pow'r ſhall ſhow
To either ſide the meditated blow,
By lot they try, which ſtate ſhall claim the right,
(A point of moment!) to begin the fight.
To the white nation this the Fates aſſign:
Their chief conceives a deep well-laid deſign.
He bids a ſoldier tempt the Mooriſh hoſt,
Before the Queen who took his faithful poſt.
The ſoldier marches forth; two paces makes;
The ſable warrior the ſame meaſure takes.
Now front to front each other they defy,
And ſeem in wood to roll a threat'ning eye.
Vain menacing! the laws reſtrain their rage,
Nor let foot ſoldiers on one tract engage.
Auxiliar aid ſtraight joins each adverſe band,
Pour forth their camp and people all the land.
Nor yet the horror of the day is ſeen,
And Mars but preludes to the ſwelling ſcene.——
'And now the cavalry in all their pride
From the left wing deſcend on either ſide.
Furious they ruſh alternate on the foe,
And ſcatter round deſtruction, death, and woe;
From all retreat the laws of war debar
The foot, who fall whole hecatombs of war;
O'er the wide ranks the fiery trooper bounds,
And the drench'd field with pawing ſteeds reſounds.'

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* Dii magni ſedere: Deûm ſtat turba minorum
Circumfuſa; cavent ſed lege, et fœdere pacto,
Ne quiſquam, voce aut nutu, ludentibus auſit
Prævifos monſtrare ictus. Quem denique primum
Sors inferre aciem vocet, atque invadere Martem,
Quæſitum: primumque locum certaminis albo
Ductori tulit, ut quem vellet primus in hoſtem
Mitteret: id ſane magni referre putabant.
Tum tacitus ſecum verſat, quem ducere contra
Conveniat, peditem que jubet proceſſere campum
In medium, qui reginam derimebat ab hoſte.
Ille gradus duplices ſuperat: cui tum arbiter ater
Ipſe etiam adverſum recto de gente nigranti
Tramite agit peditem, atque jubet ſubſiſtere contra
Advenientem hoſtem, paribuſque occurrere in armis.
Stant ergo adverſis inter ſe frontibus ambo,
In mediis campi ſpatiis, ac mutua tentant
Vulnera, nequicquam: neque enim vis ulla nocendi eſt
Armigeris, tracto dum miſcent prœlia eodem.
Subſicio ſocii dextra lævaque frequentes
Hinc atque hinc ſubeunt, late et loca milite complent,
Alternantque vices: necdum tamen horrida micent,
Prœlia, ſed placidus mediis Mars ludit in armis.——
'Nec mora, ſurgit eques bellator lævis utrinque,
Et mediis hinc inde inſultant cœtibus ambo,
Alternique ruunt, et ſpargunt fata per hoſtes.
Sternuntur pedites paſſim, miſeranda juventus,
Quod nequeant revocare gradum: ſonat ungula campo
In medio et totis miſcentur funera caſtris.'

The next piece, in Vol. VII. is a Latin tranſlation of Pope's Temple of Fame. The following lines prove the Tranſlator's happy talent in Latin poetry; and that his taſte has been formed and improved by an attentive peruſal of the Roman bards:

'Dum ſpectant oculi cuncta hæc miracula rerum,
Attonituſque animus tantis fulgoribus hæret,
Ære cavo increpitans ſubito clangore per auras,
Buccina dat late ſignum, quo protenus omnes
Intremuêre adyti; tremit alto a culmine templum,
Excitæque ruunt diverſi a partibus orbis,
Aduläi in medio gentes; coaleſcit in unum
Diſſociata locis, ingens, confuſaque turba,
Quam varios induta habitus, tam diſſona linguis.
Non æſtate nova per amœnos floribus agros
Sic glomerantur apes, ſpolia exuviaſque roſarum
Cum rapiunt, finguntque favos et roſcida mella;
Vel cum linquentes patriam croceoſque penates
Educunt turmas et rupto fœdere regni
Emigrant; ſedeſque alias nova mœnia quærens
Obſcurat cœlum fugitiva colonia pennis:
Fit murmur, tractimque ſonant ſtridoribus agri
Quis populos numerare queat, qui limen inundant,
Suppliciterque manus tendunt? Stant agmine denſo
Imbelles, validique, inopes, auroque potiti,
Indociles, et quos æquat ſapientia cœlo,
Et pueri, et longo gaudens ſermone ſenectus.
Nam neque laudis amor generoſo in pectore tantum
Accendit flammam; ad ſummos graſſatur honores
Fraude male vitium, et formam mentitur honeſti.
Jam Dea per varias diſpenſans munera gentes,
Exquiritque auditque viros, et facta recenſet.
Hic damnatus abit, meritam capit ille coronam.
At non æquali virtus examine ſemper
Libratur; fallax interdum gratia vincit,
Famaque mendaci multos extollit honore.

Haud

'Around theſe wonders as I caſt a look,
The trumpet ſounded, and the temple ſhook,
And all the nations, ſummon'd at the call,
From different quarters fill the crouded hall.
Of various tongues the mingled ſounds were heard;
In various garbs promiſcuous throngs appear'd;
Thick as the bees, that with the ſpring renew
Their flowery toil, and ſip the fragrant dew,
When the wing'd colonies firſt tempt the ſky,
O'er duſky fields and ſhaded waters fly;
Or ſettling, ſeize the ſweets that bloſſoms yield,
And a low murmur runs along the field.
Millions of ſuppliant crowds the ſhrine attend,
And all degrees before the Goddeſs bend;
The poor, the rich, the valiant, and the ſage,
And boaſting youth, and narrative old age.
Their pleas were different, their requeſts the ſame;
For good and bad alike are fond of fame.

Some

Haud aliter, cum cæca ſoror, Fortuna, gubernat,
Nunc pretium ſceleris crucem dat, nunc diadema
Imponit, celerique rotat mortalia caſu.'

The beauties of the foregoing quotation are too evident to eſcape the notice of the intelligent reader: 'Jam Dea per varias diſpenſans munera gentes,' is a happy adoption of Ovid's 'Oſcula diſpenſat natos ſuprema per omnes,' *Metam. lib.* vi. *l.* 278. As 'Exquiritque, auditque viros, et facta recenſet,' is of *Virgil's* 'Exquiritque auditque virum monimenta priorum,' *Æneid. lib.* viii. *l.* 312. not to mention others of a ſimilar kind.

Our Author has added elegant tranſlations of the Odes, 'Happy the man, whoſe wiſh and care, &c.' and 'Buſy, curious, thirſty fly, &c.' in the ſtyle of Horace; and he concludes his collection of Latin tranſlations with *Gray's Elegy in a Country Church-yard*, of which the firſt ſtanza is,

'Eheu! fugaces præcipiti rota
Volvuntur horæ, pronus et aureum
Jubar ſub undis ſol recondit,
Arva mihi tenebris cedens.
Opaca lentis jugera paſſibus
Armenta linquunt: ſaxa remugiunt
Sylvæque et amnes, atque feſſis
Signat humum pedibus colonus.'

A new tragedy called THE RIVAL SISTERS cloſes the preſent edition of Mr. Murphy's works. It was written originally for the ſtage, but was not acted; and the following reaſon for this, is aſſigned in the Preface:

'When the piece was finiſhed, the Author had his moments of ſelf-approbation, and in his firſt ardour, hinted to a friend, that he intended to give it to the ſtage. But ſelf-approbation did not laſt long:—that glow of imagination, which (to ſpeak the truth) is ſometimes heated into a pleaſing delirium with its own work, ſubſided by degrees, and doubt and diffidence ſucceeded. In this irreſolute ſtate of mind the Author's reſpect for the Public, who have done him, upon former occaſions, very particular honour, increaſed his timidity: he was unwilling to appear a candidate for their favour, when he was not ſure of adding to their pleaſure.'

The play is built on the ſame foundation with the ARIANE of the younger *Corneille*, whoſe defects drew down the judgment of that enlightened critic Madame *de Sévigné*. Mr. Murphy has given us a very different performance. The conflict, the vehemence, and the various tranſitions of the paſſions are painted in higher colours than are uſual with French authors; and thoſe languid ſcenes which weaken the intereſt, and are tainted with the familiarity of comedy, ſeem to have been carefully avoided.

Some ſhe diſgraced, and ſome with honours crown'd
Unlike ſucceſſes equal merits found.
Thus her blind ſiſter, fickle Fortune, reigns,
And undiſcerning ſcatters crowns and chains.'

We do not lay before our Readers the fable of Ariadne, of which we cannot ſuppoſe them ignorant; it forms, beyond doubt, as Voltaire ſays, the happieſt ſubject for tragedy that has come down to us from antiquity; and Mr. Murphy has not done it injuſtice.

We are now arrived at the end of this collection, which we cannot quit without thanking the Author for the entertainment which the peruſal of it hath afforded us; nor ought we to cloſe the article, without informing our Readers that a good likeneſs of Mr. Murphy, engraved by Cook, is given, by way of frontiſpiece to the firſt volume. R—m.

ART. XIV.

FOREIGN LITERATURE.

ITALY.

Art. 1. *ELOGIO*, &c. i. e. *The Eulogy of the celebrated* Abbé FRISI, delivered at a public meeting of the Arcadian Academy. By F. JAQUIER. Rome. 1786.—The Abbé *Friſi* was, without doubt, one of the moſt eminent mathematicians of the preſent age, and had he not been tormented with an inſatiable thirſt for literary fame, which was not ſeldom diſagreeably felt both by his friends and adverſaries, his character and converſation (this is ſaid in conſequence of a perſonal acquaintance) would have been as amiable and intereſting, as his genius was vaſt, and his knowledge extenſive. The learned and reſpectable orator, who here offers the tribute due to his memory, exhibits to our view both the *mathematician* and the *man*; and we obſerve a beautiful mixture of the generous friend, and the equitable and impartial biographer, in this moral and literary portrait. Praiſe is adopted without ſuſpicion of exaggeration, when cenſure is, at the ſame time, adminiſtered with juſtice and candour. No panegyriſt could be better qualified to appreciate the merit of Abbé FRISI, as a mathematician, than Father JAQUIER, whoſe eminence in that branch of ſcience, as well as in many others, is ſufficiently known; and accordingly his ample and learned account of his philoſophical hero, conſidered in this point of view, will afford ſingular pleaſure to the mathematical reader. We have here alſo an account of the *Manfredis*, and other eminent Italian mathematicians, who were connected with the Abbé FRISI.

2. *Saggio*, &c. *i. e.* Mineralogical Obſervations. By F. SCIPIO BREISLAC. 8vo. Rome. 1786.—This is a very accurate and clear deſcription of the foſſils and minerals, that the learned traveller, in his excurſions through the *Eccleſiaſtical State*, or Pope's Patrimony, obſerved in that extenſive diſtrict. His deſcription is accompanied with explications and remarks on the

alums,

alums, the alum-ſtone, the baſaltes, and other natural curioſities that he met with in this excurſion. In that conſiderable ſpace (of 110 Italian miles in length, and 50 in breadth) that lies between the Appenines and the Mediterranean, and comprehends the greateſt part of the Pope's territories, there are evident marks of the ravages of fire, as volcanic productions of every kind are found in this extenſive tract of land, wherever the obſerver turns his view. But that which principally merits attention, according to our Author, is the formation or ſtructure of theſe volcanic hills and riſing grounds, their ſituation, the ſubſtances that compoſe them, and the poſition of their ſtrata. All theſe announce viſibly the violent action of fire, combined with the permanent and regular action of water, and induce our traveller to think, that the ſea formerly covered theſe regions; that rocks and iſles aroſe from it by the efforts of ſubmarine volcanos; and that theſe volcanic eruptions removed, by their volume, the watery element. When the ſea retired, the volcano gradually loſt it activity, and was at length totally extinguiſhed. Thus one of the moſt beautiful diſtricts of Italy was formed by the reciprocal efforts of two diſcordant elements!

3. *Lettera*, &c. *i. e.* A Letter from the Abbé *Fontana* to the Chevalier de Lorgna. Florence. 1786.—This Letter contains new experiments, deſigned to confirm the learned Abbé's opinion, that water, paſſing through hot tubes, which have not a red heat, does not undergo any decompoſition. He repeated the experiments of M. *Lavoiſier*, and other French philoſophers; but he has not drawn from them the ſame concluſions, nor explained the phenomena they exhibit, in the ſame manner. He found, indeed, as they had done, that water, paſſing over the interior ſurface of an iron tube well heated, loſt a part of its volume; and that, on the other hand, a certain portion of inflammable air was formed by this paſſage: he alſo found, that the iron had gained in weight the ſame quantity which the water had loſt, after a deduction made of what had been converted into inflammable air. But, inſtead of concluding from thence, as has been done, that water is a mixed body, compoſed of inflammable air, which it yields in effect, and of dephlogiſticated air, which is *ſuppoſed* to have entered into the hot iron, whoſe weight is increaſed, our ingenious Abbé explains the phenomenon in a very different manner. He conſiders the heated iron as in a ſtate, of all others, the moſt adapted to make it loſe its phlogiſton, and it is to *this* that he attributes the formation and developement of the inflammable air in the experiment under conſideration. He conſiders, moreover, the exiſtence of dephlogiſticated air as an element of the water, and its entrance into the iron, as merely imaginary: and as it was a portion of water, and not of dephlogiſticated air, that was wanting, he thinks it much

much more natural to ſuppoſe, that it was conſequently this portion of water, which had entered into the iron.—We think ſo too.—But however that may be, this letter is well worth peruſal. The penetrating eye of the Abbé de FONTANA is ſingularly adapted to obſerve nature in her *real* forms, and to perceive the illuſions that ſo often accompany the ſubtile experiments, that are, at this day, made in natural philoſophy,—and his reaſoning is as juſt as his eye is quick and piercing.

4. *Trattato*, &c. *i. e.* An hiſtorical and critical Treatiſe concerning the epidemical Diſorder among the Horned Cattle, in the Year 1784. By M. ZENO BUONGIOVANNI, M. D. at Verona*.—The mortality raged ſo violently among the cattle in ſeveral parts of Italy, in the year 1784, that the inhabitants, and particularly thoſe who lived in the country and the villages, were under the alarming apprehenſions of fatal conſequences to themſelves from this epidemical diſorder, eſpecially as the cattle infected with it were frequently ſlaughtered and uſed for food. The Author of this treatiſe, aſſiſted by other phyſicians of Verona, made ſeveral experiments in order to diſpel the anxiety of the Public. Among other trials, they contrived a method of making dogs and other animals ſwallow the infected fluids of the cows and oxen, and even their bile, which was ſuſpected to be the principal ſeat of the diſeaſe; the reſult of theſe trials anſwered their wiſhes, for to none of theſe animals was the contagion communicated. The detail of theſe experiments, together with the ſymptoms of the diſeaſe, its progreſs, and the remedies employed in the cure, are related with order, perſpicuity, and judgment, in this uſeful work.

5. *Flora Pedemontana*, &c. *i. e.* The Piedmonteſe Flora; or a methodical Enumeration of the native or indigenous Plants of the Duchy of Piedmont. By M. ALLIONI. 3 Vols. Folio, enriched with 92 Plates. Turin. 1785.—The Author of this ſplendid work is conſidered as one of the moſt celebrated Naturaliſts in Italy. His Eſſays on Natural Hiſtory, which are publiſhed in the Memoirs of the Academy of Turin, are well known, and highly applauded by the connoiſſeurs in that line of ſcience; and the preſent important work, which is the fruit of long labour and ſtudy, will, no doubt, add conſiderably to his reputation. He has deſcribed in this work 2813 plants, which he found growing wild in the duchy of Piedmont; thoſe contained in the third volume are the new ones diſcovered by him; thoſe that are already known acquire a kind of novelty by his deſcription, which is drawn from nature, and not from books.

6. ΗΣΙΟΔΟΥ τα Ασπιδων τα Ευρισκομενα, &c. *i. e.* The Works

* See our account of an epidemical diſeaſe among the cattle, with an anatomical deſcription of its ſeat, in our laſt Appendix, p. 535.

of

of Heſiod, publiſhed in large Octavo, at the Royal Printing-preſs at Parma. 1785.—This edition, which is remarkable for its typographical beauty and ſplendor, does honour to the munificence and good taſte of the Archduke Ferdinand, under whoſe protection it is publiſhed. The original Greek is printed in the ſame beautiful characters with the Anacreon, of which we gave an account when it appeared. It is accompanied with an elegant tranſlation in Latin verſe, by the Abbé *Zamagna*, who has alſo enriched it with critical Notes, and a learned Preface.

7. *Variæ Lectiones Veteris Teſtamenti ex immenſa MSS editorum Codicumque Congerie hauſtæ, et ad Samarit. Textum, ad vetuſtiſſimas Verſiones, ad accuratiores ſacræ Criticæ Fontes ac Leges examinatæ, Opera et Studio* JOH. BERN. de ROSSI, S. T. P. &c. VOLUMEN II. Parmæ. 1785. 4to. 262 pages.—This ſecond volume contains the books of *Numbers*, *Deuteronomy*, *Joſhua*, *Judges*, *Samuel*, and *Kings*. We formerly * mentioned the firſt volume of this important work; a third, &c. are ſoon expected to bring it to a concluſion.

8. *Lettere Odeporiche*, &c. *i. e.* Letters of a Traveller, or Travels through the Peninſula of *Cizicum*, *Bruſſa*, and *Nice*. By the Abbé DOMINIC SESTINI, Member of the Academy of Florence. 2 Vols. 8vo. Leghorn. 1785.—We have had ſeveral times † occaſion to make honourable mention of the itinerary Letters of this inſtructive and entertaining traveller. The principal objects in the preſent publication are the cities of *Bruſſa* and *Nice* in Bythinia, of which our Author's deſcription will be read with pleaſure.

9. *Diſſertazioni, Lettere, e altre Operette*, &c. *i. e.* Diſſertations, Letters, and other Pieces, compoſed by the celebrated P. ANT. MARIA LUPI of Florence; reviſed, digeſted, and now publiſhed, for the firſt time, by FRAN. ANT. ZACCARIA. 2 Vols. 4to. Faenza. 1785.—The *firſt* of theſe volumes contains twelve Diſſertations (of which a few were formerly publiſhed) on the Baptiſmal Fonts, and other ancient monuments, relative to the religious cuſtoms and worſhip of the early profeſſors of Chriſtianity, and alſo on a great variety of inſcriptions and ſymbols, that are connected with the hiſtory of the Chriſtian church. In the ſecond volume there are fifteen Diſſertations and twenty-three Letters on ancient remains, relative to profane hiſtory.

10. *La Vita di Taſſo*. i. e. The Life of Taſſo, compoſed by the Abbé P. ANT. SERASSI, and dedicated to her Royal Highneſs Maria Beatrix d'Eſte, Archduchess of Auſtria. 4to. Rome. 1785.—This maſterly piece of biography is a new and valuable acquiſition to the literary hiſtory of Italy. It has long been looked for with impatience, and its appearance has fully anſwered the expectations of the Public. The life, the adventures,

* Vid. Rev. vol. lxxiii. p. 536.

† Vid. particularly vol. lxxi. p. 584.

the

the calamities and productions of TASSO, form a very intereſting ſubject, both for narration and literary diſcuſſion; and the Abbé Seraſſi has treated this ſubject with taſte, erudition, and critical ſagacity.

11. *Memorie per ſervire à la Vita*, &c. *i. e.* Memoirs of the Life of METASTASIO, together with the Life of JOMELLI; containing an hiſtorical Account of the Progreſs of Dramatic Poetry, and Theatrical Muſic 8vo. 1785.—This publication, the Author of which is Sig. XAVIER MAFFEI, will be an agreeable preſent to the lovers of the fine arts.

12. *Lettera*, &c. *i. e.* A Letter from a Tuſcan Traveller, written from the Iſle of Cyprus to a Member of the Academy of Florence. Leghorn. 1786.—Entertainment and inſtruction are agreeably blended together in this epiſtle. The local deſcriptions are animated and picturesque: the hiſtorical relations are learned and curious, and the whole is enlivened with a happy mixture of judicious reflections and elegant touches of cheerful wit and good-humour.—This is one of the Letter-writers whoſe correſpondence we wiſh to ſee continued.

13. *Fiſica particolare e generale*, &c. *i. e.* General and particular Views of natural Philoſophy, in ſeveral *Eſſays*, ſome analytical and others elementary. By Father CARLO BARLETTI, Profeſſor of Natural Philoſophy at Padua. 4to. 4 Vols. Pavia. 1786.—The 1ſt of theſe volumes contains an Analytical Eſſay on Heat; the 2d, the Principles of Meteorology; the 3d, the Principles of Aerology and Optics; the 4th, Preliminary Diſcourſes on General Phyſics, and two Lectures on the ſame ſubject, which, as we learn, is to be continued in ſubſequent volumes. This work we have not yet ſeen; but we have heard it highly applauded, by good judges, as having great merit, both with reſpect to matter and ſtyle.

14. *Delle Scienze utile e delle dilettevoli*, &c. *i. e.* A Diſſertation on the uſeful Sciences, and thoſe that have only Pleaſure for their Object, conſidered in their Relation to the Happineſs of Man. 4to. 60 pages. Venice. 1786.—There is a great deal of good philoſophy, both moral and dialectical, in the few pages of this ingenious pamphlet. *M—e.*

MONTHLY CATALOGUE,

For NOVEMBER, 1786.

COMMERCE.

Art. 15. *The Situation of Ship Owners*, Shippers of Goods, and Underwriters, ſince the late Determination as to the Loſs of, or Damage to, Goods by Fire, or Robbery, on Ship-board, &c. 4to. 4d. Evans. 1786.

SHIP owners having been declared anſwerable for the ſafe delivery of goods committed to their charge for conveyance, with the ſingle exception

exception expreſſed in bills of lading, of the dangers of the ſea; and the writer of this tract declaring on the other part, that ſhip owners have not hitherto been conſidered as anſwerable for loſs or damage by robbery or fire; he propoſes theſe dangers to be alſo excepted in bills of lading, until an application can be made to parliament on the ſubject.

A carrier by land and a carrier by ſea both undertake the ſame truſt of conveyance; but exerciſing this profeſſion under a very different circumſtance, the one travelling on land, and the other on water; an indemnity againſt the loſs of goods by ſea was neceſſary to place them upon an equality: all other hazards being common, and it is reaſonable to think, all other obligations. The Author argues that the propoſed exception againſt robbery and fire affords underwriters no claim to an increaſe of premium, becauſe it will not alter their ſituation, theſe hazards being included in their policies. Theſe circumſtances may be fairly referred to merchants and underwriters.

AGRICULTURE. *M.*

Art. 16. *A Plan and Deſcription of a Drill Plough* which ſows all Kinds of Seeds at any Diſtance or Depth, from three to ten Inches, upon Ridges or flat Land, or ſows four equal diſtant Rows at one Foot, or three at one Foot and a Half, or two Rows at ten Inches: with ſome different Conſtructions of Drills. 8vo. 1s. 6d. Hookham. 1786.

The drill here deſcribed is one of thoſe muſhroom machines which are often ſeen to ſtart up in this great metropolis to figure for a day or two, and then drop into perpetual oblivion. In the conſtruction of a drill, one particular only has ever occaſioned any difficulty to artiſts—the way of delivering the ſeeds properly; and that difficulty has never yet, that we know of, been properly removed, though it has been much more obviated by many contrivances with which the Public have been long acquainted, than in this new invention. So imperfect indeed is the machine here recommended, that we ſuſpect it muſt be the contrivance of one who never ſaw the practical difficulties that muſt ever occur in the operation here alluded to. We cannot imagine a more mortifying ſcene than would be exhibited the proprietor ſhould he be called out, before a reſpectable company, to exemplify in practice the regulating his machine, in order to make it *perform* what, in theory, it does with ſuch exact mathematical preciſion.

The contrivance for preventing earth from falling to the left ſide of the plough in hoeing (which is not mentioned in the title-page) is ſimple, and better calculated for the end propoſed. It conſiſts of a ſlip of ſheet iron to be occaſionally fixed between the coulter and breaſt of the plough. By a ſkilful ploughman, however, the inconvenience, propoſed to be obviated by this contrivance, is not much felt.

NORTHERN FISHERIES, &c. *A—n.*

Art. 17. *Obſervations on the Northern Fiſheries*, with a Diſcourſe on the Expediency of eſtabliſhing fiſhing Stations, or ſmall Towns, in the Highlands of Scotland, and the Hebrides Iſlands. To which is added, the laſt Report of the Committee appointed by the

the Houſe of Commons to enquire into the State of the Britiſh Fiſheries. By John Knox. 8vo. 3s. Walter. 1786.

The labours of the indefatigable Mr. Knox, in the laudable view of ſerving his country in a way little thought of, and ſcarce attempted by other men, are too well known to the Public to need from us any particular detail on the preſent occaſion, eſpecially as we have already enlarged on the ſubject, in our review of Mr. K.'s former work *, and of Dr. Anderſon's valuable publication, of which an account appeared in our number for the laſt month. We take this opportunity of briefly obſerving, that a third, and much enlarged edition, of Mr. K.'s *View of the Britiſh Empire* has lately been publiſhed †, with many improvements.

POLITICAL.

Art. 18. *A ſhort Treatiſe on the Inſtitution of Corporations*, and an Enquiry into the Conduct of the *Bench* of the Corporation of Maidſtone, from the Acceſſion of the *Tories* under the preſent Charter to the preſent Time. 12mo. 1s. (No Bookſeller named). 1786.

It appears, by the repreſentation here given, that the freemen of Maidſtone are divided into two parties, the *Whigs* and the *Tories*; the latter have long uſurped the management of the political concerns of the corporation, which they have arbitrarily governed upon true Tory principles; that much bickering and ſeveral law-ſuits have been the conſequence; but that at laſt the Whigs have been victorious in an election of common councilmen; whence the Author, exultingly, proclaims the downfall of the oppoſite party. The pamphlet is not ill written; and contains ſome juſt obſervations on the origin of bodies corporate,

Art. 19. *A Letter from Mr. Pigot, near Geneva*, to the Right Honourable William Pitt, on the Neceſſity and Advantage of a Taxation on the Public Funds. 4to. 6d. Ridgway. 1786.

Poor Old England is in danger, and empiriciſm hopes to be employed. Some few *Regulars*, however, ſtill continue to preſcribe for her:—when ſhe is given over by them, it will be time enough to call in the aſſiſtance of *Quacks*.

A. B.

POLICE.

Art. 20. *An Account of the Societies for the Reformation of Manners* in the laſt Century, with ſome Remarks adapted to the preſent Period, and an Abſtract of various penal Laws. 8vo. 6d. Rivington. 1786.

We are told that this performance was publiſhed by a Society eſtabliſhed in Huddersfield in Yorkſhire, with a view to promote a reformation of manners, agreeably to a plan recommended in ſome reſolutions paſſed at a juſtice meeting held at Pontefract. It conſiſts chiefly of extracts from a book publiſhed in 1699, entitled, 'An Account of the Societies for the Reformation of Manners in England and Ireland, with a Perſuaſive for Perſons of all Ranks to be zealous in promoting the Execution of the Laws againſt Profaneneſs and Debauchery, &c.' The intention of the preſent performance is to ſhew that the ſcheme is not unprecedented, and that many advan-

* *View of the Britiſh Empire*, &c. See Rev. Vol. lxxi. p. 266.

† In two volumes, 8vo. 10s.

tages

tages may ariſe from ſimilar ſocieties in this age, in which there is an 'alarming prevalence of vice and immorality.' R—m.

Art. 21. *An Addreſs to the Grand Juries, Conſtables,* and *Church-Wardens.* In which it is proved that they are bound by their Oaths to execute the Laws againſt Vice and Immorality. 12mo. 21 pages. Wakefield printed. 1786.

This is the production of one of the ſocieties mentioned in the preceding article, with a view to encourage and engage conſtables and church-wardens to aſſiſt them in the proſecution of their deſign. We would humbly adviſe theſe Gentlemen Reformers to be very circumſpect in their proceedings, and to take good heed leſt, in their zeal for God's houſe, they give way, in any degree, to the influence of *fanaticiſm*, throw additional weight into the ſcale of *eccleſiaſtical power*, awake the dorman ſpirit of the *ſtar-chamber*, and pave the way for a *Proteſtant inquiſition*. The horrid *Romiſh* inquiſition was founded on the moſt *plauſible* pretences.

Art. 22. *Thoughts on the Conſtruction and Management of Priſons*; with Reference to the intended Houſe of Correction in Middleſex. 8vo. 6d. Gardner. 1786.

An act of parliament having been obtained to enable the juſtices of Middleſex to erect a houſe of correction, the eſtimate of which amounts to 30,000 *l.*; and the magiſtates of Middleſex having been expoſed to illiberal and indiſcriminate abuſe, particularly in the ſpeech of an eminent counſellor bore the Houſe of Lords,—for theſe reaſons, the Author of this ſenſible letter has taken up his pen, to explain the objects in view, in reſpect to this new building. Theſe are ſtated to be—ſecurity—health—correction—and reformation; four objects that prove the magiſtrates have acted from a due ſenſe of the true intereſts of human ſociety

EDUCATION. N.

Art. 23. *M. Corderii Colloquiorum Centuria ſelecta*; or a ſelect Century of M. Corderius's Colloquies, with a literal Tranſlation of the firſt ſixty, and two Vocabules at the End. 12mo. 1s. 3d. Becket.

Every attempt to facilitate the method of teaching a language merits the thanks of both maſter and ſcholar. The Rev. J. Farrer, maſter of the grammar-ſchool at Wit le Wear in Durham, whom we find to be the compiler of this work, has divided it into three parts. The firſt conſiſts of ſixty colloquies, with a literal tranſlation in a column oppoſite to the Latin in the ſame page; the ſecond of twenty longer colloquies, placed in order of conſtruction, without a tranſlation; the third, of twenty ſtill longer than the former, in the order of the Author, agreeable to the natural arrangement of the Latin language. At the end are two vocabularies, one containing all the indeclinable words in the ſelection, and the other, the declinable ones, with their parſe and engliſh. R—m.

Art. 24. *A Series of Prints of Scripture Hiſtory*, deſigned as Ornaments for thoſe Apartments where Children receive the firſt Rudiments of their Education. Sl 4to. 10d. Marſhall.

The intention of the Author of the Prints is, to convey in a familiar manner the outlines of univerſal hiſtory, in imitation of Madame Genlis's method: See her *Adele and Theodore*. We approve of

of the idea; and from the execution of the work, which is ſuperior to the generality of books deſigned for children, we doubt not that it will anſwer the end propoſed. This publication is to be conſidered as No. I. of an intended ſeries. A—m

Art. 25. *A Deſcription of a Set of Prints* of Scripture Hiſtory, contained in a Set of eaſy Leſſons. Small 4to. 4d. Marſhall.

A plain, conciſe, and familiar explanation, with a few moral reflections, of the principal facts repreſented by the prints above mentioned. The eaſe and ſimplicity of the language in which theſe deſcriptions are delivered, are well adapted to the capacities of thoſe for whom they were intended. D.

Art. 26. *Traité relatif a la Table gravée pour la Conjugaiſon des Verbes François et Anglois.* A Treatiſe relative to the engraved Table for the Conjugation of French and Engliſh Verbs. By G. Conte, Maſter of the French and Engliſh Languages. Sold by the Author, No. 32, Bridges Street, Covent Garden. 1786.

To proficients in the French language theſe tables may appear ſufficiently clear and practical; but the Tyro, we think, will be puzzled by them. To him we would always recommend the plain and ſimple grammar of M. Roſſard. A.B.

MILITARY.

Art. 27. *The Private Soldier's and Militia Man's Friend.* Dedicated, by Permiſſion, to Lord Charles Spencer, Repreſentative in Parliament, and Colonel of the Oxfordſhire Militia. By Henry Trenchard, Serjeant-Major. 12mo. 3d. Kearſley. 1786.

This little tract is intended to recommend, to ſoldiers, obedience, œconomy, cleanlineſs, &c.: it alſo treats of deſertion, diſobedience, meſſing, promotion, &c. and contains receipts for cleaning their fire-arms, hats, caps, and other things. It is well calculated to anſwer the deſign, as coming from a fellow-ſoldier, whom we applaud for having ſpent his leiſure time in this uſeful manner. We wiſh him a good ſale, though we think that if his little production could be diſtributed *gratis* among thoſe for whoſe uſe and advantage it is intended, it would ſtand a better chance of doing good, than at preſent, as very few ſoldiers can afford to *buy* books: we are alſo afraid that they cannot ſpare money to purchaſe the materials here ſpecified for cleaning their arms, &c. ſome of which are too dear for the pay of a poor *private*. G.E.G.

HISTORY.

Art. 28. *The Hiſtory of Modern Europe*, with an Account of the Decline and Fall of the Roman Empire, and a View of the Progreſs of Society from the Riſe of the modern Kingdoms to the Peace of Paris in 1763. In a Series of Letters from a Nobleman to his Son. The 2d Edition enlarged and greatly improved. 8vo. 5 Vols. 1l. 10s. Boards. Robinſons. 1786.

This work is divided into two parts, Part I. entitled, 'From the Riſe of modern Kingdoms to the Peace of Weſtphalia in 1648 *,' firſt publiſhed in 1779, and Part II. 'From the Peace of Weſtphalia in 1648 to the Peace of Paris in 1763 †,—in 1784.' For the general

* See Review, vol. lxi. p. 180. † See Rev. vol. lxxii. p. 94.

neral characters of the performance we refer our Readers to the accounts we have formerly given of it. The preſent edition is enriched with copious chronological tables prefixed to each volume, which are a conſiderable improvement of the work. We could have wiſhed Mr. Ruſſell, whom, by a dedication to the Duke of Bedford, we find to be the Author, had followed our advice in a former article, by ſubjoining an alphabetical Index to this uſeful publication.

Art. 29. *The Hiſtory of the Reign of Philip the Third*, King of Spain. The firſt four Books by Robert Watſon, LL. D. Principal of the United College in the Univerſity of St. Andrews; and the two laſt by Wm. Thompſon, LL. D. 2d Edition. 2 Vols. 8vo. 12s. Boards. Robinſons. 1786.

This impreſſion differs from the former* by the addition of an Appendix, containing 'a Journal of the Conference betwixt his Majeſty's commiſſioners and the commiſſioners of the King of Spain and Arch-dukes of Auſtria, Dukes of Burgundy, &c. at the treating and concluding of a peace with the aforeſaid princes at Somerſet-Houſe in London, anno 1604.' This conference, which ſeems to have been carried on with great dignity and decorum, and ably ſupported by the extraordinary abilities of the commiſſioners, beſide gratifying the curious reader with a detail of facts, lays open, as the editor juſtly obſerves, the views and intereſts of the Courts of London and Madrid; it throws much light on the ſtate of commerce at that time, and on the ſentiments, manners, and general character of the age.

VOYAGES *and* TRAVELS.

Art. 30. *Captain Cook's third and laſt Voyage* to the Pacific Ocean, in the Years 1776—1780. Faithfully abridged from the 4to Edition publiſhed by Order of his Majeſty. Illuſtrated with Copper-plates. 12mo. 3s. 6d. Boards. Fielding, &c.

The narrative part of this celebrated voyage is here given, in a pocket ſize, and ſome of the ornamental plates are reduced within the compaſs of a duodecimo page. There are, no doubt, many readers to whoſe convenience ſuch an edition will be thought well adapted.

A ſhort account of the life of Captain Cook is prefixed.

NATURAL HISTORY.

Art. 31. *Natural Hiſtory, general and particular*, by the Count de Buffon. Tranſlated into Engliſh, with Notes and Obſervations, by William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. the Ninth. 8vo. 8s. Cadell, &c.

This volume, containing ſeveral curious facts relative to the hiſtory of the earth, is a ſupplement to the eight volumes mentioned in our Review for Nov. 1782, which the editor has now added to a ſecond edition of his tranſlation; and, to accommodate the purchaſers of the former volumes, it is ſold ſeparately.

The ſyſtem of Buffon being founded on conjectures, requires every aid that can be brought for its ſupport. Additions and corrections to ſuch a work, which tend to remove objections, muſt be highly

* Of which ſee an account in our Review, Vol. lxix. p. 59.

acceptable to the reader, who may wish for illuſtrations of thoſe paſſages that are doubtful and obſcure.

Theſe additions and corrections relate to the Count's theory of the formation of the planets, to geography, to the production and ſituations of ſtrata, and other particulars concerning the internal ſtructure of the earth: but the greateſt part of the volume contains facts and arguments in ſupport of the doctrine delivered in the treatiſe, entitled, *Les Epoques de la Nature*. The tranſlator thinking 'this theory too fanciful to receive the general approbation of the cool and deliberate *Briton*,' has, inſtead of a tranſlation, given only a general view of the poſitions laid down in it.

For an account of the *Epoques de la Nature* ſee our Review, vol. LXI. p. 531. and vol. LXII. p. 397.

MATHEMATICS.

Art. 32. *A Treatiſe of practical Arithmetic and Book-keeping* by ſingle Entry. By William Tinwell, Teacher of the Mathematics, Newcaſtle. Printed for the Author. 1785.

Thomas Dilworth, ſchoolmaſter in Wapping, was the firſt who thought of putting a text-book in arithmetic into the hands of his pupils, and of writing a book proper for that purpoſe. It was one of thoſe happy thoughts of which every perſon ſees the propriety, the inſtant it is mentioned, and is ſtruck with ſurprize that he himſelf had not thought of before. This mode of teaching has proved of conſiderable benefit to the ſcholar, greatly eaſed the teacher, and has been a vaſt ſource of profit to the bookſeller. How it operated with reſpect to the poor Author we can only conjecture; as he continued to drudge on for his maſter, Mr. Deputy Kent, to the end of his life. Since Dilworth's book was publiſhed, fifty others (we are perſuaded we ſpeak within compaſs) have been written on the ſame plan, and ſome improvements have been made on the original Author, particularly in the ſimplicity and conciſeneſs of the rules and directions; and, perhaps, ſomewhat in the neatneſs and variety of the examples: but we think there is yet room for great improvement in this reſpect.

Mr. Tinwell aſſigns as a reaſon for appearing in print, that he has endeavoured 'to render the ſtudy of practical arithmetic as eaſy as poſſible, and to remove thoſe redundancies which are too often found in books of this kind.' That 'in purſuance of this deſign, care has been taken, eſpecially in the firſt ſimple rules, not to haraſs the ſcholar with any thing foreign to the rule he is learning.' For example, 'Addition, Subtraction, Multiplication, and Diviſion, are firſt treated of in integers; and as the gradation in learning, particularly with beginners, cannot, in his opinion, be too imperceptible, the learner is troubled with nothing but merely to add, ſubtract, &c. after which, the manner of arranging the queſtion, according to the rule, is taught; and laſtly, the numbers in the queſtions are given in words at length, which not only exerciſes the two firſt parts, but alſo exemplifies notation.' How far theſe minute points merit notice we will not pretend to judge; perhaps they may ſometimes be neceſſary where the capacity is more narrow than ordinary; but we wiſh not to diſcourage theſe humble attempts to be uſeful.

Art.

Art. 33. *An Introduction to Arithmetic*, conſiſting of printed Examples in the firſt four Rules, with approved Tables of Weights and Meaſures, deſigned to facilitate the Progreſs of young Beginners, and to diminiſh the Labour of the Tutor. By William Butler. 8vo. 2s. Longman, &c.

This being an imperfect work, begun indeed by the ſchoolmaſter, but left to be finiſhed by his ſcholars, the taſk of reviewing it muſt be left in the proper hands. It is merely a common cyphering book, with the ſeveral ſums ſtated for reſolution in print; inſtead of being written by the maſter.

LAW. N.

Art. 34. *Conſiderations on the Attorney Tax*, and Propoſals for altering and equalizing the ſame, ſo as to render it eaſy in Operation, and juſt in Principle. 8vo. 1s. 6d. Kearſley. 1786.

According to this writer—'The tax upon attorneys, ſolicitors, &c. in its preſent form, is exceeding partial and unequal, and perhaps the greateſt curb on genius of any now exiſting.' The arguments uſed to confirm this opinion are juſt and forcible, and the plan which the Author propoſes for altering and equalizing the tax merits attention: it appears to be the reſult of a ſerious conſideration of the ſubject: and if the eſtimates are juſt, without any expence in collecting, much more productive than the preſent tax. The juſtice of its principle is at once apparent, ſince it affects profeſſional men in proportion to the extent of their buſineſs: while, according to the preſent mode of taxation, a man who gains by his practice only 20*l. per annum*, pays equally with him who acquires an immenſe fortune. R—m.

Art. 35. *The Law's Diſpoſal of a Perſon's Eſtate who dies without a Will*, &c. To which is added, *The Diſpoſal of a Perſon's Eſtate* by Will, &c. By Peter Lovelaſs, of the Inner Temple, Gent. The 3d Edit. improved. 8vo. 3s. 6d. ſewed. Uriel, &c. 1786.

In our laſt month's Review we mentioned the two former editions of this work; and took a brief notice of the diſpute between Mr. Lovelaſs and Mr. Tomlins, Author of a ſimilar publication reviewed at the ſame time. In the preface to this new edition Mr. L. ſtill carries on the war with Mr. T.; and, in an 'additional preface,' ſeems alſo a little piqued at the Monthly Reviewers for not having cenſured his competitor's performance, as he thinks they ought to have done, on account of 'the very *groſs abſurdities* therein contained: although' [he adds] 'it is true I omitted to point out ſome of the particulars *thereof* in my preface.' Such is the ſtyle of Mr. L.'s preface; the very *groſs inelegance* of which will be ſufficiently obvious to every common reader. He talks too of a ſuggeſtion of ours, concerning his having ſome deſire to keep Wentworth's 'Office and duty of Executors' out of print. The Reviewer never meant to convey any ſuch *ſuggeſtion*; and would therefore recommend Mr. L. in his next edition, to reviſe, particularly the laſt paragraph of this curious 'additional preface;' and to eraſe from it ſome of the 'very groſs' egotiſms 'therein contained.'

Art. 36. *The whole Proceedings on the Trial of an Ejectment between John Doe, on the ſeveral Demiſes of Mary Melliſh, Spinſter, and others*, againſt Eliza Rankin, Spinſter, at the Bar of his Ma-

jeſty's Court of Common Pleas at Weſtminſter, on the 10th and the 11th of May 1786, before Lord Loughborough, and the reſt of the Judges of Common Pleas. 8vo. 4s. ſewed. Debrett. 1786.

In the 73d volume of our Review, p. 395, we mentioned a former trial between theſe contending heireſſes, in which a verdict was given in favour of Miſs Melliſh. On this ſecond inveſtigation of the pretenſions of the rival ladies, Miſs Rankin was victorious. Another trial by bill of ejectment hath ſince been had, in the King's Bench, Weſtminſter, in which Miſs Melliſh, the plaintiff, ſuffered a nonſuit. The public attention hath been very much excited by this extraordinary cauſe; which, we ſuppoſe, is not yet brought to a final iſſue.

Art. 37. *An Alphabetical Index of the Regiſtered Entails in Scotland*, from the paſſing of an Act of Parliament in the Year 1685, to February 4, 1784. Containing the Number of the Entail as it ſtands on Record, the Volume, the Folio, Date of the Entail, Date of Regiſtration, Entailers Names, &c. By Samuel Shaw. 4to. 7s. 6d. Edinburgh printed, and ſold by Robinſons, in London.

Every perſon muſt, at one time or other, have had occaſion to remark the utility of Indexes; and the importance of them riſes with that of the ſubject: this, with the credit of the accuracy advanced to the avowed compiler, is all the notice that a publication of ſuch a nature calls for. N.

Art. 38. *The Speech delivered by Sir Peter Calvert*, LL. D. preparatory to adjudging a Decree in favour of Mrs. Inglefield. Taken in Short-hand by W. Blanchard. 8vo. 1s. Logographic Preſs.

This was a caſe of alledged adultery, the circumſtances of which have been abundantly detailed in the newſpapers. The learned Civilian, in the ſpeech before us, inſiſted, and concluded, not only 'that there were no poſitive acts of adultery proved,' but that there was not '*that ſituation of the parties proved*,' from which adultery might be implied. He therefore exhorted Capt. Inglefield to take his wife home, and treat her with matrimonial affection: not doubting that, as *both* the huſband and the wife 'bear excellent characters,' they may ſtill render the conjugal ſtate very happy. The *decree* was '*a monition*' to the ſame effect.

Art. 39. *A compendious Syſtem of the Bankrupt Laws.* By Wm. Cook, of Lincoln's Inn, Eſq. Barriſter at Law. 8vo. 8s. Boards. Brooke. 1786.

We have in this valuable publication all the ſeparate acts concerning bankrupts reduced and brought into one point of view;—an undertaking that muſt prove uſeful, becauſe all the acts relative to this ſubject make but one ſyſtem of law, the whole of which being regularly digeſted will be of real ſervice to the perſons concerned in the practice, as it will enable them with little trouble to become acquainted with the contents of all the acts that have been paſſed, and with every regulation that has been made reſpecting bankrupts.

The Appendix, containing the neceſſary inſtructions for procuring and carrying on the buſineſs of a commiſſion, and alſo a great variety of precedents, is a performance that will be highly acceptable to thoſe readers for whoſe uſe this compendium is intended.

9 R— m. Art.

Art. 40. *The preſent Practice of the Court of King's Bench*; containing ample and complete Inſtructions for commencing and defending Suits, Actions, &c. By John Sheridan, Eſq. of the Inner Temple. 8vo. 7s. Boards. Walker, &c.

As the Court of King's Bench is the 'custos morum of the realm, and may puniſh any offence contrary to the firſt principles of juſtice*;' its juriſdiction is, conſequently, very extenſive; it keeps all other juriſdictions within the bounds of their authority; it compels magiſtrates and others to perform with diligence the duty of their reſpective offices; it protects the liberty of the ſubject in a ſummary manner. From the wide graſp of its juriſdiction, its practice muſt of neceſſity be extenſive.

The preſent performance is calculated to guide the attorney, and, by pointing out the various proceedings, to enable him to conduct properly ſuch matters as may occur in the courſe of his practice. The Author has interſperſed his work with ſeveral precedents of the various writs, pleadings, entries, declarations, &c. which may be uſeful to the younger readers of books in this claſs. A — m.

MEDICAL.

Art. 41. *A new Syſtem of Midwifery*, in four Parts, founded on practical Obſervations. The whole illuſtrated with Copper-plates. By Robert Wallace Johnſon, M. D. The 2d Edition, with Additions. 4to. 1l. 1s. Johnſon. 1786.

In our account of the firſt edition of this work, in the Review for Auguſt 1769, we obſerved, that it contained much uſeful inſtruction, and might be peruſed with advantage by that claſs of readers to whom it peculiarly belongs.

Dr. Johnſon hath not been able to diſcover any *real* improvements either in the theory or practice of the art ſince the firſt publication of his ſyſtem, but hath had the ſatisfaction of being confirmed in his former opinions by the teſt of experience; the additions with which this impreſſion is enriched, being either elucidations of what he had before written, or practical proofs of the merit of his theory.

The letters of the late Dr. Redman, of Philadelphia, which our Author has given us in the Appendix, contain very juſt commendations of Dr. J.'s well-contrived inſtruments. We ſincerely wiſh practitioners, eſpecially the younger ones, to be peculiarly attentive to the Author's prudent maxims relative to the cautious uſe of inſtruments in general; a ſtrict obſervance of them would effectually repreſs that impetuoſity, which, to the great detriment of the patient, is too often obſervable in juvenile operators. D.

Art. 42. *Medical Reports of the Effect of Arſenic* in the Cure of Agues, Remitting Fevers, and periodic Head-aches. By Thomas Fowler, M. D. 8vo. 3s. Johnſon. 1786.

Dr. Fowler, who has here publiſhed 86 caſes of agues, &c. cured by arſenic, ſeems to conſider the adminiſtration of that dangerous mineral poiſon as a new diſcovery. Had he looked into old writers, a ſtudy too much neglected by many modern practitioners, he might have collected from them as many, and as demonſtrative, proofs of

* Page 15.

the febrifuge qualities of arſenic, as he himſelf has here preſented to the Public.

As to the propriety of the practice recommended by the Doctor, we have long ſince given our opinion about it. The dreadful effects of this very corroſive poiſon have deterred rational phyſicians from adopting it as a remedy in any caſe whatever; and the curing any diſeaſe by ſo fiery a medicine, we formerly obſerved, was *driving out one devil by means of another* *.

Art. 43. *An Eſſay on Preternatural Labours.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Phyſicians. 8vo. 2s. Johnſon. 1786.

This Eſſay contains uſeful directions and rules for ſuch caſes as belong to the claſs of labours here mentioned. We approve them the more, as they tend, in a great meaſure, to caution the practitioner againſt that impetuoſity which we have juſt cenſured in *Art.* 41.

By ſome accident this performance was miſlaid; otherwiſe it ought to have been noticed before Article 33 in our Catalogue for July laſt, that being the fourth, and this the third claſs of Dr. Denman's diviſion.

POETRY.

Art. 44. *Saint Peter's Lodge*, a Serio-comi legendary Tale, in Hudibraſtic Verſe. By the Author of the *Regiſter Office.* 8vo. 1s. Davis. 1786.

Mr. Reed has thought proper to reſume the taſk ſo happily executed a century ago by Butler; though we do not readily conceive what outward call there is for flogging the ſaints in theſe free and eaſy times, when they are not numerous enough to be troubleſome.

The argument of the tale is thus prefixed:

'Saint PETER in his eaſy chair
Sits dozing: to his Lodge repair
Souls made immortal: He inſpects
Their Paſſports: aſks their ſeveral Sects;
And, after ſome confabulation,
Shows each where lies his heavenly ſtation.'

After a ſufficient ſample of different religious perſuaſions, St. Peter is applied to by the ſpirit of one, who, contenting himſelf with a general profeſſion of the leading tenets of natural religion, diſclaimed a connexion with any excluſive pious brotherhood whatever.

'O'er-ſpread with joy th' Apoſtle's Phiz is,
And ſtrait the Spirit's hand he ſeizes,
Which ſhaking heartily, he cries,
Welcome, good Sir, to Paradiſe.
Should we your virtuous life proclaim,
'Twould fill the prieſtly tribe with ſhame;
Or in theſe Bigots raiſe ſome rancour,
Whoſe hot-brain'd zeal was their Sheet-Anchor.
'Since you the *moral* path have tried,
Reaſon and not the *Prieſt* your Guide,

* Vide Monthly Rev. vol. lii. p. 533.

All

All mental ſlavery diſdaining,
Purſuing Good, from Ill abſtaining,
Range whereſoever you're inclin'd,
To no one ſpot of bliſs confin'd:
Range thro' theſe Realms, whoſe ſpace immenſe is,
And view, in rapture loſt your ſenſes,
The countleſs wonders Heaven has wrought,
So far ſurpaſſing human thought.

'When you've a leiſure hour to ſpend
In ſocial converſe with a Friend,
Think of my *lodge*, and hither come:
You'll find me conſtantly at home.
You may even ſtake your Soul to meet here
A friendly welcome from Saint Peter.
If I had judg'd like you, my fate
Had ne'er confin'd me to this Gate.'

The reader may now form his own judgment of the plan of St. Peter's Lodge, and eſtimate the merit of this verſification of an old jeſt. N.

Art. 45. *A Deſcription of the various Scenes of the Summer Seaſon, a Poem.* 8vo. 1s. 6d. Dilly. 1786.

In four introductory ſtanzas, the Author propoſes his ſubject, and invokes the aſſiſtance of his guardian angels:

'Sweet ſummer, through creation's realm,
With laviſh bounty, has diſplay'd
The charms that ſorrow overwhelm,
Imparadizing all the mead.

I would reſound in kindred ſtrains,
Illuſtrious honours here reveal'd;
And borrow notes from heav'nly plains,
T' attune the theme by cherubs peal'd.

But what ſhall favour me inclin'd
T'extol, of water gems bereft?
What penetrative thought can find
Conceal'd and ſcatter'd jewels left?

Good angels, who attendant wait
To ſerve and guard me, lend your aid;
Arriv'd from the celeſtial gate,
You'll not our Sov'reign's works degrade.'

Theſe good angels muſt certainly have had ſome other earneſt buſineſs in hand at the time the Author called them; for we perceive no marks of their aſſiſtance throughout the whole poem. The next ſtanza will ſhew that he was obliged to proceed alone;

'Morning, with ſolitary gloom,
Lies drowſy in cool Nature's lap:
Faint are the gleams that yet preſume;
No gentle breezes pinions flap.'

Pinions flap! That is, the angels were not come; and ſurely no angel, unleſs he had been as drowſy as the morning is here deſcribed to be, could have ſuffered ſuch a degrading line to ſtand; but would rather have ſubſtituted,

To interrupt the ſocial nap.

That is the nap of Nature, who like an old nurſe, ſat nodding over drowſy Morning dozing in her cool lap. We would cheerfully aſſiſt our Author farther, in the abſence of his truant angels, but other buſineſs obliges us to give him the ſlip alſo: we cannot leave him however, without adviſing him not to think of deſcribing the other ſeaſons, till a ſecond impreſſion of Summer is called for. N.

Art. 46. *The Grave*; by Robert Blair. To which is added Gray's *Elegy in a Country Church-yard*. With Notes, by George Wright, Eſq. 8vo. 1s. Fielding. 1786.

There is ſome propriety in publiſhing, together, an edition of theſe two celebrated, and, in ſome reſpects, ſimilar poems. Blair's very popular production has been, for ſome time, ſcarce: though it hath, no doubt, undergone many impreſſions ſince the firſt in 1743.—The Editor is miſtaken in referring its original publication to the year 1747.—With reſpect to Mr. Wright's notes, they chiefly conſiſt of parallel paſſages from Hervey, Young, &c.

Art. 47. *The Religion of a Lawyer*, a Crazy Tale. 8vo. 1s. 6d. Walker. 1786.

The moſt miſerable ballad that was ever ſtrung againſt a wall, is a claſſic compoſition in compariſon with this execrable meſs of uniform ſtupidity; in which we cannot find one couplet good enough to afford us the conſolation of knocking down a blockhead with ſome of his own nonſenſe. N.

Art. 48. *The Vindication of Fame*; an Ode in Honour of John Howard, Eſq. Inſcribed to the Howardian Committee. 4to. 1s. Dilly. 1786.

A well-meant encomium on the philanthropy and benevolence of the age; with particular reference to the promoters of the ſcheme for a monument in honour of the excellent JOHN HOWARD.

Art. 49. *The Triumph of Benevolence*; a Poem. Occaſioned by the national Deſign of erecting a Monument to John Howard, Eſq. A new Edition corrected and enlarged. To which are added, *Stanzas on the Death of Jonas Hanway, Eſq.* 4to. 1s. 6d. Nichols, &c. 1786.

We gave an account of this poem, on the appearance of the firſt edition: See Rev. for Sept. p. 223. Conſiderable additions are now made, by the very ingenious, but unknown *, Author. We obſerve not fewer than 22 new ſtanzas. The verſes in commemoration of Mr. Hanway appear to come from the ſame pen: and they are not unworthy of either the writer or the ſubject.

Art. 50. *The Vale of Innocence*. A Viſion. Verſes to an Infant Daughter, and Sonnets on ſeveral Subjects. By the Rev. J. Black. 4to. 1s. Johnſon. 1785.

'A beauteous NYMPH before the Queen appear'd
Whom to behold, her eyes ſhe gently rear'd:

* To *us*, at leaſt, totally unknown. The Editor's advertiſement ſpeaks of the *Triumph of Benevolence* as 'a preſent from an anonymous author to the Howardian Committee; who commiſſioned their Printer to publiſh it for the benefit of the HOWARDIAN FUND.'

On her white boſom, which with eaſy ſwell,
Roſe ſoft, yet firm, her graceful treſſes fell:
O'er her fair face, Health's roſy hues were ſpread;
In her moiſt eyes, Love's purple lightnings play'd:
She lowly bending the fair Queen addreſs'd,
And in few words her humble ſuit expreſs'd.'

The *fair Queen* might find out who this *Nymph* was, by ſomething that is not *expreſſed*; but we ſhould have been long puzzled for her name, if the poet had not informed us in the margin that the Nymph was called —— PUBERTY. The Abbeſs of Quedlinburgh, whom Sterne hath celebrated for her dexterity in drawing of *whiſkers* for the entertainment of the chaſte ſiſterhood, would have hit off the Nymph's likeneſs with more ſkill and exactneſs.

He was juſtly accounted a ſorry painter, who having drawn a picture, by which he deſigned to repreſent the king of beaſts, found it neceſſary to explain whom it was intended for, and wrote underneath —*This is a lion*, leſt it ſhould be miſtaken for a leſs noble animal.

DRAMATIC.

Art. 51. *Richard Cœur de Lion.* An Hiſtorical Romance. From the French of M. Sedaine. As performed at the Theatre Royal Drury Lane. 8vo. 1s. 6d. Debrett. 1786.

This *Opera* (for ſo it might have been entitled) is not very delightful to read; but it has maintained, by virtue of ſtage embelliſhments, and good performance, a tolerable footing on 'The boards.' It is founded on the ſtory of King Richard's impriſonment in the dominions of the Duke of Auſtria, on his return from the Holy War; of the romantic diſcovery of the place of his confinement, by means of a ſong, repeated under the caſtle walls; and of his conſequent deliverance: which is, *here*, effected by a party of Richard's friends ſurpriſing the Governor, and ſtorming the caſtle.

NOVELS.

Art. 52. *Appearance is againſt them.* 12mo. 3 Vols. 7s. 6d. ſewed. Jones. 1786.

The main incident in this novel is borrowed, but without acknowledgment, from *L'Eceſſaiſe*, a well-known comedy of Voltaire's. The ſtory, which is an intereſting one, is conſiderably heightened by the preſent writer, but his language is poor and weak. At the opening of the performance, indeed, where the Author deſcribes the feelings of a perſon once in affluence, but reduced to nearly a dependent ſtate, we diſcovered a prettineſs of thought and expreſſion, and which really promiſed well. We were accordingly prepared to 'hail the coming good'—but, alas! as our Author obſerves, *appearances are often deceitful*; and when we expected to embrace a Juno, we met with nothing but a cloud. A. P.

Art. 53. *Emily Herbert*; or Perfidy puniſhed. 12mo. 3 Vols. 7s. 6d. ſewed. Jones. 1786.

This Novel comes from the ſame pen as the preceding "Appearance," &c. and like that performance is entitled to very little praiſe. The ſtyle is pert and flippant, and the ſtory improbable. In the character of Lady Stanley too, the Author has drawn a *monſter* of iniquity;—ſhe is continually talking with rapture of her malignant and vindictive ſpirit, and even priding herſelf on its ſucceſs. But it

ſhould

ſhould be remembered, that the revengeful character will never make its purpoſes known to any one. *Iago would always be conſidered as an honeſt man.* In a word, when ſuch a character is ſhewn, it ſhould always be done by *action*, and action only; nothing can be more unnatural than to make it deſcribe itſelf.

Art. 54. *Albina*; a Novel, in a Series of Letters. 12mo. 2 Vols. 5s. ſewed. Lane.

It has been ſaid of an ill-written poem—

"*This is not poetry, but proſe run mad.*"

Though the preſent performance has nothing to do with *poetry*, we ſtill pronounce it to be "proſe run mad." But our Readers ſhall judge for themſelves:

'I have been unwell, but, thanks to kind Fortune, am recovered to the full vigour and life of twenty-one—Oh! charming age! I will enjoy it, tho' 'tis paſt; and live o'er thoſe dear delicious days, long as *health and ſpirits grant permit.*

—'This over, ſhe haſtily retired, followed by that deareſt of women, Lady Clifford, who beheld with conſcious dread, contending paſſions *work her Lord and gueſts.*

'Apropos, Miſs Bingley requeſted my company in a prowl round the park the other evening, which I agreed to unwillingly, *her ſpirits being elated at ſome periods beyond bounds.*'

As to the ſtory, it is the uſual one for a Novel;

"Tom loves Mary paſſing well;
But Mary ſhe loves Harry, &c. &c."

Art. 55. *Theodoſius and Arabella.* A Novel. In a Series of Letters, by the late Mrs. Hampden Pye. 12mo. 2 Vols. 5s. ſewed. Lane.

'This is ſo poor and trifling a performance, that it has only one circumſtance to recommend it, which is, that it is very ſhort.

Art. 56. *Arpaſia*; or the Wanderer. By the Author of the Nabob. 12mo. 3 Volumes. 7s. 6d. ſewed. Lane. 1786.

The artifices of villany to betray and haraſs innocence proving abortive, and virtue at length becoming triumphant, is always a pleaſing ſubject. A moderate artiſt, who employs his pencil upon a ſcheme which ſo well accords with the beſt feelings of the human heart, cannot fail of being, in ſome degree, ſucceſsful. The novel before us turns chiefly upon this topic, and, though not abounding with reflection, or remarkable for elegance of language, is a buſy, and not unintereſting tale.

Art. 57. *Rajah Kiſna:* an Indian Tale. 3 Vols. 9s. ſewed. Debrett. 1786.

A wild rhapſody, that tells of Indian gods and goddeſſes, of incantations high, and powerful ſpells; of giants vaſt, and fiery monſters; of royal loves, and groves of paradiſe, and beds of roſes, and —— of a thouſand wondrous things, in words of ſwelling ſound, and dark import. On the myſtic ſcroll we will inſcribe, as its motto,

"Away! intruding common ſenſe *!"

then hurl it down into Tartarian night.

* The firſt line of a ſtupid *Ode to Stupidity*, inſerted in the work.

MISCEL-

MISCELLANEOUS.

Art. 58. *The Two Farmers*; an exemplary Tale; deſigned to recommend the Practice of Benevolence towards Mankind, and all other living Creatures; and the religious Obſervance of the Sabbath Day. By Mrs. Trimmer. 12mo. Longman. 1786.

In our Number for September, we recommended to the Public Mrs. Trimmer's little work, entitled *The Servant's Friend*; of which the preſent tale is a continuation.—*Thomas Simpkins* marries his fellow-ſervant, turns farmer, and by his good conduct, becomes rich and happy; and ends his days with that greateſt of bleſſings, the conſciouſneſs of a well-ſpent life. On the other hand, we have the example of one *Mills*, a farmer, likewiſe; who, neglecting his buſineſs, and minding only horſe-racing, cock-fighting, &c. forms a ſtriking contraſt to the character of Simpkins: and reminds us of Hogarth's Induſtry and Idleneſs.—Mills going out, one Sunday, on a drinking party, gets a fall from his horſe, and breaks his thigh: a fever enſues, and being of a bad habit of body, a miſerable end is put to his ill-ſpent life.

The ſentiments contained in this little piece are ſuch as we wiſh to ſee more univerſally inculcated, eſpecially what is here ſo well ſaid againſt cruelty to poor *dumb* animals; as we, for want of underſtanding their language, perhaps ignorantly ſtyle them. This ſpecies of inhumanity we have always been ſorry to ſee ſo generally prevalent, and ſo little noticed, or checked, by thoſe whoſe office it is to reprove, admoniſh, and inſtruct the people. We rejoice, however, that this benevolent lady hath employed her uſeful pen on the ſubject:—may ſucceſs attend all her laudable exertions!

Mrs. Trimmer obſerves in her dedication, that in conſequence of a hint from the Monthly Reviewers *, ſhe reſolved to write a ſhort tract, *for the poor*, that might anſwer the purpoſe of her "Fabulous Hiſtories." In purſuance of this idea, and from a ſincere deſire of being uſeful to 'a very important part of the riſing generation,' ſhe has 'exhibited the virtues of Mr. and Mrs. Simpkins in another point of view, in hopes that their hiſtory will prove an agreeable vehicle for conveying to *Sunday ſcholars*, under the idea of amuſement for their leiſure hours, ſome leſſons which may prove beneficial to them in the future part of their lives.'—The attention of this worthy lady to the ſcheme of Sunday *Schools* is highly laudable; and it is with pleaſure that we learn how extenſively ſhe has contributed, in every way that a private individual can contribute, to the encouragement of that uſeful deſign, in the neighbourhood of her reſidence: never ſparing her time, her influence [reſpectable characters have always influence], and even her perſonal aſſiſtance, and attendance for the promotion of that good undertaking.

G. E. G.

Art. 59. *A Journal of the late and important Blockade and Siege of Gibraltar*, from the 12th of September 1779, to the 3d Day of February 1783. Containing a minute Detail of the Tranſactions, Naval, Military, &c. with entertaining Anecdotes, &c. By Samuel Ancel, Clerk to the 58th Regiment. In a Series of Letters

* We ſuppoſe this refers to what was ſaid, relative to her *Fabulous Hiſtories*, in the Review for March laſt, p. 199.

wrote

wrote on the Spot. 8vo. 5s. Boards. Edinburgh printed; and ſold by Robinſons in London. 1786.

Mr. Ancell tells us, in a prefatory Advertiſement, that theſe Letters 'were not intended for the preſs, *nor neither* would they have been preſented to the Public, but from repeated ſolicitation.—Importunity prevailed.—The recital of the various occurrences and momentous events, as they were wrote and felt amidſt all the rage of war, hurry, and confuſion, made their appearance at *Liverpool*, in 1784, and experienced a ſucceſsful and rapid ſale, notwithſtanding their want of that elegance of diction, which works of labour and ſtudy are embelliſhed with. This teſtimony of public approbation has induced the Author (the firſt writer, and who has not borrowed or copied from other publications) to continue them in their original ſtyle, and to ſubmit this edition to the candour of his readers, who, it is hoped, will overlook any inaccuracies they may meet with, eſpecially when they conſider, that a ſoldier's buſineſs is diſcipline, and not literary fame.'

Though the above apology may, by ſome, be deemed ſufficient, yet we think the Author, when once prevailed upon to publiſh this Journal, might have taken the trouble to correct the inaccuracies here hinted at, as they certainly are not few in number, and eſpecially as his book has gone through more than one edition; for though in private letters to a friend, elegance, or extreme correctneſs, might not be thought of much conſequence, yet when a written performance is given to the Public, it is the indiſpenſible duty of the author to make it as perfect as poſſible.—To thoſe who have, or had, any connections at Gibraltar, theſe Letters will, notwithſtanding, be acceptable; as we cannot doubt their authenticity, and as they bear evident marks of attention with reſpect to all the circumſtances of the ſiege; but when we read Mr. Ancell's numerous attempts at *verſification*, we cannot but ſmile, and expreſs a wiſh that he had not miſemployed his time and talents in fruitleſs endeavours to *coax* the Muſe, with whom he ſeems by no means to be a favourite.

We have at the end a ſhort (very ſhort) hiſtory and deſcription of Gibraltar, Memoirs of General Elliot, &c. &c. alſo a portrait of the Governor, and ſix other plates and maps.

Upon the whole, however, as ſuch imperfections as thoſe above mentioned, may be overlooked in a work, whoſe chief objects are faithful narrative and minute deſcription, we will venture to recommend this performance to thoſe who may be, in one reſpect or another, moſt intereſted about the late attempt for the reduction of this important fortreſs.

*** For an account of a *former* narrative of this memorable ſiege, by another hand, ſee Rev. vol. lxxi. p. 148. G.

Art. 60. *Conſiderations on Lotteries*, and Propoſals for their better Regulation. Addreſſed to the Right Hon. William Pitt, Chancellor of the Exchequer. 4to. 1s. Kearſley. 1786.

The deſign of this publication is to recommend a plan for ſecuring to Government all the advantages propoſed by a Lottery, and at the ſame time repreſſing and checking the evils attendant on them. The Author would aboliſh every ſpecies of *under* lottery, *viz.* 1ſt. Gaming on numbers to return money;—2d. Iſſuing policies on State tickets, promiſing a leſs benefit than that granted by Parliament; and,

3d.

3d. Iſſuing policies as above to return goods; but approves 'of ſome mode of inſurance in order to enable large ticket-holders to ſecure their property.' The plan he propoſes is, 'to return tickets or ſhares of numbers undrawn, for tickets or ſhares inſured.' Though the Author ſpeaks highly in praiſe of this mode, and points out the advantages that would accrue from it to Government, yet it ſeems to us objectionable; for may it not ſometimes happen, that the tickets undrawn will not be ſufficient to anſwer all the tickets and ſhares inſured?

Art. 61. *The Caſe of Mr. Sutherland*, late Judge of the Vice-Admiralty Court of Minorca. 4to. 1s. Kearſley.

In this memorial, addreſſed to the King, the Author charges the Miniſtry with neglect, and inſult, in reward of paſt ſervices: no uncommon caſe! Governments are not remarkable for *gratitude*.

Art. 62. *Sacred Dramas*; written in French, by Madame la Comteſſe de Genlis; tranſlated into Engliſh by Thomas Holcroft. 8vo. 5s. Boards. Robinſons. 1786.

As we have in our own language, *Sacred Dramas*, executed with much judgment and taſte, and adorned with all the graces of ſimple and elegant verſe, there was the leſs neceſſity for tranſplanting an exotic of this kind, eſpecially from a country where, the uſe of the Bible in the mother tongue being prohibited, a cloſe adherence to the original narrative may be eaſily diſpenſed with. In many inſtances theſe pieces depart too widely from the Scripture ſtory, both in incident and language, to be agreeable to thoſe who are already well acquainted with the ſimple, tender, and intereſting tales of Ruth and Naomi, and Joſeph and his brethren. As the production of ſo celebrated a pen as Madame Genlis, theſe Dramas will doubtleſs, however, engage ſome attention. The Tranſlator has executed his taſk with ability, and has very properly taken ſuch liberties with the original, as were neceſſary to adapt it to the ear and taſte of an Engliſh reader.

Art. 63. *A Journey from Birmingham to London.* By W. Hutton, F. S. A. Sco. 12mo. 2s. 6d. ſewed. Baldwin.

We hope the Author's journey turned out more to his advantage than this performance will turn out to his reputation. If not, he had better have continued at home.

Art. 64. *A Chineſe Fragment*; containing an Enquiry into the preſent State of Religion in England. With Notes by the Editor. 8vo. 5s. Faulder. 1786.

This Author appears to write under a ſtrong conviction of the importance of religion in general, and particularly of thoſe principles which are commonly denominated orthodox. He is a zealous oppoſer of infidelity under every diſguiſe, and is averſe to all accommodation to the heretical taſte of this corrupted age. He is very ſevere in his reflections on the clergy; and expoſes their indolence, their levity, their ignorance, and worldly-mindedneſs, in the moſt aggravated light.

We are apprehenſive that the Writer is more governed by a ſplenetic and bigotted diſpoſition, than by judgment, truth, or candour. We hope that matters are not *quite* ſo bad as he hath repreſented them. There may be a dark ſpot here and there on ground ſo extenſive.

tenſive. Some objects may be deformed. But *all ſeems yellow to the jaundic'd eye!*

Art. 65. *A Deſcriptive Journey* through the interior Parts of Germany and France, including Paris: with intereſting and amuſing Anecdotes. By a young Engliſh Peer, of the higheſt Rank, juſt returned from his Travels. 8vo. 2s. Kearſley. 1786.

This noble youth, *of the higheſt rank*, but without name or title, comes to us 'in ſuch a queſtionable ſhape,' [like King Solomon in the puppet-ſhew, 'in all his glory,' *without a* head] that—we will have nothing to ſay to him.

THEOLOGY, &c.

Art. 66. *A Plan of Coalition and Alliance with the Unitarian Church*, on Principles of mutual Moderation and Policy; ſubmitted to the ſerious Conſideration of his Brethren of the eſtabliſhed Church, in conſequence of a moſt alarming Diſcovery in a late Pamphlet, entitled, 'The Importance and Extent of Free Enquiry in Matters of Religion.' By a Clergyman of the Church of England. 8vo. 1s. Robſon. 1786.

Dr. Prieſtley, in the ſermon referred to in this pamphlet, has ſaid, that 'the foundation is gradually laying for a future change in the public aſpect of things—that what is now doing by the friends of reformation is, as it were, laying gunpowder, grain by grain, under the old building of error and ſuperſtition, which *a ſingle ſpark* may hereafter inflame, ſo as to produce *an inſtantaneous exploſion*, in conſequence of which, that edifice, which has been the work of ages, may be *overturned in a moment*, and that ſo effectually, that the ſame foundation can never be built again;—and that we may be certain, that Unitarian Chriſtians will continue to encreaſe, to the *extermination* of unbelievers on the one hand, and Trinitarians on the other, and thus a permanent and laſting *uniformity* will be brought about at laſt.'

The preſent writer, underſtanding all this literally, as a threatening of extermination by intolerance and perſecution, is dreadfully alarmed [if not in *jeſt*], and cries out—

'O horrible! O horrible! moſt horrible.'

'Remember, remember,
The fifth of November,
Gunpowder Treaſon and Plot:'

and, to parry the threatened ſtroke, propoſes (as it ſhould *ſeem*, very *ſeriouſly*) to throw a ſop to Cerberus, by offering the Unitarians one tenth part of all the churches in England with their temporalties, and making Dr. P. the Unitarian Biſhop. For our part, we are ſo well perſuaded, that however formidable the Doctor may be with his pen, he has no inclination to take up the ſword, and we have ſuch confidence in the cauſe of truth and religion, that we have not caught the ſmalleſt portion of our Author's panic at the *moſt alarming diſcovery* which he apprehends he has made. We are heartily inclined to wiſh, that every important ſubject, in religion as well as philoſophy, may be fairly and fully diſcuſſed, without bias from terror or intereſt; for it is a maxim which cannot be too often repeated, *Magna eſt veritas et prævalebit.*

But we are not ſure that our Author is not, all this while, playing the droll with us, for there is much appearance of waggery in various parts of his pamphlet, while an air of the greateſt ſolemnity prevails in the reſt of it. If we have underſtood him ſeriouſly, where he means to be ironical, he will, no doubt, enjoy his joke, and exult over the dulneſs of thoſe unſuſpecting readers, and critics too, whom he has ſo ingeniouſly *taken in*. *Irony*, however, as we have often remarked, is a delicate weapon; and when we ſee it handled unſkilfully, it never fails to remind us of a ſtory (in the Spectator, if we are not miſtaken) of a reader who had a diſagreeable tone: Pray, Sir! ſaid one of his hearers, do you read, or do you ſing? If you ſing, *you ſing very ill!* G.

Art. 67. *The Life and Character of Thomas Letchworth*, a Miniſter of the Goſpel among the People called Quakers. By William Matthews. 12mo. 1s. 6d. Dilly. 1786.

We did not know that it was uſual with the Quakers to mention ſuch perſons who are *Speakers* among them by the title of *Miniſters of the Goſpel*, but here one of that number is preſented under this character; very deſervedly, ſo indeed, for he appears, according to this account, the fidelity of which we cannot diſtruſt, an excellent and valuable man, qualified to do good, and earneſt in labouring for it. It would be eaſy to make extracts from this little volume, which would be acceptable and uſeful, but this is not conſiſtent with our confined limits. H.

Art. 68. *Advice to Youth*; or, the Advantages of early Piety. For the Uſe of Schools, Apprentices, &c. The 3d Edition, corrected and improved. By John Fawcett. 12mo. 1s. 6d. Johnſon, &c. 1786.

Our opinion, and recommendation, of this well-intended performance was given in the 60th volume of our Review, p. 243.

CORRESPONDENCE.

*** We have received a letter from the learned M. CORNELIUS VANDEN BOSCH, on occaſion of his Prize-diſſertation on *Human Liberty*, mentioned in the *Appendix* to our 71ſt Volume. He is diſſatisfied with our having ſaid, that *Dr. Maclaine* had proved, in *his* Diſſertation on the ſame ſubject, that the words *can* or *cannot* are improperly and unphiloſophically applied to *volitions*, or determinations of the *will*. Our Correſpondent is of a different opinion, and whether his doctrine be right or wrong, he maintains it acutely, in the letter with which he has honoured us, and which ſhews that he is well acquainted with this metaphyſical ſubject. We cannot, however, inſert this letter in our Review without going *out of our line*, and without expoſing ourſelves to the diſagreeable neceſſity of conteſting with every *Reader*, who may find fault with our opinion of the works that come under our notice. We are, indeed, ſometimes obliged to contend a little with the *Authors* whoſe productions we review, and this cuts out for us work enough, in all conſcience. M. *Vanden Boſch* will be pleaſed to conſider, that we are not one of the principal parties concerned in this metaphyſical buſineſs. He muſt therefore ſeek out Dr. *Maclaine*, and decide the matter with him. We

are

are only *ſpectators*; and though we preſume ſometimes to be critical ones, yet, by throwing out a word of approbation to one of the competitors in a literary conteſt, we mean not to aſſume the office of *ſeconds*. Nay, were we even profeſſed ſeconds, it is rather irregular in M. *Vanden Boſch* to draw his ſword upon us before he has killed his principal party, or to deal to us the blows, which, after all, he deſigns for Dr. *Maclaine*. We may, perhaps, in the preſent caſe, have ſtepped a little too far out of the ring, and put ourſelves too much in the way of the competitors: be it ſo. But, as we have no mind to fight, we ſhall put in our pocket (as the ſaying is) what we have met with in the ſcuffle, and conclude by teſtifying our reſpect for the character and abilities of our ingenious Correſpondent.

†‡† Our old Correſpondent, A. B. has vouchſafed us a long and miſcellaneous letter, for which he will pleaſe to accept this general acknowledgment; but, at the ſame time, we muſt beg an extenſion of his kind regard, by allowing us to place his laſt communication on the ſame ſhelf with many ſimilar favours, from other Correſpondents; till we are happy enough to enjoy a little more leiſure for a due conſideration of them: there being, at preſent, as the lawyers ſay, "a great overflow of buſineſs in the court."—Since we wrote the foregoing lines, another long letter, from the ſame Correſpondent, but with a different ſignature, has been received; which muſt likewiſe remain for future conſideration, at a ſeaſon of more leiſure.

‡†‡ We are favoured with a letter from a Correſpondent at Briſtol, relative to an article which appears in this month's Review, and which we had drawn up before A. B. wrote to us on the ſubject.

‡§‡ Our thanks are due to *Cantabrigienſis*, for his favour of Nov. 4. We are happy to find, that there is ſo little *miſunderſtanding* between us and our ingenious Correſpondent; with whom we will never diſpute about a *lock of goat's wool*. We ſhall therefore only, in general, obſerve, that we think him both *right* and *not right*, in regard to "*fait l'impoſſible*;" as, in our opinion his remark on the French phraſe does not well apply to the paſſage in Shakeſpeare: Vid. Rev. Sept. p. 169.

☞ The vile and contemptible *incendiary*, whoſe infamous letters have diſgraced the Bath-poſt, is *diſcovered*, and may expect to receive, in due time, his full reward: though, at preſent, we have better and more urgent employment than waging war "with Bedlam, or the Mint."—The abominable miſcreant may, however, depend on it that he ſhall not be forgotten.

ERRATA *in our Laſt.*

P. 277, par. 2, l. 8, in the account of *Long's Aſtronomy*, for 'partial,' r. *impartial.*

Ibid. in the *note*, for 'Horrebowe,' r. *Horrebow.*

— 318, in the title of Art. 62, for 'The Earl of Cheſterfield,' &c. r. *The Ears of Lord Cheſterfield*, &c.

Errata in this N.

P. 348 l. 33. for 'yet can it' r. yet it can.
369 — 15. for travelled, r. traveled.
382 — 28. for 'Pigot,' r. Pigott.
351 — 6 from bot. for 'I' r. 3 1/2

THE MONTHLY REVIEW,

For DECEMBER, 1786.

ART. I. *Dr. Rees's Edition of Chambers's Dictionary*, concluded. See our laſt Month's Review.

THOUGH the Editor of this extenſive work has not been able to advance much on the theory of mechanics, *that* having been ſufficiently eſtabliſhed before, he has ſpared neither attention nor labour, to communicate every new invention that later years have produced; among theſe we may rank the ſteam engine, invented by Boulton and Watt. The great conſumption of fuel, by the common or Newcomen's ſteam engine, is attended with a conſiderable expence, not leſs than 3000 *l. per annum* for one of an ordinary ſize; and ſeveral means have been thought of to conſtruct theſe machines in ſuch a manner as to ſave fuel. For this purpoſe, the fire-place has been diminiſhed;—the flame has been carried round the boiler in a ſpiral direction;—double boilers have been uſed, ſo that the fire might act in every poſſible point of contact; but theſe, and other contrivances, have been all found inſufficient to produce the deſired effect.

Mr. Watt's invention being different from any thing of the kind, Dr. Rees endeavours to give ſome account of it; premiſing that its internal ſtructure ſo much reſembles that of the common engines, that thoſe who are acquainted with them will eaſily underſtand the mechaniſm of this. Mr. Watt has contrived to preſerve a uniform heat in the cylinder, by ſuffering no cold water to touch it, and by protecting it from the air, or other cold bodies, by a ſurrounding caſe filled with ſteam, or with hot air or water, and by coating it over with ſuch ſubſtances as tranſmit heat ſlowly. He makes his vacuum by condenſing the ſteam in a ſeparate veſſel, called the condenſer, which may be cooled at pleaſure, without cooling the cylinder, either by an injection of cold water, or by ſurrounding the condenſer with it; and generally by both. He extracts the injection water, and detached air, from the cylinder or condenſer by pumps which are wrought by the engine itſelf, or blows them out by the ſteam. As the entrance of air into the cylinder would ſtop the operation of the engines, and as it is hardly to be expected that ſuch enor-

mous piſtons as thoſe of ſteam engines, can be made to move up and down and yet be abſolutely air-tight; a ſtream of water has been uſually kept running upon the piſton, to prevent the entry of the air: but this mode of ſecuring the piſton, though not hurtful in the common ones, would be highly prejudicial in the new engines. Their piſton is therefore made to fit more accurately: the outward cylinder having a lid that covers it, the ſteam is introduced above the piſton, and, when a vacuum is produced below, it acts upon the top of the piſton by its elaſticity, as the atmoſphere does upon common engines by its gravity. This way of working effectually excludes the air from the inner cylinder, and gives the advantage of adding to the power, by increaſing the elaſticity of the ſteam. But to give our Readers a more juſt idea, we ſhall lay before them Dr. Rees's own deſcription:

'In Mr. Watt's engines, the cylinder, the great beams, the pumps, &c. ſtand in their uſual poſitions. The cylinder is ſmaller than uſual in proportion to the load, and is very accurately bored. In the moſt complete engines, it is ſurrounded at a ſmall diſtance with another cylinder, furniſhed with a bottom and a lid. The interſtice between the cylinders communicates with the boiler by a large pipe, open at both ends; ſo that it is always filled with ſteam, and thereby maintains the inner cylinder always of the ſame heat with the ſteam, and prevents any condenſation within it, which would be more detrimental than an equal condenſation in the outer one. The inner cylinder has a bottom and piſton as uſual: and as it does not reach up quite to the lid of the outer cylinder, the ſteam in the interſtice has always free acceſs to the upper ſide of the piſton. The lid of the outer cylinder has a hole in its middle; and the piſton rod, which is truly cylindrical, moves up and down through that hole, which is kept ſteam-tight by a collar of oakum ſcrewed down upon it. At the bottom of the inner cylinder, there are two regulating valves, one of which admits the ſteam to paſs from the interſtice into the inner cylinder below the piſton, or ſhuts it out at pleaſure: the other opens or ſhuts the end of a pipe, which leads to the condenſer. The condenſer conſiſts of one or more pumps furniſhed with clacks and buckets (nearly the ſame as in common pumps), which are wrought by chains faſtened to the great working beam of the engine. The pipe, which comes from the cylinder, is joined to the bottom of theſe pumps, and the whole condenſer ſtands immerſed in a ciſtern of cold water ſupplied by the engine. The place of this ciſtern is either within the houſe under the floor, between the cylinder and the lever wall; or without the houſe, between that wall and the engine ſhaft, as conveniency may require. The condenſer being exhauſted of air by blowing, and both the cylinders being filled with ſteam, the regulating valve, which admits the ſteam into the inner cylinder, is ſhut, and the other regulator, which communicates with the condenſer, is opened, and the ſteam ruſhes into the vacuum of the condenſer with violence; but there it comes into contact with the cold ſides of the pumps and pipe, and meets a jet of cold water, which was opened at the ſame time with the exhauſtion regulator; theſe inſtantly

depsive

deprive it of its heat, and reduce it to water, and the vacuum remaining perfect, more ſteam continues to ruſh in and be condenſed until the inner cylinder is exhauſted. Then the ſteam which is above the piſton, ceaſing to be counteracted by that which was below it, acts upon the piſton with its whole elaſticity, and forces it to deſcend to the bottom of the cylinder, and ſo raiſes the buckets of the pumps which are hung to the other end of the beam. The exhauſtion regulator is now ſhut, and the ſteam one opened again, which, by letting in the ſteam, allows the piſton to be pulled up by the ſuperior weight of the pump rods; and ſo the engine is ready for another ſtroke.'

From this account it is evident that theſe engines are in many reſpects ſuperior to the old ones. The great advantage of them in ſaving fuel can be determined only by practice. From good authority it appears, that the ſavings amount to at leaſt two thirds, which is a very important object, eſpecially where coals are dear.

In treating on mechanics, the Editor recommends to engineers the conſideration of the proportion of the power and weight to each other, in order to produce, in a given machine, the greateſt poſſible effect, in a given time. It is apparent, that this is an inquiry of the greateſt importance, though few have noticed it. When the power is only a little greater than what is ſufficient to ſuſtain the weight, the motion is too ſlow; and though a greater weight is raiſed in this caſe, it is not ſufficient to compenſate for the loſs of time. When the weight is much leſs than that which the power is able to ſuſtain, it is raiſed in leſs time, and this may happen not to be ſufficient to compenſate for the loſs ariſing from the ſmallneſs of the load. It ought therefore to be determined when the product of the weight and its velocity is the greateſt poſſible; for this product juſtly meaſures the effect of the engine in a given time, which is always in the compound ratio of the weight and its velocity. The ingenious Editor inveſtigates this problem with great attention, and wiſhes that farther improvements might be made in this moſt uſeful part of mechanics.

Accurate deſcriptions, and draughts of various machines, and engines, would be a very curious as well as uſeful work. In this reſpect Dr. Rees has not followed the plan of the foreign *Encyclopedie*. The Editors of that Dictionary have crowded their work with a number of ſlight deſcriptions of the moſt unintereſting machines that have been invented. To make a collection of this kind as advantageous as poſſible, it ſhould contain, beſide the deſcriptions of machines, an analyſis of them, pointing out their advantages and diſadvantages, with the reſpective reaſons for their conſtruction; and the general problems, implied in each conſtruction, with their ſolutions, ſhould be extracted. None of theſe things have as yet been done, in a

complete and ſatisfactory manner, in any treatiſe on mechanics, or in any of the many Dictionaries of Arts, &c. that have been publiſhed. The Royal Academy of Sciences at Paris have indeed given us a collection of machines and inventions approved by them: this work, publiſhed by M. Gallon, conſiſts of ſix large quarto volumes, containing engraved draughts of the machines, with their deſcriptions annexed: but a complete inſtitution of practical mechanics is ſtill wanting. The beſt model for ſuch a work is Emmerſon's firſt edition of his Mechanics; let no one however undertake this arduous taſk whoſe mathematical knowledge is in any reſpect incomplete.

The doctrines of Annuities, Reverſions, Expectations, Aſſurance, &c. are peculiarly attended to by Dr. Rees, who has taken great pains with this ſubject. He has given every thing that preceding writers had ſaid, and made a judicious extract of the material tables which each of them have furniſhed. Beſide what has been publiſhed on theſe ſubjects, ſeveral *new* articles are added that greatly enrich the preſent performance; theſe are chiefly, as we learn by the Preface, the work of Dr. Price, whoſe aſſiſtance the Editor gratefully acknowledges.

Contingent reverſions, or thoſe whoſe titles to them depend on any contingency, as the ſurvivorſhip of any life or lives beyond other lives, form the moſt intricate and difficult part of this doctrine. The books in which this ſubject is treated moſt at large, and at the ſame time with the utmoſt preciſion, are Simpſon's Select Exerciſes, Morgan on Annuities, and Price on Reverſionary Payments; but the Editor cannot admit of De Moivre, becauſe of his adopting the hypotheſis of an equal decrement of life through all its ſtages, which not correſponding well with facts, cannot afford rules ſufficiently correct. In the table framed by Dr. Halley, from the bills of mortality at Breſlau in Sileſia, it may be obſerved that the numbers dying every year out of a given number born, continue, in the middle ſtages of life, nearly the ſame, for many years together. It was this circumſtance that led De Moivre to form his hypotheſis of an equal decrement of life through all its ſtages after ten years. In this hypotheſis the limit or utmoſt probable extent of life is fixed to the age of 86; and out of any number living at a given age, an equal number is reckoned to die every year, till at 86 all the lives become extinct. For inſtance, if there are 76 perſons living at 10, one of them will die annually during the term of 76 years, at the end of which time the laſt ſurviving life will have failed. Now, in the firſt and laſt ſtages of life, this hypotheſis differs too much from fact, as may eaſily be ſeen by tables formed from real obſervations. The rejection of it indeed renders calculations of the values of lives, eſpecially joint lives, a work of more labour and difficulty; but there is an eaſy theorem given by Dr. Price

that

that removes much of this labour. After giving an account of this theorem, and the application of it to the calculations of the values of *joint lives*, the Editor proceeds with an account of the general principles on which the values of life annuities are calculated. Whoever will conſult this part of the performance before us, will be abundantly inſtructed in the beſt and moſt expeditious methods of making all calculations of this ſort: what renders it alſo the more valuable, is the very great collection of tables with which it abounds. One objection, however, we muſt make to the method in which theſe tables are inſerted. The Editor has placed them in different parts of the Dictionary, under the words *Aſſurance*, *Annuities*, *Expectations*, *Lives*, *Surviorſhip*, *Reverſions*, &c What renders this arrangement inconvenient, is the connection which theſe articles have with each other; the reader is referred backward and forward from one to the other, continually. This circumſtance is the more diſadvantageous, as the references are made from one volume to another. We could have wiſhed them to have been inſerted all together in one place; and indeed the whole doctrine might have been delivered under one article, as *Annuities*, and references made to it from the reſt, for all theſe ſubjects are very intimately connected.

Under the word *Aſſurance*, the Editor highly extols the plan of the EQUITABLE *Society for Aſſurances on Lives and Survivorſhips*, inſtituted 1762, which meet near Blackfriars Bridge. It aſſures any ſums or reverſionary annuities, on any life or lives, for any number of years, as well as for the whole continuance of the lives, and in any manner that may be beſt adapted to the views of the perſons aſſured. This ſociety, the Editor informs us, lately made a particular inquiry into its own ſtate, as to profit and loſs, by all the buſineſs it has tranſacted from its firſt inſtitution, and has found 'that it has for many years been enjoying an income of ſome thouſands *per ann.* greater than it wants, and a ſurplus ſtock of near 40,000 *l.* over and above what is neceſſary to enable it to make good all its engagements.'

De Moivre has furniſhed ample matter on the ſubject of gaming, which the Editor has adopted: theſe curious inveſtigations, though in themſelves of no great utility, are nevertheleſs entertaining, as they comprehend much ſtrict mathematical reaſoning.

Chemiſtry, or as we have it in this work Chymiſtry, (critics are divided as to the etymology of this word, ſome deriving it from the Greek χεειν, to melt, whence *chemiſtry*; others from χυμος, juice, whence *chymiſtry*; others from the Egyptian *chema*, or *kema*, black, whence *chemiſtry*; others from the Hebrew חם, heat, or the proper name, making Ham or Cham, the inventor of the art) has received great and material improve-

ments in later years. To theſe the Editor has been very attentive. His hiſtory of the diſcoveries relative to the different Airs, is, we believe, not to be met with, in ſuch circumſtantial detail, in any other work. An elementary treatiſe on this ſubject is at preſent much wanted; the definitions of the new terms, the deſcription of every apparatus, and the method of procuring the ſeveral airs, are diſperſed through the accounts that the inventors have given of their labours, not only in their own valuable works, but even in various parts of the Acts, Tranſactions, and Journals of moſt of the learned ſocieties in Europe. Theſe, if collected in a ſmall compaſs, would certainly prove very acceptable; and Dr. Rees has, in the great work before us, given an excellent model for others to copy. The doctrine of Affinities hath engaged the attention of chemiſts for ſeveral years, and it has lately been carried to a very great length by many of our principal philoſophers of the preſent time. We were a little diſappointed in ſeeing the immenſe labours of that truly great chemiſt, Bergman, on this ſubject, paſſed over in total ſilence. His tables of affinities are ſo vaſtly ſuperior to thoſe of Geoffroy and Gellert, that the inſertion of them would have been a very conſiderable addition to this article. The doctrine of Affinities being the foundation of all analyſis, could not in our opinion have been too much inſiſted on. But *omnia non poſſumus omnes*; and we are aſtoniſhed how Dr. Rees has done ſo much as he has.

In the attraction of coheſion we find a miſtake that we cannot help noticing. The adhering of two poliſhed plates of marble or braſs, with a little oil to fill up the pores in their ſurfaces, and prevent the lodgment of the air, is attributed to a falſe cauſe. It is by the preſſure of the *atmoſphere alone* that this adheſion is effected; and the attraction of coheſion has nothing to do in the matter. If the oil uſed in this experiment be very tenacious or gluey, the plates may hang together in a vacuum; but if the oil be fine, or if water be uſed in its ſtead, the weight of a few ounces, nay the weight even of the plate itſelf, will be ſufficient to ſeparate them, and before a complete vacuum is made, the under plate will fall; as we have frequently found in our own experiments. But Dr. Rees is not ſingular in this hypotheſis: many Cambridge gentlemen are of his opinion.—That the preſſure of the atmoſphere is the only cauſe of the adheſion of the plates, is evident from another circumſtance, namely, that they will ſeparate if a weight be applied which is a little greater than, or even equal to, the weight of the preſſure of the atmoſphere upon their ſurface, *viz.* 15 pounds to every ſquare inch.

Of the Barometer, Dr. Rees treats very largely, and gives a particular account of the improvements that have been made in that inſtrument, eſpecially when it is uſed to determine the heights of mountains, &c. The various conſtructions of theſe inſtruments

inſtruments are minutely deſcribed, and proper directions are given for the mode of filling, fixing them, &c. ſo as beſt to ſuit the ſeveral purpoſes for which they are intended.

On Aeroſtation, notwithſtanding the novelty of the diſcovery, the Editor has collected every thing of note that has been written on the ſubject. We received much real information as well as pleaſure from the peruſal of the hiſtory of theſe atmoſpherical voyages and travels. The uſes of an art ſo lately introduced to our acquaintance, have not yet been ſufficiently aſcertained, but we find many ſuggeſtions of the advantages that may be derived from it, and the œconomical and philoſophical purpoſes to which it may be applied.

The *mechanical* Arts are no leſs attended to by Dr. Rees than thoſe which are ſtyled *liberal*; he has in this edition conſiderably increaſed the articles *Agriculture*, *Architecture*, *Baking*, *Brewing*, *Carpentry*, *Dying*, *Tanning*, *Gardening*, &c. In the execution of this part of the work, we admire the Editor's method of expreſſing common things in a manner that even the learned may profit by them, and the ignorant be inſtructed. When a lexicographer accompliſhes this intention, we think he has not only done his duty, but even every thing that can be expected of him. When he has given an hiſtory of the Art, the improvements that have been gradually made in it, the uſual methods of practiſing it, and the reaſons upon which it is founded, little elſe remains to be done. As in the dictionary of a language, the letters, which are the elementary principles of words, are ſuppoſed to be known; ſo in a dictionary of arts, the elementary principles of ſcience are preſuppoſed. The conſideration of this circumſtance points out to us the boundaries where a ſcientific dictionary ought to begin; but perhaps it is not ſo eaſy to determine where it muſt end. The Editor has much increaſed and improved the work he ſet out with, and when we find that he has faithfully recorded the material advances that have been made in ſcience, we may ſafely conclude that he has arrived at the end of his journey.

The Supplement to Chambers's Dictionary, which was publiſhed about 30 years ago, by Mr. Lewis Scott and Dr. Hill, has been duly attended to by the preſent learned Editor, and though he has incorporated the moſt valuable part of the labours of thoſe gentlemen into the original alphabet, yet his judgment has in every inſtance ſelected only what was neceſſary and uſeful, and rejected the ſuperfluous and redundant. From what has been ſaid of the Supplement in the beginning of this article, it is evident that the ſtate in which it was publiſhed, rendered a reviſal of it abſolutely neceſſary; and that the incorporating it into the original would require a number of articles to be abridged or altered, in order to make them ſuit the places where they ought to be inſerted. This taſk, however laborious and difficult,

ſeems to have been executed with care and attention; which is not one of the leaſt recommendations to which this work is entitled.

From the account we have given of this new edition of Chambers's Cyclopædia, our Readers may be in ſome meaſure enabled to form an idea of the merits of the work. To give a particular circumſtantial detail of every article, or every claſs, cannot be expected. We can with propriety aſſure our Readers, that, as a repoſitory or ſtorehouſe of the arts and ſciences, the performance before us is every way entitled to a place in the library of the philoſopher, the artiſt, and the man of polite literature; and we think the learned world under conſiderable obligations both to the proprietors and the Editor, for producing to them a work of ſuch general and important utility. R—m.

ART. II. *Memoirs of the Literary and Philoſophical Society of Mancheſter*, concluded: See our laſt.

WE next find our attention engaged by Dr. Barnes's Memoir, *On the Influence of the Imagination, and the Paſſions, upon the Underſtanding.*

In this elegant eſſay, Dr. Barnes pleads the cauſe of the *imagination*, with irreſiſtible force and energy. He finds it neceſſary to begin with propoſing a new idea of human nature. This he conceives to be '*one uncompounded eſſence, continually in motion, and receiving different denominations, according to the different modes and circumſtances of its movement.* Inſtead of conſidering the underſtanding, memory, paſſions, and will, as diſtinct and oppoſite powers, or as unconnected tenants under the ſame roof, would it not be more juſt to conſider them all as *modes* of the MIND ITSELF, and as each of them bearing the common nature of the whole united ſpirit? We ſhould then conſider the *mind itſelf* as underſtanding, the *mind itſelf* as judging, remembering, feeling, willing. And this idea would be exactly conſonant to many facts, and phenomena of human nature, which will be hereafter mentioned.'

The human mind, then, he conſiders, as 'one *uniform and ſimple eſſence*, liable to be moved or affected by the various objects around it, or the flow of ideas continually paſſing before it—and according to the ſtate and temperament of the *whole indiviſible maſs*, judging, feeling, willing, acting. Hence it will follow, that it will judge, and feel, and act, not according to the impulſe of ſome *diſtinct* and *unconnected* faculty, but according to the ſtate and diſpoſition of the *whole mind.*'

Hence he argues, that though truth be at all times the ſame, yet it appears extremely different to different minds, and even to the ſame mind at different times, according to its nature and character at the time; that the judgment will faſhion itſelf

to the ſtate of the heart,—and that, in almoſt every inſtance, a falſe taſte, or feeling, will lead to falſe opinion, whether in poetry, painting, muſic, criticiſm, oratory, or art in general. Is there not (he adds) an almoſt univerſal conformity between the feelings and the judgment? Even vice itſelf, in the paroxyſms of temptation, for a moment ſeduces the underſtanding, and blinds the reaſon. At *that* moment, the ſinner promiſes himſelf impunity and enjoyment. Nor is it till the temptation is paſt, that the mind ſees again the deformity and danger of vicious conduct.

Our Author having taken great pains to eſtabliſh this principle, proceeds to define what he underſtands by the word *imagination*; and we preſume that many of thoſe warm diſputes which have ariſen on the queſtion he here diſcuſſes, would have been brought to a very ſhort iſſue, if the diſputants had begun by a definition of this word.

'Imagination, ſays he, is that *power*, or more properly that *act* of the mind, which aſſembles, compounds, divides its ideas, *not* in the order in which they firſt came into the mind, for *that* is the province of *memory*, but in *any* order, and upon *any* principles it chooſes. It ranges abroad, through the immenſe magazine and repoſitory of ideas treaſured up there, and joins together, or ſeparates, at pleaſure, ideas, qualities, and forms. It may be called the ſervant or labourer of the mind, continually employed to bring before it, from its amazing ſtorehouſe, materials, with which to build up its concluſions. It is the ever buſy, patient, indefatigable drudge, toiling for the common benefit and aſſiſtance of all the other powers; and does not deſerve the indignities and reproaches it is continually receiving.'

When this definition of the powers of imagination is admitted, no one will have any difficulty in allowing, that without its aſſiſtance, the mind can form no ſort of judgment on any ſubject whatever, and we are ſorry we cannot make room for the variety of illuſtrations here adduced. We muſt content ourſelves with one:

'Imagination is neceſſary to repreſent to the mind, all things *diſtant*, *future*, *inviſible*, and even *paſt*, when they are not *exactly* recalled by *memory*. How wide! how important its office! In RELIGION, the happineſs of heaven, the nature, character, and employment of ſuperior beings, the ſolemn proceſſes of judgment,—eternity, and even the Deity himſelf, can only come before us as drawn by the imagination.

'In *hiſtory*, you continually *imagine* characters, events, times, places, circumſtances, which you have never ſeen. Theſe are pourtrayed to your fancy by the pen of the hiſtorian; and your pleaſure and improvement will very much depend upon the clearneſs and celerity with which you paint to yourſelf the different

ſcenes

ſcenes which are paſſing before you. All the pleaſures of *taſte* depend abſolutely upon a vigorous and cultivated imagination. Even in the actual contemplation of the ſcenes of nature, imagination is as neceſſary to refined pleaſure as the *eye*. Perhaps we might, without great impropriety, call it, the *eye of the mind*. If any perſon ſhould think this appellation would better belong to the underſtanding, let him recollect that the eye of the *body* can give no *exact* information, till rectified by the judgment. It is juſt ſo with the imagination. The ideas *it* preſents muſt be brought before the higher tribunal of the underſtanding, and receive their ſentence, according to its ſuperior determination.'

Imagination, therefore, though a moſt active and valuable ſervant, without whoſe aid the mind could not perform her neceſſary duties, muſt ſtill be conſidered only as uſeful in this ſubordinate capacity; and wherever it is ſuffered to aſſume the ſeat of *judgment*, the whole œconomy is deranged. 'That imagination *may*, that it often does tranſgreſs its proper bounds, we moſt readily acknowledge. That it is neceſſary to hold it in with a *tight rein*, that it may not run away with the underſtanding, and lead to concluſions fanciful and groundleſs, we allow in its fulleſt extent. We contend only for that *degree* which will conſiſt with the exactneſs of judgment.'

On the natural Hiſtory of the Cow, ſo far as it relates to the giving Milk, particularly for the Uſe of Man. By C. White, Eſq. F. R. S. &c.

The particulars here ſpecified, of the natural hiſtory of the cow, are few. The ſize of the udder, the largeneſs of the teats, the capaciouſneſs of the ſtomach, are all paſſed in review; but the circumſtance chiefly inſiſted on as being peculiar to the cow, is the capacity of being made to yield milk, by the hand, for a very long time, without being ſucked. This faculty our Author, and we believe juſtly, attributes to the cow in a ſuper-eminent degree; though it is well known that goats have been kept in milk, at ſea, for a very long time, without being ſucked.

We were ſurpriſed not to find in this article any notice taken of one circumſtance in the natural hiſtory of the cow, that we believe is altogether peculiar to this claſs of animals, and which we do not recollect to have ſeen mentioned by any writer on natural hiſtory. It is that faculty by which ſhe is enabled to retain her milk at pleaſure, or to allow it to be drawn from her by the hand, juſt as ſhe pleaſes. Some other animals, we know, can never be made to ſuffer their milk to be drawn from them by the hand, unleſs when the young is ſucking—but the cow is in this reſpect ſometimes ſo capricious, as to let down no milk to one individual milkmaid, while ſhe yields it freely to others; but more frequently ſhe gives it to ſome favourite maid, and retains

retains it from all others. The fact is inconteſtible, that ſhe has it in her power to retain her milk at pleaſure.

An Inquiry concerning the Influence of the Scenery of a Country on the Manners of its Inhabitants. By William Falconer, M. D. F. R. S.

We do not find much originality in the Eſſay before us. A number of obſervations that have been often made by writers, who grounded their notions on analogical ideas rather than on an accurate examination of facts, and their diſtant and proximate cauſes—ſuch as that a mountainous country produces a ferocious people—that thoſe who inhabit a foggy country are gloomy—that flowery ſcenery inſpires love, &c. &c. are here collected together. We think a much better diſcourſe might have been compoſed, with a view to ſhew that theſe notions are groundleſs, and the impoſſibility of reconciling them to well known facts. The beſt part of the eſſay, is, we think, the beginning of the following paragraph, which contains the moſt conciſe and the juſteſt definition of taſte we have any where met with.

'Taſte, *which is, in other words, the faculty of diſcerning and reliſhing beauty*, is acquired by the compariſon of beautiful objects with one another, and, upon that account, is likely to be found in greater perfection, where thoſe objects abound the moſt, and where, of courſe, ſuch compariſons would be the moſt obvious and eaſy. Hence ſprings, in a good meaſure, I apprehend, the elegant and varied fancy of the eaſtern people, exemplified in ſome of their works of art, particularly the patterns of their manufactures. The diverſified beauty of the vegetables that cover the ground in thoſe countries, could ſcarcely fail to ſuggeſt ideas, far ſuperior to what could be imagined by whoſe who never had an opportunity of ſeeing ſuch delicate productions.'

According to this hypotheſis, the Hottentots ſhould be eminently diſtinguiſhed for their delicacy of taſte in the fine arts, for few countries produce a greater variety of beautiful plants. But who are the eaſtern nations here alluded to? Though we are told that beautiful plants abound in China, it is well known that the *taſte* of the Chineſe in the fine arts, is inelegant, even to a proverb. The perfection of the fabric of ſome of their manufactures, and the brilliancy and durability of ſome of their colours, are as remarkable on the one hand, as their want of taſte in the uſe of theſe is on the other. It is the faculty of obſerving and comparing objects together, and not merely the being poſſeſſed of beautiful objects, that leads to a refined taſte: for men may be often ſo circumſtanced that though they have eyes they ſee not, and therefore think not of ſelecting, or forming agreeable combinations.

Thoughts

Thoughts on the Style and Taſte of Gardening among the Ancients. By the Same.

Dr. Falconer ſeems to delight in claſſical reading, and therefore is well qualified for the taſk he has here undertaken. The reſult of his enquiry is, that the ancients had no idea of any other kind of garden than what would be now called a kitchen-garden, or orchard, until toward the decline of the Roman empire, unleſs it be the hanging gardens of Babylon, which Dr. Falconer ſeems to think were in a good taſte. Groves of trees, with ſhady walks adjoining to the houſes, ſeems of old to have been the taſte for gardens in Aſia, as it is at preſent. The gardens of Lucullus ſhew that great extravagance prevailed in this reſpect, as well as in many others, at that time, at Rome.—But the more accurate deſcription of the gardens of Pliny demonſtrate, that a taſte for *natural* beauties in an artificial garden had not as yet obtained footing in Italy. Thoſe Readers who have a taſte for diſquiſitions of this ſort, and who are not capable, or have no opportunity, of reading ancient authors in their own language, will peruſe this eſſay with pleaſure.

On the different Quantities of Rain that fall at different Heights over the ſame Spot of Ground, with a Letter from Benjamin Franklin, LL. D. By Thomas Percival, M. D. &c.

Every modern diſcovery tends more and more to impreſs the mind with a reverential reſpect for the memory of Bacon; for ſcarce one has been made ſince his time, that he did not point at directly, by alluſions that were not then underſtood, or traced the plan of experiments which, if followed, muſt have long ago led to the diſcoveries we make, had it been ſteadily adhered to. Chance lately brought to light the curious fact alluded to in the title of this eſſay, and which has been confirmed by the experiments of Heberden, Cavendiſh, and others. This fact, and many more, muſt have been made known long ago, had the experimental tower he projected been reared on his extenſive plan: but philoſophers are not, *even yet*, ſufficiently enlightened to perceive the very great utility of many of his projected courſes of experiments.

The preſent eſſay contains nothing new. Dr. Percival recapitulates the heads of a paper, which he publiſhed, on this ſubject, in his Philoſophical, Medical, and Experimental Eſſays; in which he endeavours to account for this phenomenon from the action of the electric fluid, an idea that was many years ago ſtarted, as far as relates to the formation of drops of rain, by Dr. Franklin. The letter from that illuſtrious philoſopher, here firſt publiſhed, goes but a little way toward accounting for the fact in queſtion, as he judiciouſly remarks, that the experiments have as yet been too few, and too little diverſified, to enable us to form a thoroughly incontrovertible hypotheſis. He well obſerves,

that

that though the operation of the electric fluid may account in a tolerably ſatisfactory manner for the production of drops of rain, yet the long continuance of ſmall ſhowers, which we often experience, does not ſeem to be eaſily accounted for on this principle.

Eſſay on Crimes and Puniſhments. By the Rev. William Turner.

No branch of juriſprudence has obtained a greater degree of attention than that which relates to puniſhments; and we are happy to find that only ONE opinion prevails with reſpect to the *principles* of the penal code, *viz.* That undue ſeverity only augments the miſery of individuals, without benefiting the community. Mr. Turner, with a liberality of ſentiment that does honour to his heart, and with a force of reaſoning that excites reſpect for his underſtanding, adduces many reaſons to ſhow how hurtful, ſeverity of puniſhments is, and how contrary to the principles of common ſenſe and ſound reaſoning.—He conceives that *capital* puniſhments, in moſt caſes, argue only a want of capacity in the legiſlator. It is eaſy enough, indeed, adds he, for the magiſtrate to *extirpate* mankind; but it is his buſineſs to make them better. Capital puniſhments, he thinks, took their riſe in that ſtate of barbariſm and ignorance which prevails in the infancy of every ſociety, and have been ſince continued through indolence and inadvertency. 'In the infancy of a ſtate,' he obſerves, 'when any one had committed an offence, and diſturbed the peace of ſociety, the queſtion would then firſt ariſe, "How ſhall we prevent theſe things?" and the anſwer moſt likely to occur to a ſet of barbarians would be, "extirpate the offender, and give yourſelves no more trouble about him." But, as civilization increaſed, it would ſoon be found a wiſe method, to provide ſuch expedients as might effectually induce the offender himſelf not to repeat his offence, deter others from its future commiſſion, and at the ſame time, preſerve an uſeful member to ſociety. And though I will not undertake to determine univerſally, that in proportion as political governments have advanced towards perfection, ſubſtitutes for capital puniſhments have been more frequently introduced, yet I think it may be aſſerted with perfect ſafety, that government will never arrive at the perfection of which it is capable, till ſome very eſſential reform is obtained in our treatment of criminals.'

Our well-informed Author does not content himſelf with bare general aſſertions, but enters into particulars, and points out ſome of thoſe devices that have a natural tendency to prevent the commiſſion of crimes, and even puniſhments;—but we muſt refer the curious Reader for farther ſatisfaction to the eſſay itſelf, which, though ſhort, contains many excellent hints, and judicious obſervations. Nothing, indeed, reflects ſuch diſgrace upon the Britiſh nation, as to ſuffer ſuch a multiplicity of ſevere penal ſtatutes

ſtatutes to remain unrepealed, long after every man in the nation is ſatisfied of the iniquity of them; and we have reaſon to acknowledge with ſhame, as he juſtly obſerves, 'that ſtealing a ſwan—breaking down a cherry tree—letting out the water of a fiſh-pond—being ſeen in the company of gypſies—with upwards of *a hundred and fifty* other actions, which a man is daily liable to commit, are declared by Engliſh Acts of Parliament, *crimes worthy of inſtant death!*'

Account of an Excurſion through a ſubterraneous Cavern at Paris. By Mr. Thomas White, Member of the Medical Society of Edinburgh, &c.

Though the caverns here deſcribed are ſlightly mentioned in the *Tableaux de Paris*, yet few perſons ſeem to be acquainted with them; and government cautiouſly wiſhes to keep theſe caverns concealed from the generality of the people in Paris, leſt they ſhould excite alarms, that might be productive of very diſagreeable conſequences.

Theſe ſubterraneous caverns are indeed of amazing extent, and are ſaid to have been formed by digging from them the ſtones with which the city of Paris has been built, and extend under a great part of that city. The depth of this quarry, at the Royal Obſervatory, where our Author entered into it, is three hundred and ſixty feet perpendicular. The general height of the roof is about nine or ten feet, but in ſome parts not leſs than thirty or forty. It branches out into large and ſpacious ſtreets, all marked with names, the ſame as in the city. In ſome places the roof is ſupported by pillars of maſonry, and in others it is propped with wood only, which is in many caſes decayed and rotten, ſo that it is not ſurpriſing that it ſhould ſometimes fall in, as we are told it actually does. What the extent of theſe caverns is, we are not told, as our Author only may be ſaid to have traverſed along one ſtreet, which reached from the Obſervatory to the *Val de grace*, near to the Engliſh Benedictine Convent, where our Author and his party aſcended, after having walked, as they imagined, above two French leagues.

The account of this ſubterranean expedition is enlivened by the deſcription of a kind of ſaloon, cut out of the rock, ſaid to be exactly under *l'egliſe de St. Jaques*, which was illuminated with great taſte for the occaſion. But the naturaliſt will meet with nothing here to ſatisfy his curioſity.

Memoirs of Dr. Bell. By James Currie, M. D. Addreſſed to the Preſidents and Members of the Literary and Philoſophical Society of Mancheſter.

Dr. Currie, it appears, was the intimate acquaintance and friend of Dr. Bell; and drew up theſe memoirs of him at the deſire of the gentlemen to whom it is addreſſed; to whom he alſo

alſo preſented a tranſlation of Dr. Bell's theſis, *De Phyſiologia Plantarum*, printed at Edinburgh. Though we do by no means approve of compoſitions of this nature being inſerted in the memoirs of literary ſocieties, as theſe are neceſſarily unintereſting to ſtrangers, and have a tendency to degenerate into fulſome panegyric; yet we muſt do Dr. Currie the juſtice to ſay, that he here ſeems to have been much upon his guard in this reſpect, and has executed the taſk that was impoſed on him in a way that does him much honour. The theſis is a very good collection of ſuch obſervations on the ſubject, as were known at the time when it was written; but it contains little that is new. We cannot help thinking the Society have, on this occaſion, deviated ſomewhat from the plan we imagined they had chalked out for themſelves, and have acted with rather leſs dignity than was becoming ſo reſpectable a body, by making themſelves the editors of tranſlations of works already publiſhed; for the republication of a theſis can ſcarcely be claſſed among original works.

Of the voluntary Power which the Mind is able to exerciſe over bodily Senſation. By Thomas Barnes, D. D.

In this eſſay the Author adduces many examples to ſhew, that by a vigorous exertion, the mind may ſometimes be ſo keenly engaged as not to have leiſure to attend even to acute bodily ſenſations; or if it does attend to them, may conſider them as of ſuch an inferior kind, as in ſome meaſure to diſregard them. Thus he accounts for the apathy of the Stoics, the heroiſm of the patriot, and other ſimilar caſes. But, 'the ſublimeſt feelings which can govern the human heart,' he obſerves, 'are thoſe inſpired by religion; for religion carries the ſoul beyond itſelf, and centers all its ſtrongeſt affections upon the Creator, and a better world. If theſe be properly, that is, habitually felt, they will be moſt friendly to that ſelf-poſſeſſion which braces the mind in all its beſt and moſt laſting energies. Theſe feelings are permanent in their nature, and large in their object. And how wonderful are, often, their effects! In that awful hour of diſſolving nature, when the body is racked with expiring agonies, faith and hope have frequently preſented the moſt aſtoniſhing ſpectacles of fortitude, yea even of triumph! The mind, borne upward towards its Maker, has been able to ſmile in pangs, and to exult in diſſolution.'

The pleaſure we have felt on the peruſal of many of theſe memoirs, and our conſtant deſire to cheriſh the beginnings of any uſeful inſtitution, having made us extend our remarks on theſe volumes to an unuſual length, we ſhall only add that the figure which ſtands as a frontiſpiece to the firſt volume appears to us to be delineated in ſuch a natural, unaffected manner, and with ſuch uncommon truth of expreſſion, without any touch of

of grimace, as does great honour to the taſte and execution of the performers. It was drawn by G. Bew, Secretary to the Society, and engraved by Angus.

ART. III. *Tranſactions of the Society for Encouragement of Arts, Manufactures, and Commerce.* Vol. IV. 8vo. 4s. Boards. Becket, &c. 1786.

THE Public is already acquainted * with the nature of this Society, which has ſubſiſted for more than twenty years, with unimpaired luſtre, and at the preſent moment contains a numerous body of the moſt reſpectable members of the community, who generouſly contribute money to form a joint fund for the encouragement of arts, and, with ſtill more liberality of mind, appropriate ſome ſhare of their time and attention to promote the proſperity of their native country, by the diſſemination of uſeful knowledge; and we hope their labours will be crowned with ſuch obvious ſucceſs, as will encourage them not to ſlacken in their laudable endeavours.

The preſent volume of the tranſactions of this reſpectable Society is divided, as uſual, into papers relative to agriculture, chemiſtry, polite arts, manufactures, mechanics, colonies, and trade; and contains liſts of the rewards adjudged in 1785, of preſents received, of officers of the Society, of premiums, 1786, and of members. We ſhall endeavour to give ſome notion of the principal papers in each of theſe claſſes, in order as they occur.

AGRICULTURE.

Thomas White of Retford in Nottinghamſhire, Eſq. obtained the gold medal for having planted the greateſt number of Engliſh elms. The firſt paper in this claſs contains an authentic account of the different kinds of timber trees planted on that gentleman's eſtate in the county of Durham, as they were numbered before they were ſet in the ground, *viz.*

Alders	37,230
Aſh, Mountain	4,000
Beech	1,150
Birch	62,692
Elms	10,000
Firs, Scotch	35,135
Larch	240,523
Weymouth Pines	6,100
Sycamores	3,397
Total	400,227

* For our account of the three preceding volumes, ſee Reviews, vol. lxx. p. 199. vol. lxxii. p. 17. and vol. lxxiii. p. 172.

A noble

A noble plantation indeed! We rejoice that ſo much attention is beſtowed on this very uſeful article, in *England*, by *ſome* individuals, though we muſt regret that thoſe individuals are ſo few; becauſe we are ſatisfied that no rural improvement can ever turn out ſo beneficial either to the perſons who undertake it, or to the Public in general, as plantations of timber trees made with judgment. We are informed that, in Scotland, it is no uncommon thing for a private gentleman to plant ſeveral *millions* of trees; and we have heard of one baronet there, who boaſted he had planted, during his own lifetime, FIFTY MILLIONS!—but we knew not before that any private gentleman in *England* had made ſuch extenſive plantations as the above.

We cannot, however, help remarking, that in the above liſt there is not to be found a ſingle plant of the two moſt valuable trees this country produces, viz. the *oak* and the *aſh*, though we are glad to ſee that the number of *larches* is ſo great. Perhaps ſome peculiarity of the ſoil and ſituation that we know nothing of, has been the cauſe of the excluſion of our royal oak—and her uſeful rival, the aſh. But we can ſcarcely form an idea of an extent of land ſo conſiderable, without a proper place for *ſome* of theſe trees; and therefore we lament their total excluſion.

The Rev. Mr. Cloſe, of Trimley, near Ipſwich, communicates the reſult of what he ſeems to think an important experiment, in the ſecond paper. Six acres and a half of a mixed loamy land were ſet with wheat on the 16th, 17th, and 18th of October 1783, planting alternately two feet two inches, and leaving the ſame diſtance unplanted. April 26th, 1784, the intervals were ſet with the beſt champion potatoes. The wheat was ſet with a frame two feet two inches wide, divided into ſeven tines (five tines he thinks preferable). The potatoes were dropped in a furrow made by a ſmall deep pitched double breaſted plough, about ten inches from ſet to ſet in the rows.

Produce on the whole, of wheat 32 cooms at 1l. 2s.

per coom - - - -	£. 35	4	0
Ditto of potatoes, 100 ſacks, which ſold at 6s. *per* ſack - - - -	30	0	0
and 48 ditto, which ſold at 7s. *per* ditto - - - - - -	16	16	0
In all -	£. 82	0	0
or *per* acre - - - -	£. 11	14	9

Mr. Cloſe conſiders this as a very great crop, and views this mode of planting wheat and potatoes together on the ſame ground as a very great improvement. We ſee it in neither of theſe lights: 32 quarters of wheat and 296 ſacks of potatoes would not be reckoned an extraordinary produce from ſix acres and a half of

good land in two years. This is only at the rate of 136 buſhels of potatoes (ſuppoſing the ſack to be 3 buſhels) *per* acre; and it is well known that three times that quantity has been obtained, and 4 quarters 3 buſhels and a half of wheat *per* acre, which would not be reckoned a great crop on any well-cultivated field. It thus appears that neither the crop of wheat nor of potatoes was ſo great as if the two crops had been obtained in ſucceſſive years. Nor is it poſſible to cultivate the ground at any time ſo perfectly by this *half-huſbandry*, as Mr. Cloſe calls it, as could be done by ſucceſſive crops of potatoes and grain.

We next find an account of ſome drilled crops, by Mr. Whitmore. The crop of barley he mentions, which, when drilled in rows at 18 inches diſtance, yielded ſixty buſhels of barley *per* acre, is a very good one. But Mr. Whitmore, who ſeems to be but a beginning farmer, has *already* found out one very material defect that will ever attend the mode of culture he is ſo highly enamoured with, that of giving late and unequally ripe grain. After he has had at leaſt twenty years experience we ſhall be much more diſpoſed to follow his *practice*, than his *advice* at preſent. He is certainly in a great miſtake, when he ſuppoſes the roots of barley extend no farther than ſix inches in queſt of food. Let him conſult Tull's experiments, to aſcertain how far the roots of plants extend.

The gold medal was adjudged to Mr. Thomas Robins, near Tetbury, Glouceſterſhire, for the greateſt quantity of turnip-rooted cabbages *per* acre. The certified weight *per* acre is 13 tons 10 cwt. and 76 pounds*. This, he admits, is a ſmall produce in compariſon of turnips; but he thinks, as it comes into uſe at a time when food is ſcarce, the value makes up for the ſmallneſs of the quantity. After the turnips were all gone, he found that 200 ewes with their lambs (quere, the average weight of the ewes), could be kept a day on one ton, or twenty hundred weight of theſe cabbage. The whole value of this crop depends on its keeping as a green food late in the ſpring. This is the fact therefore that ſhould be chiefly attended to, that it may be fully aſcertained.

It appears by a letter from Mr. John Roſs, profeſſor of church hiſtory in the Univerſity of Aberdeen, that the turnip-cabbage reſiſts the ſeverity of the winter in the northern parts of Scotland.

In the ſubſequent article Mr. Wagſtaff, of Norwich, communicates to the Society the reſult of ſome experiments which he had made on cultivating unimproved and healthy ſoils. Thoſe who are poſſeſſed of ſoils which come under that deſcription, ſhould be cautious how they follow his example; for ſhould they attempt it on many ſoils of that denomination, their

* Seventy tons is no very extraordinary crop of turnips.

crops

crops would be—nothing. Certainly ſome peculiarity, not mentioned in Mr. Wagſtaff's ſoil, has been the cauſe of its producing ſuch ſingular crops under the culture he gave it. Ought not the Society to have taken notice of this peculiarity?

Next follows an account of ſome experiments on the culture of a giant hemp, which grows to 14 feet high; and of a kind of flax, the ſeeds of both which were brought from China. But neither of them appears to be adapted to our climate.

The moſt intereſting paper in this department, is an account of the manner of incloſing Ruſhley iſland, ſituated between Great Wakering in Eſſex, and Foulneſs iſland; by which two hundred and ſixteen acres of land, which were covered every flood-tide, but left dry on the ebb, were totally recovered from the ſea, and effectually defended againſt being ever overflowed by it. This work was atchieved by Mr. John Harriot of Rochford, between the middle of June 1781, and the 17th of January 1782; for which he obtained the Society's gold medal.

Though this would have been reckoned a ſmall undertaking in Holland, where much land has been recovered from the ſea that was in a ſituation far more difficult to be cleared of water, and ſecured from it; yet as ſuch undertakings are little known in this country, we think much praiſe is due to Mr. Harriot for having ventured ſo far out of the common road, and ſo happily accompliſhed his aim. As we think the method he followed was ſimple, natural, and not very expenſive, while it, at the ſame time, bids fair for being effectual, we ſhall briefly give an account of it to our Readers, hoping it may ſtimulate ſome to follow his example: for we know, from our own obſervation, that many thouſands of acres of valuable land might be recovered from the ſea at a ſmall expence, round the ſkirts of this our native iſle, and its appurtenances.

Mr. Harriot, very judiciouſly, adopted the kind of fence ſo particularly deſcribed in a book, entitled, Eſſays relating to Agriculture and rural Affairs * (publiſhed, if we miſtake not, about ten years ago), and there demonſtrated to be the only effectual mode of reſiſting, at a moderate expence, the force of water. This contrivance was nothing more than that of forming the fence in the ſhape of an oblique inclined plane towards the water. On this principle, Mr. Harriot raiſed a bank of earth round his little iſle, 'thirty feet wide at bottom, ſeven feet high, and four feet wide at top, giving the advantage of the batter, or ſlope, full two for one on the outſide: that is, every foot in height was drawn in two feet; by this means the violence of the waves is ſo much abated, that inſtead of beating, ſhaking, and tearing the banks, which is the caſe of all that I have ſeen, they ſpend their fury in a gentle curl up the ſlope of the bank.'

* See Rev. vol. lvi. p. 179, for an account of thoſe Eſſays.

With all due deference to Mr. Harriot's judgment and experience, we beg leave to offer it as our opinion, that the ſlope here given to the banks is rather leſs than perhaps it ought to have been; but more eſpecially we ſhould be apt to dread, that the height may prove to be rather too ſmall. When a ſtrong wind chances to coincide with a high ſpring tide, we ſhould think there was ſome reaſon to fear that the ſea might be forced over the top of this dike, eſpecially as it muſt be ſuppoſed that it will gradually ſubſide ſo far as to remain at laſt of a much leſs height than it was at firſt. Had the baſe been larger, this defect, if it ſhould be afterwards obſerved, could have been remedied at a ſmall expence, merely by raiſing it higher; but in this caſe, to give much additional height would weaken the fence by bringing it too near to the perpendicular. Theſe remarks we throw out merely with a view to direct others, who may afterwards be induced to attempt undertakings of this ſort; and to remove any objections that may ariſe to the practicability of effecting ſuch a fence with ſafety, ſhould it chance (which we ſincerely hope will not be the caſe) that any accident ſhould happen to this new acquiſition.

We hope Mr. Harriot will ſucceed, by the plan which he has adopted, of *at laſt* obtaining freſh water in his pond; but he muſt not expect it for ſome time to be entirely ſo. We do not apprehend that the ſaltneſs he complains of is occaſioned by percolation through the ſoil at bottom, ſeeing the lining preſerves water ſo well from ſinking through it, but from other very obvious cauſes. The whole of the earth that is in this iſle has been ſo long drenched with ſalt water, that every drop of rain which touches any part of its ſurface, muſt waſh away ſome ſaline particles, ſo that all the water which runs into the pond *from the ſurface of the earth*, muſt neceſſarily have a ſaline impregnation. This will be at the firſt very ſlight, ſo as to produce no ſenſible effect; but as part of the water is evaporated by the ſummer ſun, that part which remains will become ſenſibly affected, ſo that it will be neceſſary once a year to have the pond cleared of all the water, and of the ſtrong ſaline particles diſſolved in it. If this be done, the impregnation will be leſs and leſs annually; ſo that, in time, if this mode be adhered to, it will become entirely ſweet. Theſe remarks will apply to every kind of ciſtern, were it even made of lead, or any other ſubſtance totally impervious to moiſture. In the mean time, Mr. Harriot will do well to be particularly attentive to preſerve the water collected from the roofs of his houſes. For that purpoſe let his ciſtern there be ſo large as not to overflow; and ſo ſituated as neither to be expoſed to the wind nor the ſun, to forward the evaporation of it; and if thus preſerved, ſhould his iſland produce any conſiderable proportion of corn, good water in abundance

dance may be always obtained. For if the open ciſtern be drained each ſeaſon, about the beginning of autumn, it will furniſh good water during winter; and if all the winter-water collected from the houſe be preſerved in the ciſtern till ſummer, it will go a great way *.

We wiſh Mr. Harriot much profit and happineſs from his new acquired domain, and that his ſucceſs may induce many others to follow his laudable example.

The only remaining paper in this department is a long one from Arthur Young, Eſq. being a continuation of the experiments on the cluſtered potatoe, at Bradfield Hall, Suffolk, from the third volume of theſe Tranſactions.

From the account here given, it appears that Mr. Young is himſelf but very little converſant in the culture of this valuable plant; that he has been groping his way, to diſcover facts that were well known to many perſons long before he began his experiments; and that he has not yet attained a due degree of knowledge on the ſubject he treats. By thoſe who are leſs ſkilful than himſelf, theſe experiments will be read with pleaſure; but by ſuch as have acquired much ſkill in this branch of agriculture, they will be regarded as futile. The general inference he draws on the whole is a juſt one; *viz.* that this plant may be cultivated with profit, perhaps, in every ſituation; and that it is not yet ſo generally cultivated as it ought to be. Mr. Young's conjecture about the exhauſting nature of potatoes, as a crop, ſeems not to be well founded.

CHEMISTRY.

Under this head we meet with only one Paper: an Eſſay on portable Furnaces, by the Secretary to the Society, Mr. More. After ſpecifying the great utility of portable furnaces, and giving an hiſtorical account of the means that have been adopted for rendering theſe as perfect as poſſible, the ingenious Mr. More mentions a very eſſential improvement which he has made upon them; *viz.* to have the body of the furnace lined with a thin coating of *fire* bricks, properly ſhaped for the purpoſe, inſtead of the luting that Dr. Black of Edinburgh, and ſome others,

* Twenty-eight inches of rain is about an average of what falls in moſt parts of Great Britain in a year. If ſo, each ſquare foot would yield 4032 cubic inches of water, which is 17 gallons and a half nearly, or 157 gallons for each ſquare yard of roofing, meaſured horizontally; ſo that each yard in length of a houſe which was 21 feet, or ſeven yards wide, would afford 1099 gallons or about 17 hogſheads a year: of courſe every 100 yards in length of ſuch a building ſhould afford 17 hundred hogſheads of water; which, ſuppoſing the pond water to be good for eight months, would leave about 8 hogſheads a day for the conſumption of ſummer, if it were neither ſuffered to run to waſte nor evaporate.

have recommended. This, he obſerves, can be got at a very ſmall expence in London, and ſeems to be well calculated for anſwering every purpoſe that can be wanted in ſuch kind of furnaces.

POLITE ARTS.

Under this head, we find a deſcription of an apparatus for enabling blind perſons to perform operations in arithmetic with eaſe and celerity, by *Thomas Grenville*, who has the misfortune to be himſelf blind. It differs in ſeveral reſpects from Saunderſon's numerical board, and is an improvement of it. The board is perforated full of holes, in exact lines, horizontally and perpendicularly. The lines conſidered horizontally denote units, tens, hundreds, thouſands, &c. reckoning from right to left, as uſual. And the perpendicular lines permit the figures to be placed below each other, as is uſual in every account. Pegs are made to fit theſe holes, on the head of each of which pegs is printed the figure (number) it repreſents, ſo as that, to a perſon who has the uſe of ſight, the account can be ſeen at once. The figures are diſtinguiſhed by the blind perſon, by means of certain pins placed in the heads of theſe pegs, which it is unneceſſary for us here to enumerate. Between the rows of holes for theſe pegs are rows of ſmaller holes, adapted to receive the bent ends of ſmall wires, which perform the part of lines, placed either horizontally or perpendicularly, as is neceſſary for any arithmetical operation. The box is formed into proper diviſions for holding the pegs and wires, and is doubtleſs a moſt uſeful apparatus for thoſe whom it was intended to aſſiſt; for there can be no doubt but that any blind perſon, with a little attention, by means of this ſimple apparatus, may perform every arithmetical operation that could be performed by him if he had the uſe of ſight.

We cannot help regretting that the Society did not cauſe the plate, which illuſtrates it, to be ſo engraved, as that the parts of it might be felt by the hand (in the ſtile of paper maché) for the uſe of the blind, who may be deſirous of forming an idea of it. This could have been done by means of printers' lines, and dots, even without engraving at all; for by means of theſe, if done upon dry, thick paper, much preſſed in the working, the lines would have been diſtinctly perceptible by the finger.

MANUFACTURES.

Under this head, we meet with an intereſting account of the manner of managing ſilk-worms in England, by Miſs Henrietta Rhodes, of Cann Hall, near Bridgenorth; in which are aſcertained ſeveral important facts relating to this animal, that were not before ſufficiently, if at all known, and will open views to the ſpeculator, big with future conſequences to the proſperity of the manufactures of this country.

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The breeding of ſilk-worms, with a view to profit in manufactures, was only introduced into France by Henry IV. in the beginning of the 16th century, contrary to the advice and opinion of Sully, who often remonſtrated with his clear-ſighted maſter againſt that project, becauſe he deemed it a chimerical undertaking to attempt to rear them in ſuch a cold climate as France. Experience has now ſufficiently proved, that the enterpriſing monarch judged more wiſely on this ſubject than the ſage and cautious miniſter; as it is well known that France now produces ſilk in very conſiderable quantities. But though France happily ſucceeded in this hopeleſs experiment, as it was judged at the time, ſcarcely an idea ſeems ever to have been ſeriouſly entertained by any one, that it was poſſible to rear the ſilk-worm with a view to profit in this country, or to eſtabliſh the ſilk manufacture on the produce of Britain. Yet we think the facts aſcertained by the ingenious and ſpirited Miſs Rhodes, go far to prove that it is not only *poſſible* to rear ſilk-worms on the produce of this country with a view to profit, but that it is even highly *probable* that they may be here reared with *equal*, if not with *greater* advantage than in Italy and other warm countries, where only, till very lately, it was believed they ever could be bred.

That the Reader may be enabled to judge for himſelf in regard to this particular, let him be informed, that our fair experimenter diſcovered, in the *firſt* place, that the eggs may be preſerved in a dormant ſtate, in this climate, with the greateſt eaſe as long as you chuſe; and that they can be brought to life whenever you incline, during the ſummer months, by merely expoſing them to the rays of the ſun; ſo that there is no danger of their coming before the food provided for them has been produced, or of their remaining dormant while it is in perfection.

In the *ſecond* place, ſhe has alſo found, that in the cool temperature of our ſummer air, the cryſalis remains ſo long in a dormant ſtate, that ſufficient time is allowed to wind off the ſilk without killing it, whereas in warm climates, where their revivification is much quicker, there is a neceſſity of killing the cryſalis, by expoſing it to the heat of an oven for a certain length of time, before the cones are wound off (boiling water is not ſufficient to kill it), to prevent them from eating their way through the cone. The ſilk, by the heat it is thus made to ſuſtain, is conſiderably damaged, which never needs be done in this country.

III. Where it is neceſſary to kill the cryſalis in all thoſe cones intended for the beſt ſilk, it becomes neceſſary alſo to ſelect a ſufficient number of the largeſt and beſt cones, that they may be preſerved for producing eggs. All theſe cones, therefore, are deſtroyed, and the ſilk of them in a great meaſure waſted by the holes that the moth eats through the cones when hatched; and

thus a great waſte is incurred, which with us would be entirely prevented.

IV. With a view to loſe as little as poſſible in this way, thoſe who rear ſilk-worms, in warm climates, ſuffer no more moths to be produced than are ſufficient to lay the number of eggs that are barely neceſſary for keeping up their ſtock of worms: ſo that, if any accident happens either to theſe eggs, or to the worms after they are hatched, they muſt, for that ſeaſon, loſe the whole produce of their ſilk-worms. But as, in England, the eggs of all the moths, without exception, might be preſerved, if neceſſary, without any waſte whatever of the ſilk, it is impoſſible that thoſe who may *here* follow this buſineſs ſhould ever be ſubjected to the inconvenience above mentioned.

V. It is found by experience that thunder is extremely prejudicial to the ſilk-worms; ſo that many millions of them may be killed by a thunder ſtorm, and with them the ſilk they ought to have produced is entirely loſt. But as thunder is much more frequent, as well as more violent in warm countries than in England, the loſs ariſing from accidents of this nature muſt be *there* much oftener experienced than *here*; ſo that our chance of ſucceſs muſt be much greater on this account than theirs.

From all theſe conſiderations it would ſeem, that ſilk-worms may be reared in Great Britain with equal, if not with greater probability of ſucceſs, than in thoſe countries where they have been hitherto reared, with a view to profit in manufactures; and this opinion is confirmed by the obſervations that follow:

Miſs Rhodes has found that the ſilk-worm can be fed upon lettuce, and kept in perfect good health on that food alone, for *four* out of *five* weeks that it uſually exiſts in the vermicular ſtate; ſo that it requires only to be fed about *one* week on mulberry leaves. Now, if it be conſidered that mulberry trees can bear the climate of Britain perfectly well, ſo as to produce leaves in as great abundance here during the ſummer months, as perhaps in any part of the globe, it ſeems impoſſible to deny that raw ſilk can be produced here, in any quantity that might be judged proper, at as low a price, or poſſibly lower, than in thoſe parts of the world from whence we at preſent obtain it, ſhould the following ſyſtem of œconomy, or ſomething like it, be adopted.

It was found by experiment, by Miſs R. that ten thouſand ſilk-worms conſumed, in a day, about one buſhel of freſh mulberry leaves. Now, let us, for example, ſuppoſe that a plantation of mulberries was made of ſuch an extent, as to yield ten buſhels of leaves a day during four months each year. In this caſe, it would be proper for the owner to hatch about a hundred thouſand eggs, four weeks before the mulberry leaves ſhould have attained their full perfection; the worms to be fed during theſe four weeks on lettuce. At the end of a week or ten days,

or (for the preſent ſay) a fortnight, let another hatching of the ſame number be made. Theſe would be ready to take to the mulberry leaves after the former brood had begun to ſpin. And if another hatching ſucceeded theſe, and ſo on through the whole ſeaſon, it is plain, that thus the mulberry plantation (a ſufficient ſupply of lettuce being always kept up at the ſame time) could rear in one ſeaſon, at leaſt eight (it might be ſixteen) broods; but we ſhall call it *ten*, that is, one million of worms in a ſeaſon. Whereas, in the way they are at preſent managed in Italy, that plantation could have ſubſiſted no more than one hundred thouſand; becauſe, in as far as we can learn, the natives of theſe countries never have been in the practice of trying to preſerve the eggs beyond the time the natural heat of the climate produces them; ſo that the whole brood comes into life at one time; and that number never can exceed that which their food is capable to ſuſtain *at once*, which by the ſuppoſition was a hundred thouſand.

We are now alſo brought to ſee of what importance it is to be able to preſerve an inexhauſtible ſtore of eggs, without any expence, becauſe theſe are always in readineſs to be hatched in *any* quantities that the ſupply of food may indicate to be neceſſary: and in caſe of the deſtruction of any part of the brood by thunder, or any other accident, that loſs could be ſpeedily retrieved, by hatching a new brood to ſupply their place.

We may alſo obſerve, that conſidered as a manufacture, calculated to give employment to women and children, many would be the advantages from rearing them in ſucceſſive broods, as is here propoſed, for Great Britain, in compariſon of having the whole *at once*, as in other countries. In the firſt way, conſtant employment would be given for the neceſſary hands, for many months, without any extraordinary hurry at one time, the ſeveral broods coming in regular ſucceſſion; ſo that the cones of one brood would juſt be finiſhed when another was ready to begin: whereas in the other caſe, all the work comes only at one time, which then occaſions a great hurry,—and idleneſs afterwards muſt enſue.

We have enlarged a little on this important article, with a view to bring the ſubject as generally as poſſible under the conſideration of the Public, and to induce ſome enterpriſing individual to make trial of a plantation of mulberries on the plan here develloped. We ſhall briefly mention a few other particulars, taken notice of by our amiable conductreſs in this pleaſing excurſion.

Miſs R. found by accurate experiment, that a ſingle cone of her ſilk, produced from a worm that had been fed only one week on mulberry leaves, yielded a thread of four hundred and four yards in length, which when dry weighed three grains. But,

upon

upon an average, ſhe found that it required about three hundred and ſixty cones to yield an ounce of ſilk; independent of the looſe ſilk round the cones, and other refuſe ſilk, that muſt be carded, which is at leaſt equal in weight to the pure ſilk; ſo that, in all, 360 cones yield about two ounces of ſilk, fine and refuſe together.

Miſs Rhodes takes notice of one peculiarity attending the mulberry leaves, that was new to us. It is, that no animal ſeems to prey upon that leaf except the ſilk-worm alone. Nor did ſhe find any other vegetable common with us that was wholeſome to the ſilk-worm excepting lettuce only. It is probable, however, ſome other plants may be found which will anſwer the ſame purpoſes; and it is worth while to continue to try if ſuch can be diſcovered. She found that neither *Elm*, *Aſh*, *Vine*, *Hazel*, *Lime*, *Currant*, *Cheſnut*, *Kidney-bean*, *Strawberry*, nor *Raſpberry* would do, nor common *Cabbage*. Lettuce is one of the lacteſcent ſemiroſculous plants, and among theſe, trials ſhould be made; eſpecially when it is obſerved that theſe plants in general, like the mulberry, are very little liable to be eat by any kind of caterpillars. Have *Dandelion*, *Sow-thiſtle*, and others of the ſame nature, been tried? Though moſt quadrupeds refuſe theſe, we have obſerved that rabbits prefer them to moſt kinds of plants.

We congratulate Miſs Rhodes on the honour that ſhe has acquired by theſe experiments; and hope ſhe will have the happineſs of ſeeing many follow her example.

MECHANICS.

Under this head we find a deſcription of a new chime-clock, invented by Mr. Robert Simpſon, of Ship Court, Weſtminſter, on a principle that is ſimple, and it appears to be eaſily kept in order; but it could not be underſtood without a drawing. The ſame may be ſaid of a contrivance, by Mr. Bunce, for ſtopping the wheel-crane, by means of a ball—of which no figure is given. Two contrivances alſo are mentioned for a temporary canvaſs covering to be thrown over hay-ricks while building; one by the Rev. Mr. Warren of Pomphlet, near Plymouth, and the other by Mr. Ailway; for an account of which we muſt refer the curious reader to the book itſelf. Mr. John Adams, teacher of mathematics, at Edmonton, Middleſex, alſo gives a deſcription of an artificial horizon for determining the apparent altitudes of celeſtial bodies with great exactneſs, of his own invention. The principle of this improvement conſiſts in adapting a glaſs with parallel planes, inſtead of a plane concave glaſs, to a level. As this diſcovery was communicated to Mr. Dollond long ago, who has ſince made many of them, which are now ſold under the name of the Dollondian horizon; and as theſe are now well known over moſt parts of Europe, a more particular deſcription of it is unneceſſary.

COLONIES

COLONIES *and* TRADE.

We are here told that the Mango-tree, and the true Cinnamon, are now flouriſhing in the Weſt-India iſlands, having both produced ſeeds, ſo that there is no probability of their ever being loſt there; as well as the Nankeen cotton; with which we ſuppoſe moſt of our Readers are in ſome meaſure acquainted. The plants of the Cinnamon-tree, and the Nankeen cotton, were both captured laſt war on board a French Eaſt Indiaman, by Lord Rodney, and preſented by him to the Governor of Jamaica, where we are told they now thrive abundantly. With regard to the Mango-tree, we meet with two accounts, which differ in ſome reſpects ſo far, that we are at a loſs how to reconcile them. By the firſt account we are told, that "Walter Maynard, being a native of the iſland of Nevis, in the Weſt Indies, and ſailing from Madras, touched at the iſland of Bourbon, in his way to Europe; and having taſted the Mangos of that iſland, and finding they were a moſt delicious fruit, was induced to have ſome Mango plants put into pots with earth, in order, if poſſible, to plant them in the Weſt Indies, and was happy enough to meet with a Weſt-India packet at ſea, which induced him, at that time, to go in her to the Weſt Indies, and was ſo fortunate as to eſtabliſh them in the iſland of St. Vincent; *ſince which they have fruited, and are now propagated in almoſt all the Weſt-India iſlands.*" This happened in the year 1770. The original tree was deſtroyed by the hurricane 1780; but we are told, "there are now many trees from the ſeeds of it that will bear this year" (1784).

By another account, we are told that the Mango-tree was planted at a place called the *Guinea*, in Barbadoes, about the year 1742 or 1743, which did not produce any fruit till the year 1760 or 1761, eighteen or nineteen years after it was planted; and that none of the young trees raiſed from this ſeed have yet produced fruit: whereas the St. Vincent's tree ſeems to have produced fruit in five or ſix years from the time of its being planted. Are theſe different kinds of Mangos? It does not appear that the natives knew any thing of the Mangos of Barbadoes about the year 1776; though the original tree had then carried fruit at leaſt nine years.

The remainder of this volume conſiſts of liſts of premiums offered—Preſents given to the Society—Members, &c. &c. of which no abridgment can be given.

ART. IV. Dr. EDWARDS's *Edition of* XENOPHON's *Memorabilia*, concluded. See Review for October, p. 298.

SCHOLARS only are intereſted in the merits of the edition which is now before us; and by ſcholars, doubtleſs, we ſhall not be condemned for aiming at that exactneſs, which tends to

to aſcertain the ſenſe of Xenophon, and to determine the ability of his editor.

On compoſitions, indeed, in the learned languages, and on ſubjects of verbal criticiſm, we think it neither juſt nor becoming to employ general obſervation. In deſcending, however, to particulars, we cannot always ſeparate accuracy from minuteneſs; and in examining the opinions of learned men, we ſhall ſeldom venture to object, without attempting, at leaſt, to confute. Having made this apology to our Readers, we proceed in the farther ſelection of notes from Dr. Edwards.

Page 53. l. 10. ὅταν τί ποιήσωσι.] 'Fortaſſe τί ὅταν ποιήσωσι. Habet enim Plato λέγε, τί σὺ ποιοῦντά σε. *Euthyph.* § 2. *Ed. Forſter.*' Of this tranſpoſition we approve, and it is fully ſupported by the paſſage from Plato.

Page 55. l. 11. καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτῆς.] 'Sic et apud Scriptores Sacros pronomen ſæpiſſime abundat. *Conf. Matth.* iv. 16. v. 40. viii. 1. 23. *Act. Ap.* vii. 35.' The inſtances to which Dr. E. refers, are not ſimilar to the paſſage in Xenophon. Αὐτός, we know is, in appearance, often redundant in the ſacred writers; but it is always in the ſame caſe with ſome word in the preceding part of the ſentence; which is commonly ſaid to be a dative abſolute, and is really governed by a prepoſition underſtood. Any one of the paſſages, if produced, will ſhew the difference: τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θαλάττῃ, φῶς ἀνέτειλεν αὐτοῖς. The redundant αὐτοῖς in St. Matthew is generally in the dative: but in the *Acts*, x. 38. it is found in the accuſative. Kypke has illuſtrated this uſage, by one paſſage from Herodotus, two from Arrian, and one from Joſephus. *Vid. Obſerv. Sac.* vol. ii. p. 54. As to the paſſage in Xenophon, we would expunge αὐτῆς, which, indeed, is rejected by Zeunius and Erneſtus, and is not to be found in ſeveral manuſcripts.

Page 64. l. 10. διαφθεῖραι εἶναι.] 'Pro εἶναι legendum arbitror ἄν ut vim potentialem inferat propoſitioni.' This alteration is unneceſſary, becauſe εἶναι is put for ἔξεινα.

Page 72. l. 9. εἰς τὰς εἰρκτάς.] 'Verte, partes domorum prohibitas.' This interpretation he illuſtrates from the preface of Cornelius Nepos—"Neque ſedet mater familias niſi in interiore parte ædium, quæ γυναικωνῖτις appellatur." We take the liberty of referring our Readers to the *Crepundia Jani Gebhardi*, lib. iii. cap. 15.

Page 72. l. 10. ἅ, τε ὁ νόμος ἀπειλεῖ, &c.] 'Cautum eſt in Jure Attico, ἐάν τις μοιχὸν λάβῃ, ὅτι ἂν βούληται, χρῆσθαι.' He refers to Taylor upon Lyſias, in whoſe note we find, that the laws of the Viſigoths were ſimilar in ſeverity, and almoſt in their terms, to the laws of the Athenians. By the *Lex Julia*, we add, among the Romans, the huſband might deſtroy an adulterer vilioris conditionis, ſi triduana denuntiatio interceſſiſſet: but the father

father might put to death his daughter, and an adulterer cujuscunque conditionis, if they were detected in his own house, or in that of his son-in-law. Vide *Heineccii Elem. Jur. Civ.* part 7. par. 184.

Page 77. l. 1. *δεινὸν πάλαισμα.*] he properly translates 'fori artificium,' and refers to the oration of Æschines c. Ctesiphon—as Dr. E. in this, and some other instances, does not point out the page, we shall supply the omission—See page 645, *edit. Cant. Demosth.* vol. 2. by Taylor. Taylor adopts the explication from Victorius, and refers to his *Variæ Lectiones.*

P. 81. l. 8. *μώμεσ.*]—'forsan *μωώσ.* Vid. *Odyss.* A. v. 287, et *Toup. Emend. in Suid.* part iii. p. 193.' Though we find not any notice of a typographical error, we suppose Dr. E. to have written *μώσε*—and so it is spelled by Toup, and by Zeunius, who, as well as Dr. E. refers to Toup, and admits the emendation.

P. 82. l. 1. *ἐξελθόντα εἰς ἠσυχίαν.*] he properly translates *ἡσυχία*, 'locus desertus,' and refers us to his friend Taylor's Notes on the speech of *Æschines con. Timarch.* p. 52. which we correct for 41.

P. 84. l. 5. *οἱ δὲ μισοῦντες με, ὑποκορίζόμενοι, &c.*] This is one of the most difficult and most disputed passages in Xenophon. Dr. E. is content with adopting the conjecture of Ernestus, who would insert *μὴ*. Dr. Owen abides by Suidas, and interprets *ὑποκορίζομενοι*, obtrectantes, invidiose nomine appellantes.—Our own opinion has long ago been formed, and in order to form it properly, we had read with care the very full and learned notes on the word in *Mœris*, *Thomas Magister*, and *Timæus in Lex. Platonic.* To these writers, whom Dr. Edwards does not appear to have consulted, and to the note in Zeunius's edition of the Memorabilia, we refer the curious reader. Of Toup's emendation we do not approve, because we have doubts as to the admissibility of *μὴ*, with the power which is here assigned to it. We agree with Ernestus, in rejecting the opinion of Ruhnkenius, who would carry back *ὑποκορίζόμενοι* to *φίλοι*; though it is not impossible, we confess, that Xenophon should, from inadvertency, have put this word into the mouth of *Kαπία*. We do not agree with him in opposing Valckenaer, who would reject it from the text. But must this be done in opposition to the united authorities of *Suidas*, and the *Etymol. Mag.* where the word is interpreted *διασύρειν*, and where this passage is expressly referred to? Had other passages been produced, or hinted at, we should have acquiesced; but we believe the text to have been early corrupted, and that Suidas, to solve the difficulty, had recourse to this violent mode of interpretation *. Ernestus tells

* We are aware that some words have different significations in different writers or different ages.—Thus *βλαχρὸς* is *strong* in Pindar, and *weak* in Homer. *Vid. Etymol. mag. & Carm. Pindar. Fragm.* by *Schneidin*, page 22.

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us, that Ariſtotle ſays the word may be applied ſo as to leſſen what is good or bad. True; but what are the inſtances by which Ariſtotle illuſtrates his poſition?—χρυσιδάριον for χρύσιον, ἱματιδάριον for ἱμάτιον, λοιδορημάτιον for λοιδορία, νοσημάλιον for νόσημα. See *Rhetor. cap. pr. lib. tert. in fine.* Theſe examples, ſurely, bear no reſemblance to κακίαν uſed as a term τῦ διασύρειν. On the whole, we accede to Valckenaer's conjecture, that ὑποχορίζόμενος ſhould be expunged. Dr. Edwards properly tranſlates κακίαν vitioſitatem, on the authority of *Cic. Tuſc. Diſput.* vi. 15.

P. 84. l. 11. ἐργάτην ἀγαθὸν.] 'Hunc vocat D. Paulus ἐργάτην ἀνεπαίσχυντον. 2 *Tim.* ii. 15.' The word is *far* more emphatical and appropriate in St. Paul than in Xenophon, where it is general. The full force of it is moſt ably explained by Bos, in his Obſervationes Sacræ, from p. 36 to 38. 'The Deity is conſidered by the ſacred writers as the Dominus fundi, and the Præcones evangelii conferuntur cum operariis ſervis quorum operâ herus utitur in agro colendo, &c.' The metaphor in this paſſage has been diſputed; ſome underſtand cutting of marble, ſome the diſtribution made by a ſteward, &c. &c. We agree with Bos, who explains the words, 'probum eccleſiæ miniſtrum, qui non negligenter nec doloſe in arvo operatur'—this explanation may be illuſtrated by verſe 6, of the ſame chapter; and for fuller information, our Readers may conſult ſome very learned remarks in *Parkhurſt's Lexicon.*

P. 92. l. 1. οἰκήματα.] 'οἴκημα pro carcere poſuit *Dinarchus.* At pro lupinari *Æſchines. Suidas.* Vide quæ dixit *Cl. Taylor* ad *Marm. Sandvic.* p. 59.' The foregoing note ſeems to be partly a tranſcript, and partly a tranſlation from a note of Taylor on the ſpeech of Æſc. con. Timarch. p. 97.—οἴκημα is tranſlated by Zeunius, ſella meretricia; and Erneſtus has told us, οἴκημα, attice for πορνεῖον.

P. 102. l. 7. ἡγεμονικώτερόν τινα εἶναί σε πρὸς τὴν φύσιν ταύτην.] Dr. E. would read, πρὸς τὴν φυσικὴν φιλίαν ταύτην—φιλίαν is found in Stobæus for φύσιν—we retain the latter word, which Zeunius explains, amicitia naturalis. See his note.

P. 103. l. 3. μαλακῇ] 'Dele—*Edwards*—ſed fortaſſe lectus ſuperior vel honoratior mollior erat—*Owen.*' We cannot help obſerving, that Erneſtus had rejected μαλακῇ, and that Zeunius ſays, 'fortaſſe ne μαλακῇ quidem eſt ſpurium quia non abhorret a vero, ſedem honoratiorem fuiſſe eandem molliorem.' No mention is made of Zeunius's interpretation, or of Erneſtus's opinion, in Dr. E.'s edition.

P. 108. l. 5. ἀλλ' ὅμως.] Dr. E. propoſes to read ἐπιπόνως, ex antitheſi, cum ſubſequantur voces ἀργῶς καὶ ἀνειμένως: we retain ὅμως. It refers to the preceding ſentences, in which the advantages of friendſhip are enumerated; but (great as they are) ſome, 'nevertheleſs, are diligent in cultivating trees, &c.'

P. 110.

P. 110. l. 6. τῦ ἐυρόντος.] 'Locus non ſollicitandus ſubint. Χρήμαϑος—Anglicè, *at the price it brings.*'—Dr. Edwards is right; but is the interpretation entirely his own? The *Cod. Brodæi* et *edit. Paris* read ἐυρεθέντος—one manuſcript reads τυχόντος, which is approved by Erneſtus—but Zeunius ſays, utraque lectio eſt Gloſſema τῦ ἐυρόντος longe exquiſitiſſimi. Ευρισκειν autem, cum alibi tum apud noſtrum interdum dicitur de re, quæ reditum affert—ergo τὸ ἐυρὸν elliptice dicitur pro χρῆμα ἐυρὸν πόρον. He confirms this explanation by the following paſſage in the *Oeconomics*, *cap.* 20. ει πολὺ ἀργύριον ἐυρίσκοι, p. 128. edit. Zeun. We are ſorry to meet with ſo many inſtances of inattention and negligence in Dr. E. when he inſerts in his own notes the interpretations made by other critics. On the uſe of ἐυρισκειν, for comparare, ſee Taylor's Index to Lyſias.

P. 114. l. 4. ὥσπερ οἱ ἐχθροί.] Forſan οἱ ἄρκλοι Dr. E. Erneſtus had propoſed κάπροι, which is neither more nor leſs probable than ἄρκτοι. The ſenſe admits either reading; and at all events, we ſuſpect ἐχθροῖ.

P. 123. l. 10. οὐχ ὑπομένουσιν.] Nihil morantur, ſays the tranſlator. Dr. E. much more properly, 'non ſufferunt.' The Engliſh words, which occur in this note, ſhould, on every principle of delicacy, have been tranſlated into Latin. The learned reader has not forgotten the offenſive expreſſions which are introduced in a Latin page by Dawes, in his *Miſcellanea Critica*; and by Toup, in his *Epiſtola Critica*, addreſſed to the late Biſhop of Glouceſter.

P. 134. l. 11. κυνὸς λόγον.] 'Canis *fabulam.* Hæc fuit olim, ni male auguror, inter fabulas Æſopicas. Hoc equidem pro certo habeo, fabulas Æſopicas e veteribus vocari, λόγους. Sic Plato, ἐνϑένας τὰς τῦ Αισώπε λογυς. *Phæd.* 4. *edit. Foſt.* This explanation of the word is juſt, and may be confirmed by the following paſſage in Ariſtotle—λόγος δὲ—οἷος ὁ Στησιχόρου πρὸς Φάλαριν, καὶ Αισώπου περὶ τῦ δημαγωγῦ. *Rhetor. lib.* 2. *cap.* 20. *edit. fol. vol.* 2.

P. 136. l. 4. ὑπερορίᾳ.] He tranſlates, 'extra fines,' and refers to Plato's works by Preux, p. 338. Zeunius underſtands it in the ſame manner, and derives it, not from ὅρεσι, with Erneſtus, but from ὁρίοις.

P. 141. l. 3. οὐχ ὅτι μόνον.] He would retain ὅτι, which Erneſtus would reject, and he refers to Hoogeveen de particulis gr. cap. 27. ſect. 7. λέγω is underſtood. In Zeunius we find the ſame opinion, the ſame interpretation, and the ſame reference. Is this coincidence quite caſual?

P. 150. l. 5. τάττειν ὅτε λέγειν.] 'Stobæus, ὅτε ἄγειν, nullus dubito veram lectionem eſſe Stobæanam'—τάττειν καὶ ἄγειν apud Xenophontem ſæpe conjunguntur. Vid. Cyrop. lib. 1. prope finem.' We agree with Dr. E. and *Zeunius* in writing ἄγειν.

P. 157. l. 4. ὅσα τε νόμῳ μεμαθήκαμεν.] Fr. Portus νόμῳ consuetudine interpretatur rectè more et instituto civitatis. *Zeun.*

P. 159. l. 2. ὦ γὰρ τοιοῦτοι εἰσιν Ἀθηναῖοι.] 'Lege, ἰὼ. γὰρ est vox rationem reddens, ἰὼ eheu, tales enim sunt Athenienses. The common reading is intelligible and proper. If we read ἰὼ, γὰρ is misplaced. But the alteration of ὦ is quite unnecessary.

P. 161. l. ult. τὸ προσάτειν] 'Lege προσάτλειν.' Would not the reader give Dr. E. credit for an ingenious conjecture, on seeing merely his note? But προσάτλειν is in Stobæus, and occurs in the text of the *Leipsic edition* of 1781.

Ibid. ἕκάστας ἐπιδείξας πράτλειν.] Edwards reads, ἃ χρὴ τὴν ἐπιδείξας, &c. We prefer the text of Zeunius, ἑκάστας τὰ ἐπιδείξια πράτλειν.

P. 164. l. 6. σὲ στρατηγήσαντα.] 'Ernestus Vir cl. Socratem hæc arbitratur disputasse cum Pericle, cum jam a populo στρατηγὸς esset creatus. Mihi aliter videtur, tum propter verba ipsius Periclis, § 5. 'Οὐ χαυθάνεις με, &c. tum propter verba, εἰ τοίνυν, &c. p. 174. l. 14.' It must be remarked, that the Leipsic edition differs in the same manner from Ernestus, directs his readers to the same passages in Xenophon, and adopts (or *proposes*) the same emendation, στρατηγήσαντος, with Dr. E.

P. 165. l. 7. δοκεῖ ἐν τούτοις Ἀθηναίοις μεμπτοί.] 'Hæc verba Pericli *ad*judico.' The reason Dr. E. gives is, that the speech of Pericles is strongly expressive of indignation against the Athenians, and that he commends them sparingly. We therefore suspect a false print, and that the reading in Dr. E.'s note was *ab*judico. In assigning these words to Pericles, Dr. E. follows other editors. On this supposition the note is unnecessary; but if he meant to take them from Pericles, we do not accede to the observation; for, angry as was this proud Athenian, he had allowed his countrymen much merit in the three preceding answers; and the context requires in this place some answer, and even the very answer which Pericles makes in favour of his countrymen.

P. 174. l. 9. μέχρι τῆς ἐλαφρᾶς ἡλικίας.] 'Per ætatem. Ita vox ἡλικία reddi debet *Matth.* vi. 27. et *Luc.* xii. 25. potius quam per *staturam*. Ita quidem redditur, *Joan.* ix. 21. 23. et *Ep. ad Hebr.* xi. 11.' We understand the passage in St. Matthew, as Dr. E. does, and as to the word, πῆχυς, or cubit, applied to the measure of time, St. Matthew's words may be illustrated by the following lines in Mimnermus—

Πήχυιον ἐπὶ χρόνον ἄνθεσιν ἥβης
Τερπόμεθα. V. Brunck's Anal. vol. 1. p. 60.

Page 175. l. 5. ὑδέπω εἴκοσιν ἔτη γεγονώς.] As Dr. Edwards has not favoured his readers with any note upon this passage, we hope our readers will not be much displeased with us for laying before them the substance of some learned and acute observations

tions in the Inſcriptiones Atticæ of Corſini. The Athenian citizens, when they had finiſhed their 18th year, were enrolled under the general name of Ephebi; who again were divided into the Adſcriptitii in their 19th year, and the Ephebi in their 20th. Vehemens certe ſuſpicio mihi ſuboritur Adſcriptitios ipſos, Epheborum inſtar, in Athenienſium civium numero habendos eſſe: nec alio prorſus diſcrimine, Ephebos ab Adſcriptiis diſtingui poſſe, quam quod illi, ſecundum inter Ephebos annum agebant; hi vero, inter Ephebos nuper relati, primum, in hoc militiæ genere, annum agerent. Etenim, ut opportunius alibi demonſtravi, ii, qui octavum decimum annum ætatis impleverunt, Ephebis inſcribi tenebantur, donec viceſimum ætatis annum egreſſi in militum albo recenſerentur. After reaſoning upon this ſubject very ably, he thus concludes: Ephebi nomine in noſtro Marmore, aliiſque pluribus, cives illos indicatos exiſtimo, qui ſecundum hujus militiæ annum agerent; Adlectos vero, vel Adſcriptitios vocari cenſeo, qui nuper ejus Archontis anno labente Ephebis aliis adjecti, recenſque adſcripti forent; proximoque demum anno nobiliori Epheborum nomine appellandi, adjectaque tribuum ſerie recenſendi fuerant, p. 14. and 15.

P. 181. l. 1. *μυρίων οἰκιῶν.*] Dr. E. tells us, that the number of Athenians was 20,000, and refers us to Demoſth. adv. Ariſtogit. and the Veſpæ of Ariſtoph. l. 705. Before the Perſic war, it was 30,000, teſte Herodoto, lib. 5. The information given by this note is trifling. They who would underſtand the ſubject more fully, ſhould conſult Meurſius de Fortuna Athen. cap. 4. Hume's Eſſay on the Populouſneſs of ancient Nations, p. 458, &c. and above all, Wallis on the Numbers of Mankind, p. 54.

P. 191. l. 1. Dr. Edwards would lop off the concluſion of the eighth chapter, from *γραφαὶ* to *προσιέναι*—'p æcedentibus enim,' ſays he, 'non cohærent.' The tranſition, we confeſs, has not the uſual perſpicuity of Xenophon; but as the paſſage is quoted by Stobæus, and found in all the Manuſcripts, we cannot venture on the deſperate meaſure propoſed by our Editor. From *γραφαὶ* to *παρέχωσι* might be ſpared; but we cannot part with the opinion of Socrates, on the beſt ſite of temples.

P. 192. l. 12. *τὰ μὲν καλὰ τε καὶ ἀγαθὰ γιγνώσκοντα χρῆσθαι αὐτοῖς.*] The two laſt words Dr. E. thinks, 'ſenſum perturbant;' which, if they be rejected, becomes 'ſole meridiano clarior. "Omnes virtutes in ſcientia poſitas eſſe aſſeruit Socrates;" repugnante quidem Ariſtotele, apud quem virtus moralis *ἐν γνώσει ἀλλὰ πράξις.*' This reaſoning is ſpecious, but not deciſive, or well-placed; for Socrates, as Erneſtus obſerves, does not enquire, in what virtue, abſtractedly conſidered, may conſiſt, but deſcribes a virtuous man. Χρῆσθαι αὐτοῖς, as oppoſed to *τὸν τὰ αἰσχρὰ εἰδότα ἐνλαβεῖσθαι*, is good ſenſe; and as to the conſtruction, *χρῆσθαι* obviouſly and properly depends on *ἔστι* underſtood.

P. 197. l. ult. ταχισ]' ἂν ἀπολέσθαι.] Dr. E. propoſes to read κάκισ]α—' opponitur enim, τῷ ὡς ἔτυχε, ζημιοῦσθαι.' Surely, certain and immediate deſtruction is ſufficiently oppoſed.

P. 211. l. 9. for προσφέρ]αι in the middle voice, he would read προσφέρῃ. Dr. E. does not tell us, that προσφέρῃ is the old reading, which Stephens changed into προσφέρ]αι, and which Zeunius has replaced in the text of his very correct edition. We take this opportunity of ſaying, that we do not approve of the cenſorious and contemptuous ſpirit, with which the Dutch Reviewer treats the criticiſms of Zeunius upon the Memorabilia of Xenophon. See Part 6. p. 116. In his Examination of the *Cyropædia* and the *Opuſcula Politica, Equeſtria, et Venetica*, publiſhed by the ſame editor, he has ſhewn more juſtice and candour. Vid. *Part* 5. p. 128. and 130.

P. 212. l. 6. τὴν ἰύγ]α] Dr. E. contents himſelf with quoting a well-known line from the ſecond *Idyllion* of *Theocritus*. He would have obliged his readers more effectually, by ſupporting or confuting the very learned and judicious note of *Erneſtus*; who confirms the interpretation of *Suidas*, where the ἰυγξ is ſaid to be put for the rhombus uſed in incantations, with the bowels, probably, of this bird faſtened to it, and rolled round with it.

P. 218. l. 6. ακέμενος.] Dr. Edwards would read ἀκεόμενος, in which he follows, but without acknowledgment, *Leunclavius*. We follow *Stephens*, and many other reſpectable critics, in ſuppoſing ἀκέμενος to be the name of a celebrated phyſician.

P. 224. l. 10. το ἐνωχῆ]σθαι.] 'Hoc verbum, quod iis qui bene et frugaliter veſcuntur, tribuit Socrates, *Div. Petrus*, 2 *Epiſt.* ii. 13. ad epulones voluptuarios tradux.t.' Sr. Peter uſed the word in a general and lax ſenſe; Socrates in a more limited ſignification, accommodated to his own derivation, which we will confirm by quoting at length a paſſage from *Athenæus*, which is partially cited by *Zeunius*. Τας δὲ ἐυωχίας ἐκάλουν ικ ἀπὸ τ᾽ς οχῆς, ἥ ἐσι τροφη, ἀλλ᾽ ἀπὸ τ᾽ καλ᾽ τᾶυτα ἐῦ ἔχειν, ἐις ἃς δ᾽ συνίοντες, οἱ τὸ θεῖον τιμωντες, κ᾽ εις ἐυφροσύνην κ᾽ ἄνεσιν αυτοὺς μεθίεντες, τὸν μεν ποτον μέθυ, τον δὲ τᾶτο δωρησάμενον θεὸν, Μεθυμνᾶιον κ᾽ λυᾶιον, κ᾽ ΕΥιον, κ᾽ ἰπίον προσηγόρευον. p. 363. Ariſtophanes, in the *Lyſiſtrate*, applies the word to the temperate meats of the Lacedemonians—

ὅπως αν οἱ Λάκωνες ἐνδοθεν
καθ᾽ ἡσυχίαν ἀπιωσιν ευωχημένοι. l. 1225.

But in the *Veſpæ*, he uſes it in the lax and general ſenſe of feaſting—

ὥσπερ καχρύων ὀνίδιον ευωχημένον. 1297.

And in the *Plutus*, Bleſidemus ſays,

ἐθέλω πλουτεῖν
ἐυωχεῖσθαι μεῖὰ τῶν παίδων
τ᾽ς τε γυναικος. l. 604.

We

We would obſerve by the way, that μεθύω is uſed by *St. John*, ii. 10. for thoſe who drink freely, though not to any great degree of intoxication; and thus Lucian, when he would expreſs exceſſive drunkenneſs, adds Πάροινος to μέθυσος, as if the latter word were not emphatical enough. See vol. i. p. 171. *Ed. Reitz.*

P. 226. l. 8. ᾗ το ὅλον.] Κατὰ τὸ μέρος in prioribus libris dictum eſt; in hoc dicitur κατα το ὅλον, univerſim, *i. e.* in genere. Hinc mihi videtur, quod

I*mus* Liber continet officium hominis erga numen et ſeipſum.

II*dus*—Erga familiares, Scil. μέριον τῦ οἴκυ.

III*tius*—Erga Cives: μοριον τῆς πολεως.

IV*tus* Liber erga omnes univerſim—ſeu omnium hominis officiorum repetitionem ſummariam.' E.

P. 235. l. ult. ᾗ καλεῖται βασιλική.] Ita et *Div. Jacobus Epiſt.* ii. 8. νόμον τελεῖτε βασιλικόν. E. There is a ſimilar image in *Varro* de linguâ Latinâ. Quartus (explicandi gradus) ubi eſt aditus et initia *regis. Lib.* 4. p 7. *edit. Scal.* Βασιλικόν τι το καλλος εἶναι. *Xen. Symp. cap* 1. But on the word νόμους (for ſo we ſhould read) joined with βασιλεῖς, πόλεως. *Vid. Ariſt. Rhet. cap.* 2. *lib.* 3. with a ſenſible note in the Oxford edition.

P. 236. l. 6. τῶν δικαιῶν ἔστιν ἔργα, ὥσπερ τῶν τεκτόνων.] Ἔστιν οὖ ἔργον ἀνθρώπυ, κ. τ. λ. 'Opus igitur hominis eſt functio muneris animi rationi conſentanea, aut certe ratione non carens. *Ariſt. Eth. N. lib.* 1. *c.* 7.' The moſt curious interpretation we have ſeen of the word ἔργον is in a note of *Perizonius* on *Sanctius, de Vocibus Homonymis.* Perizonius there ſhews, that in Greek it often emphatically denotes 'quotidianum alicujus hominis *opus.*' This criticiſm, though not immediately applicable to the paſſage in Xenophon, deſerves to be pointed out and recommended to the learned reader. On the rhetorical ſenſe of ἐργατία, ſee *Capperon: Quintilian*, p. 239.

P. 244. l. 10. ᾗ ὅιτε ὅμοιοι.] 'Mea quidem ſententia οἱ ὅμοιοι denotant ἐπιτυχάνοντας, et contrariantur τοῖς ἀποτυγχάνυσι in hac ipſâ periodo. Legendum forſan ᾗ οἱ μὲν ὅμοιοι—οἱδε ἀποτυχάνοντες. Οἱ ὅμοιοι ſæpe apud noſtrum, videntur eſſe *nobiles*, viri dignitate, virtute, et prudentiâ clari. *Xen. Hellenic.* iii. 3. *De Republ. Athen.* 1. 6.' This note, we ſuſpect, was ſuggeſted by the following obſervation of Zeunius. 'Sed ὅμοιοι, apud noſtrum omnino dicuntur, qui ſunt ejuſdem conditionis dignitatis, muneris. Conf. *Ind. Cyrop.* et *Opuſc. politic.*' Thus in the book *De Republ. Laced.* ὅσοι αν συσκηνοι ὦσι τῶν ὁμοίων. But the interpretation is not original even in Zeunius. We therefore ſhall illuſtrate and confirm it by two quotations from the *Exercitationes Jacobi Palmerii.* The firſt occurs in his obſervations on the 4th book of *Xenophon's Hellenica, Steph. edit.* 289. οὗτος δὲ ην ᾗ το εἰθος νεανίσκος καὶ τὴν ψυχην ἴυρωστος, ᾗ μέν τοι των ὁμοίων.

Το ὁμοίων videtur hic ſumi in *raro* ſignificatu, nimium, pro nobili et aliis nobilibus Spartiatis æquo vel pari. Ea vox, ut puto, fuit Laconibus peculiaris, certe alibi (credo) non occurrit in eo ſignificatu, ſaltem non memini me legiſſe. Sic inter Gallos, ordo quidam ſublimioris dignitatis dicuntur *les pairs*, pares, ὁμοῖοι, ea tamen voce in eo ſignificatu videtur uti *Demoſth. contra Leptinem.* The ſecond occurs in his criticiſms on this ſpeech of *Demoſthenes contra Leptinem, edit. Pr.* p. 323. Poſt 375. Μετὰ τῶν ὁμοίων.—ὅμοιοι apud Lacedæmonios aliud ſignificabat, quam apud alios Græcos. Sic enim vocabunt nobiles ſuos, ex quibus Senatus, ἡ γερουσια, conſtituebatur. We ſay in Engliſh, *the Peers.*

P. 245. l. 3. καὶ ἀτιμαζόμενοι.] 'Poſt verba ἀδόξοι καταγέλαστοι, et καταφρονούμενοι, frigidum eſt ἀτιμαζόμενοι—et curioſæ Xenophontis felicitate prorſus indignum. Inſignem aliquam depravationem, quam nemo criticorum, quantum ſcio, ſuſpicatus eſt, huic verbo ſubeſſe nullus dubito; et felici conjecturâ uſus, textum in genuinam puritatem reſtituere poſſe confido.' He then aſcribes the common reading to the ignorance of the Librarians, and, with great probability, would ſubſtitute ἀτιμούμενοι. In ſupport of this reading, he quotes the following words from Taylor's Notes on the ſpeech of *Demoſthenes*, περὶ παραπρεσβείας. "'Ατιμαζω ad privatam infamiam, ad contumeliam ſignificandum eaſque ignominias, quæ homini ab homine, non a lege, infliguntur. 'Ατιμόω eſt vox ritualis et tota forenſis." In addition to the criticiſm of Taylor, which is ſupported by numerous authorities from the proſe writers, we would remind our Readers, that the ſame exactneſs is obſerved by the Attic poets.

Τους φύγοντας κἀξαπαλῶντας καὶ τυπτομένους ἐπίτηδες
'Ελληνας ἀτιμώσας πρωτος. *Ariſtoph. in Pac.* v. 741.

Ψήφον ἔθεντ' ἀτιμώ
σαντες ἐριν γυναικῶν. *Æſchylus in Supp.* p. 652.

We know a learned friend, who in the 22d line of the *Antigone* of *Sophocles* would read ἀτιμώσας for ἀτιμάσας.

P. 252. l. 5. ἐπῆλθεν.] 'Obiter hic emendandus locus vexatiſſimus *Div. Petri* 2 *Epiſt.* i. 20. Pro voce ἐπιλύσεως quæ vehementer torſit theologos, lege ἐπιλεύσεως, et plana fiunt omnia, et ſibi maxime congruentia.—The paſſage in St. Peter is extremely difficult, and we preſume not to decide upon the true reading, or the true ſenſe; but we refuſe to Dr. E. the merit of originality; for ἐπιλύσεως had been propoſed by *Grotius*, by *Calvin*, by *Alexander More*, and by *Curcellæus.* We refer our Readers to a long and elaborate note in the *Curæ Philologicæ* of *Wolfius*, p. 169. vol. 5. On the word ἐπελθεῖν, Valckenaer has ſome acute and ingenious remarks, in the 464th page of his Notes on the *Phœniſſæ.*

P. 263. l. 2. ἔπρον γ' ἂν τῷ βουλομένῳ δικαίως ποιήσασθαι.] Δικαίως dicitur vel de *re* vel de *perſona*, quæ muneri ſuo *par eſt.*

Ita *Lucianus de Hiſt. conſcrib.* § 39. Xenophontem vocat δικαῖον συγγράφια, *i. e.* idoneum et hiſtoriæ conſcribendæ parem auctorem. Ad eam normam ſcriptum reperimus apud *Longinum*, § 44. παιδομαθῆς εἶναι δικαίας δικαίας "videmur a pueritia imbuti eſſe juſtâ vel abſolutâ ſervitute." Latini multa cum liberalitate, voce, *juſtus*, ad eam rem utuntur: ut volumen, prœlium, exercitus dicuntur, *juſti*. Quicquid ſcil. functionem ſuam recipit; quicquid ſuo muneri reſpondet, et omnibus numeris eſt abſolutum; id apud eos ſcriptores *juſtum* dicitur.' We confirm Dr. Edwards's criticiſm by 'juſtum poema' in the 4th *Sat.* of *Horace*, *lib.* 1.

P. 290. l. 12. αὐτίκα] *Exempli gratiâ*, Vide *Xen. Cyropæd. lib.* v. p. 319. *Ed. Hutch. de Republ. Laced. cap.* 1. § 3. The Leipſic editor had tranſlated this word *primum*, and then ſubſtituted *exempli gratiâ*; which explanation he alſo affixed to the word in the *Oeconomics* of *Xenophon*, publiſhed in 1782. Vid. cap. 19. p. 121. Dr. E. perhaps had ſeen one or both of theſe explanations. He acknowledges neither!

P. 293. l. 3. ἐκεῖνος γαρ λέγων, &c.] 'Hæc omnia uſque ad ſectionis finem, cujuſdam Scioli eſſe additamenta puto. Uncis ea incluſi, prorſus rejicere non auſus.' We applaud Dr. E.'s ſagacity in ſuſpecting the genuineneſs of theſe ten lines, and we approve of his diffidence in not excluding them from the text.

P. 296. l. 3. Δήλια.] 'Omnia Athenienſium feſta neutro genere efferuntur, abſque ulla exceptione, niſi me fallat memoria.' This perhaps is not entirely true. We have ſelected the following names of feaſts from *Meurſius* in his *Græcia Feriata*, Ἑλλήνιος—ἑορτασμοὶ—δωδεκάτη—ἑβδόμη—φελλός—theſe were Athenian feaſts. Thoſe of other nations were generally in the neuter; but there are exceptions—δαιλὶς, a feaſt among the Argives—πλήις, among the Mileſians—κισσοτόμοι, among the Phliaſians—καρυατὶς, and διαμαστίγωσις, among the Lacedæmonians.

From the notes which we have produced, our Readers, probably, may be inclined to agree with us, in conſidering Dr. E. as a good ſcholar, rather than as a ſagacious critic. His erudition, certainly, was not very extenſive, nor very deep; and for many of his obſervations he is indebted to his friend Dr. Taylor. He ſeems, indeed, ambitious of acknowledging his obligations to the illuſtrious editor of Demoſthenes; and we wiſh that he had been equally attentive in mentioning ſome *other* ſources, from which his criticiſms are evidently derived. We cannot follow him in his favourite opinion, that the Memorabilia of Xenophon contain a complete and regular ſyſtem of ethics; but we readily allow his taſte and judgment in the explanation of ſome particular parts. As to the ſtyle of his Notes, we think it neither remarkably elegant, nor uniformly correct; but we are happy in finding it not deformed by any affectation of uncouth and unuſual phraſeology: we are yet more happy, in being able to in-

form our Readers, that it is quite exempt from that arrogance of temper, and that bitterneſs of invective, in which philological writers often indulge themſelves to a moſt unjuſtifiable and moſt odious exceſs. As no work of Xenophon is more generally read, or more juſtly admired, than the Memorabilia, we have employed our remarks upon the editor rather than the author. The limits of our Review will not permit us to enter minutely into the merits of the ſeveral manuſcript readings. Upon one of thoſe readings there is the following note:

P. 3. l. 1. ἐγίγνωσκεν] ἐγίνωσκεν, Par. 1. et γίνωσκω ſæpius apud Xenophontem, ut dulcius et ἀττικωτερὸν, invenitur.' We differ toto cœlo from the very candid and learned writer, for γιγνωσκω, not γινώσκω, is the Atticiſm. Γίγνεται, ἀττικῶς. γίνεται, ἑλληνικως. *Mœris.* In confirmation of our opinion, which ought to be confirmed by every poſſible proof, when we differ from an authority ſo reſpectable as Dr. Owen's, we will produce a note of Valckenaer ſhewing, γίγνωσκειν et γιγνεδαι veterem eſſe verborum ſcriptionem: 'firmat illam Latinam *Gigno.* Græcorum obſoleta forma fuit activa multiplex: γίνω· γείνω· γίνω· α γίνω, γιγίνω, γίγνω· ſicut a πέτω, πιπίτω, πιπτω· μένω, μιμένω, μίμνω.' This note is on the 1356th line of the *Phœniſſæ.*

We ſuſpect that Valckenaer's obſervation had been read, though it is not acknowledged, by the acute writer of the *Fragmenta Grammaticæ Græcæ*, publiſhed in Edinburgh 1782, while we obſerve that he deduces πίπτω from πίτω, not πέτω. To put the ſpelling of γιγνώσκω beyond all doubt, we will quote a paſſage from *Heraclides*, quoted by *Euſtathius* on *Odyſſ.* M. p. 489. Γιγνωσκω δια τῶν δύο γ ὡς εἶναι τῷ λόγῳ αὐλῷ, ἡμαρτημένον τὸ γινωσκω δια μόνου τε κατ' ἀρχην γάμμα. εἰ δὲ τὸτο τοιῦτον καθ' Ἡρακλείδην, πλαιοῖο ἂν ὁμοίως, καὶ τὸ γίνεδαι καὶ τα κατ' αὐλὸ παυλά. οἷς οἱ μὲν παλαιοὶ, ἐν δυσὶ γάμμα ἐχρωῦλο, γίγνομαι λέγοῦλες καὶ γιγνομενοι, οὕτω δὲ καὶ τα ἄλλα.

We will cloſe our reaſons for diſſenting from Dr. Owen, with quoting the note of Brunck on the 52d line of the *Ranæ* of *Ariſtophanes*—'ἀναγιγνώσκοῦι μοι—ſic B. duplici γ, rectè—propriam hanc Atticis ſcripturam, tum codicum, tum veterum grammaticorum auctoritate utique apud comicum reſtitui.' Euſtathius, p. 1064. l 1. τὸ δὲ γινώσκειν, οἱ μὲν ὕσῖερον Ἀττικοὶ μεῖα κ) δευῖέρου γάμμα γιγνώσκειν φασιν ὡς κ) ὁ κωμικὸς δηλοῖ, καθα, καὶ τὸ γ.νεδαι, γ γεδαι. He then refers to the note of Valckenaer, quoted above. We add, that Zeunius in all his indices to the works of Xenophon, of which he is the editor, preſerves the true ſpelling.

We ſhall conclude our remarks on the V. L. with the following obſervation of Mr. Belin, to which, after mature conſideration, we cannot accede: 'Page 69. line 7. Si verba, ῥιγῶς, ῥάλπως et πόνα, cum πρὸς ἐπιθυμίαν congruere, viris quibuſdam doctis,

doctis, non visa sunt, in animo non habebant non solum *desiderii*, sed *cujus libet animi dispositionis* ἐπιθυμία esse significationem, inde dici potest ἐπιθυμία πόνε, θάλπες ξίγες, *Cl. Belin.*' Upon comparing the criticism of Belin with the text of Xenophon, we, at first, did not absolutely reject this interpretation; and we shall now endeavour *in some measure* to illustrate, for we mean not directly to justify it, by a passage in *Andronicus Rhodius* περὶ παθῶν: *Vid.* p. 739. *edit. Leyden.* Τα γενικωτατα πάθη τέσσαρα, λυπη, φόβος. ἐπιθυμία, ἡδονή. He then defines ἐπιθυμία—ἐπιθυμία ἐστὶν ἀλόγ῟ ὄρεξις ἢ δίωξις φροσδοκωμένε ἀγαθε—Επιθυμίας δὲ εἴδη, says he, p. 742. are, Ὀργὴ. θυμος χόλ῟. πικρία. μηνις. κότ῟. ἔρως. ἵμερος. πόθ῟. δυσμένεια. δύσνοια. ἀψικορία. ριψοφθαλμία. σπανις. τραχύτης. ερισπροσαλπάθεια: Φιλησδονία. Φιλοχρηματία. φιλοτιμια. φιλοζωία. φιλοσωματία. γαστριμαργία. οἰνοφλυγία. λαγνεια. Andronicus afterwards proceeds to explain these words in detail, and his explanation shews the latitude in which ἐπιθυμία, when used to express the animi affectus, is understood. We confess, however, that Belin's interpretation of Xenophon is circuitous, and somewhat harsh; and therefore, on the whole, we would understand the passage according to the plain and well-founded canon, which Ernestus would apply to it.—'Substantiva ad idem verbum referri simul, quæ singula commode non possent, et sufficere, quod proximum verbo locum occupet, ei accommodatum verbum esse.' Dorville, as Zeunius well observe, has most ably and most fully illustrated this usage, in his notes on *Chariton*; and who can recollect without indignation, the injurious and illiberal treatment, which that great scholar has experienced from the author of a *Commentary* on the Epistle to Augustus, not quite so READABLE as David Hume's History of England?—In grafting system on writings, where system, probably, was never designed, Dr. E. and Dr. H. seem *Arcades ambo.* The Fellow of Jesus College was perhaps not quite equal to the Pastor of "Thurcaston's Low Vale," either in acuteness of reasoning, or ingenuity of refinement; but *he* had too much good sense to scoff at philology, and too much liberality to sneer at his superiors. J—rr.

ART. V. *Poems, chiefly in the Scottish Dialect.* By Robert Burns. 8vo. Kilmarnock printed. No Bookseller's Name, nor Price. 1786.

POETA *nascitur, non fit*, is an old maxim, the truth of which has been generally admitted; and although it be certain that in modern times many verses are manufactured from the brain of their authors with as much labour as the iron is drawn into form under the hammer of the smith, and require to be afterwards smoothed by the file with as much care as the burnishers

of Sheffield employ to give the laſt finiſh to their wares; yet after all, theſe verſes, though ever ſo ſmooth, are nothing but *verſes*, and have no genuine title to the name of *Poems*. The humble bard, whoſe work now demands our attention, cannot claim a place among theſe poliſhed *verſifiers*. His ſimple ſtrains, artleſs and unadorned, ſeem to flow without effort, from the native feelings of the heart. They are always nervous, ſometimes inelegant, often natural, ſimple, and ſublime. The objects that have obtained the attention of the Author are humble; for he himſelf, born in a low ſtation, and following a laborious employment, has had no opportunity of obſerving ſcenes in the higher walks of life; yet his verſes are ſometimes ſtruck off with a delicacy, and artleſs ſimplicity, that charms like the bewitching though irregular touches of a Shakeſpear. We much regret that theſe poems are written in ſome meaſure in an unknown tongue, which muſt deprive moſt of our Readers of the pleaſure they would otherwiſe naturally create; being compoſed in the Scottiſh dialect, which contains many words that are altogether unknown to an Engliſh reader: beſide, they abound with alluſions to the modes of life, opinions, and ideas, of the people in a remote corner of the country, which would render many paſſages obſcure, and conſequently unintereſting, to thoſe who perceive not the forcible accuracy of the picture of the objects to which they allude. This work, therefore, can only be fully reliſhed by the natives of that part of the country where it was produced; but by ſuch of *them* as have a taſte ſufficiently refined to be able to reliſh the beauties of nature, it cannot fail to be highly prized.

By what we can collect from the poems themſelves, and the ſhort preface to them, the Author ſeems to be ſtruggling with poverty, though cheerfully ſupporting the fatigues of a laborious employment. He thus ſpeaks of himſelf in one of the poems:

> 'The ſtar that rules my luckleſs lot,
> Has fated me the ruſſet coat,
> And damn'd my fortune to the groat:
> But, in requit,
> Has bleſt me with a random ſhot
> Of country wit.'

He afterward adds,

> 'This life, ſae far's I underſtand,
> Is an enchanted fairy land,
> Where pleaſure is the magic wand,
> That, wielded right,
> Makes hours and minutes hand in hand
> Dance by fu' light.

The

The magic wand then let us wield;
For ance [a] that five and forty's ſpeeld [b]
See crazy, weary, joyleſs Eild [c],
With wrinkled face,
Comes hoſtan, hirplan owre the field [d],
With creeping pace.
When ance life's day draws near the gloamin [e],
Then farewell vacant, careleſs roamin,
And farewell cheerful tankards foamin,
And ſocial noiſe;
And farewell dear deluding woman,
The joy of joys!'

Fired with the ſubject, he then burſts into a natural, warm, and glowing deſcription of youth—

'O life! how pleaſant in thy morning,
Young Fancy's rays the hills adorning!
Cold-pauſing Caution's leſſon ſcorning,
We friſk away,
Like ſchool-boys at th' expected warning,
To joy and play.
We wander there, we wander here,
We eye the roſe upon the brier,
Unmindful that the *thorn* is near,
Among the leaves;
And though the puny wound appear,
Short time it grieves.'

'None of the following works' [we are told in the Preface] were ever compoſed with a view to the preſs. To amuſe himſelf with the little creations of his own fancy, amid the toil and fatigues of a laborious life; to tranſcribe the various feelings, the loves, the griefs, the hopes, the fears in his own breaſt; to find ſome kind of counterpoiſe to the ſtruggles of a world, always an alien ſcene, a taſk uncouth to the poetical mind; theſe were his motives for courting the Muſes, and in theſe he found poetry its own reward.'

Theſe poems are chiefly in the comic ſtrain. Some are of the deſcriptive caſt; particularly *Hallow-e'en*, which contains a lively picture of the magical tricks that ſtill are practiſed in the country at that ſeaſon. It is a valuable relic, which, like Virgils eighth Eclogue, will preſerve the memory of theſe ſimple incantations long after they would otherwiſe have been loſt. It is very properly accompanied with notes, explaining the circumſtances to which the poem alludes. Sometimes the poems are in the elegiac ſtrain, among which claſs the Reader will find

[a] Once. [b] Attained, or paſt. [c] Age. [d] Comes coughing, halting, [hirplan means rather walking crazily, through age and pain, than *lamely*, ſtrictly ſo called] over the field. [e] *Gloamin*, glooming; the cloſe of day; after ſun-ſet, before it be dark.

much

much of nature in the lines to a mouſe, on turning up her neſt with the plough, in Nov. 1785—and thoſe to a mountain-daiſy, on turning one down with the plough, in April 1786. In theſe we meet with a ſtrain of that delicate tenderneſs, which renders the Idylls of Madam Deſhouliers ſo peculiarly intereſting. Some of the poems are in a more ſerious ſtrain; and as theſe contain fewer words that are not pure Engliſh than the others, we ſhall ſelect one as a ſpecimen of our Author's manner.

The poem we have ſelected exhibits a beautiful picture of that ſimplicity of manners, which ſtill, we are aſſured, on the beſt authority, prevails in thoſe parts of the country where the Author dwells. That it may be underſtood by our Readers, it is accompanied by a Gloſſary, and Notes, with which we have been favoured, by a friend, who thoroughly underſtands the language, and has often, he ſays, witneſſed with his own eyes, that pure ſimplicity of manners, which are delineated with the moſt faithful accuracy in this little performance. We have uſed the freedom to moderniſe the orthography a little, wherever the meaſure would permit, to render it leſs diſguſting to our Readers ſouth of the Tweed.

The Cotter's Saturday Night. Inſcribed to R. A**** Eſq.

I.

My lov'd, my honour'd, much reſpected friend,
No mercenary Bard his homage pays;
With honeſt pride, I ſcorn each ſelfiſh end,
My deareſt meed, a friend's eſteem and praiſe;
To you I ſing, in ſimple Scottiſh lays,
The *lowly train* in life's ſequeſter'd ſcene;
The native feelings ſtrong, the guileleſs ways,
What A**** in a *cottage* would have been;
Ah! tho' his worth unknown, far happier there I ween!

II.

November chill blows loud with angry ſugh[g];
The ſhort'ning winter-day is near a cloſe;
The miry beaſts retreating from the pleugh;
The black'ning trains of craws[h] to their repoſe:
The toil-worn *Cotter* from his labour goes,
This night his weekly moil[i] is at an end,
Collects his *ſpades*, his *mattocks*, and his *hoes*,
Hoping *the morn* in eaſe and reſt to ſpend,
And weary, o'er the moor, his courſe does homeward bend.

---

[f] *Cotter* is a labouring man, who rents a ſmall houſe from a farmer.

[g] *Sugh*, the ſound made by a ſtick, or other thing, drawn forcibly and quickly through the air; or the ſound of the air among trees, or other oppoſing objects. [h] Crows, or rooks. [i] Labour; *moil* is uſed in this ſenſe, in many parts of England.

III.

III.

At length his lonely *Cot* appears in view,
Beneath the ſhelter of an aged tree;
Th' expectant *wee things* [k], toddlan [l], ſtacher [m] through
To meet their *Dad*, with flightering [n] noiſe and glee.
His *wee bit ingle* [o] blinking [p] bonilie,
His clean hearth-ſtane, his thrifty *wifie*'s ſmile,
The liſping infant, prattling on his knee,
Does all his weary *kiaugh* [q] and care beguile,
And makes him quite forget his labour and his toil.

IV.

Belyve [r], the elder bairns [s] come dropping in,
At ſervice out, among the farmers roun' [t];
Some ca' [u] the pleugh, ſome herd, ſome tentie rin
A cannie errand to a neighbour town:
Their eldeſt hope, their *Jenny*, woman grown,
In youthful bloom, love ſparkling in her e'e [x],
Comes home perhaps to ſhew a braw [y] new gown,
Or depoſite her ſair-won [z] penny-fee [a],
To help her *parents* dear, if they in hardſhip be.

V.

With joy unfeign'd brothers and ſiſters meet,
And each for other's welfare kindly ſpiers [b].
The ſocial hours ſwift wing'd unnotic'd fleet;
Each tells the uncos [c] that he ſees or hears.
The parents partial, eye their hopeful years;
Anticipation forward points the view;
The *Mother*, with her needle and her ſheers,
Gars auld claes look amaiſt as weel's the new [d];
The *Father* mixes all with admonition due.

VI.

Their maſter's and their miſtreſs's command
The younkers all are warned to obey;

---

[k] *Wee*, a diminutive, little; a fondling expreſſion; wee-things, little ones. [l] *Toddlan*, a word only applied to denote the unſteady trot of children, who are beginning to walk. [m] *Stacher*, reel, a kind of ſtagger. [n] *Flightering*, unſteady, unequal, joyfully.

[o] *Wee bit ingle*, little fire; a diminutive, which has no ſynonym in Engliſh. [p] *Blinking* is applied to a ſmall light, that does not burn ſteadily, but breaks forth by interrupted flaſhes.

[q] *Kiaugh*, carking; diſtreſs of mind. [r] *Belyve*, by and by.

[s] *Elder bairns*, elder children, [t] *Roun'*, round. Frequently the *d* at the end of a word is not ſounded in the Scottiſh dialect; the *o* is alſo changed into *e*, as in pleugh, plough; elder, older; but more frequently the *o* into *a*, as hame, for home; amang, among, &c. [u] Drive. [x] *E'e*, eye. [y] *Braw*, a phraſe denoting finery, or the ſatisfaction finery produces. [z] *Sair won*, ſore won; won with labour. [a] *Penny fee*, wages; the word penny is here a diminutive, denoting that it is a ſmall matter.

[b] Enquires. [c] *Uncos*, new things that are uncommon.

[d] Makes old clothes look almoſt as well as new.

And

And mind their labours wi' an eydent[e] hand,
And ne'er, tho' out of ſight, to jauk[f] or play:
"And O! be ſure to fear the LORD alway!
And mind your *duty*[g] duely, morn and night!
Left in temptation's path ye gang aſtray,
Implore his *counſel*, and aſſiſting *might*,
They never ſought in vain that ſought the LORD aright."

VII.

But, hark! a rap comes gently to the door;
Jenny, wha kens the meaning of the ſame,
Tells how a neighbour lad[h] came o'er the moor,
To do ſome errands, and convoy her hame.
The wily mother ſees the *conſcious flame*
Sparkle in *Jenny*'s e'e, and fluſh her cheek,
With heart-ſtruck anxious care, enquires his name;
While Jenny, hafflins[i], is afraid to ſpeak;
Well pleas'd the mother hears, it's nae wild worthleſs *rake*.

VIII.

With kindly welcome *Jenny* brings him ben[k];
A *ſtrappan youth*[l]; he takes the mother's eye;
Blythe *Jenny* ſees the viſit's no ill ta'en;
The father cracks[m] of horſes, pleughs, and kye[n].
The youngſter's artleſs heart o'erflows with joy,
But blate and laithfu'[o], ſcarce can well behave;
The mother, with a woman's wiles, can ſpy
What makes the *youth* ſae baſhfu' and ſae grave;
Well pleas'd to think her *bairn*'s reſpected like the lave[p].

IX.

O happy love! where love like this is found!
O heart-felt raptures! bliſs beyond compare!
I've paced much this weary, *mortal round*,
And ſage EXPERIENCE bids me this declare—

---

[e] *Eydent*, conſtant, ſteady, uninterrupted diligence.

[f] *Jauk*, to neglect work; to loiter when unperceived.

[g] *Mind your duty*, forget not your *duty*; that is, your prayers: a very common expreſſion in Scotland. The whole of this ſtanza contains advice very ſtrongly inculcated, with great ſerioufneſs, in the manner here done by parents in that country. The tranſition to the firſt perſon is beautifully poetical; but it was naturally ſuggeſted by what the Author muſt have often ſeen in real life.

[h] *Lad*, a young man; applied only to thoſe in a low ſtation.

[i] *Hafflins*, heſitatingly; in ſome meaſure afraid; timidly.

[k] *Ben*—the inner part of the houſe is called *ben*, the outer part of it *but*—to bring one *ben* then, is to bring them from the door towards the place where the family ſit.

[l] *Strappan* youth, well-grown, well-ſhaped youth; promiſing ſtrength.

[m] *Cracks*, talks; generally means with glee, or cheerfulneſs.

[n] *Kye*, cows. [o] *Blate and laithfu'*, baſhful and backward.

[p] *Like the lave*, like the reſt; like other people; like her neighbours.

"If

"If Heaven a draught of heavenly pleaſure ſpare,
One *cordial* in this melancholly *vale*,
'Tis when a youthful, loving, modeſt pair,
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that ſcents the ev'ning gale."—

XI.

But now the ſupper crowns their ſimple board,
The healthſome *porritch* [q], chief of Scotia's food:
The ſoupe their *only Hawkie* [r] does afford,
That 'yont the hallan [s] ſnugly chews her cood [t]:
The Dame brings forth, in complimental mood,
To grace the lad, her well hain'd *kebbuc*, fell [u],
And aft he's preſt, and aft he ca's it good;
The frugal *Wifie* garrulous, will tell,
How 'twas a towmond auld, ſin' lint was i' the bell [x].

XII.

The chearfu' ſupper done, with ſerious face,
They round the ingle [y] form a circle wide;
The *Sire* turns o'er, with patriarchal grace,
The big *ha' Bible*, ance his father's pride [z]:

His

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[q] *Porritch*, a meſs, made of oatmeal and water, boiled to the conſiſtence of a pudding, ſeaſoned with a little ſalt. This homely diſh, eat with a little milk, is the common food of moſt of the laboúring people in Scotland, both at ſupper and breakfaſt.

[r] *Hawkie*, a common name of a cow. Their only hawkie, is their only cow. The ſoupe here mentioned is that to be eat, by way of ſauce, along with the porritch.

[s] *That 'yont the hallan*—beyond the hallan. *Hallan* is the name of a kind of fixed partition, or ſcreen, which, without being cloſed by a door, ſeparates the part of the houſe where the fire-place is, from another part, which is uſually without light. In this dark corner, behind the hallan, the cow, in poor people's houſes, is uſually kept. [t] Cud.

[u] *Her well hain'd kebbuc, fell.*—To hain, is to preſerve with care for ſome particular occaſion; uſually applied to the abſtaining from ſome favourite kind of food, that it may be ready for any particular purpoſe. *Kebbuc*, a cheeſe,—*fell*, ſharp, acrid, piquant—Her well-preſerved, piquant cheeſe.

[x] *How 'twas a towmond auld when lint was i' the bell*—how it was a twelvemonth old when flax was in the bloom. This way of fixing dates from the ſtate of vegetation of different plants is common in Scotland; it forms the natural rural kalendar. [y] Fire.

[z] Family worſhip, in theſe ſeats of innocence and peace, is ſtill univerſally practiſed; and after ſupper, that worſhip is as naturally expected, as the bottle and glaſſes after dinner at the tables of the Great. If any one of a family has been able to purchaſe a folio, or a quarto bible, it is carefully covered with leather, and reverently preſerved from father to ſon, for ſeveral generations, and is deemed a moſt honourable mark of diſtinction. It is here called the *ha'—hall Bible*,

His bonnet rev'rently is laid aſide,
His *lyart haffets* [a] wearing thin and bare:
Thoſe ſtrains that once did ſweet in Zion glide,
He wales [b] a portion with judicious care,
"And let us worſhip GOD!" he ſays with ſolemn air.

XIII.

They chaunt their artleſs notes in ſimple guiſe;
They tune their *hearts*, by far the nobleſt aim:
Perhaps *Dundee*'s wi'd warbling meaſures riſe,
Or plaintive *Martyr*'s, worthy of that name [c],
Or noble *Elgin* beets the heav'n-ward flame,
The ſweeteſt far of Scotia's holy lays:
Compar'd with theſe, *Italian trills* are tame;
The tickled ears no heartfelt raptures raiſe;
Nae uniſon hae they with our CREATOR'S praiſe.

XVI.

Then kneeling down to HEAVEN'S ETERNAL KING,
The *Saint*, the *Father*, and the *Huſband* prays;
Hope ſprings exulting on triumphant wing,
That *thus* they all ſhall meet in future days:
There ever baſk in *uncreated rays*,
No more to ſigh, or ſhed the bitter tear,
Together hymning their CREATOR'S praiſe,
In *ſuch ſociety*, yet ſtill more dear;
While circling time moves round in an eternal ſphere.

XVII.

Compar'd with *this*, how poor religion's pride,
In all the pomp of *method* and of *art*,
When men diſplay to congregations wide,
Devotion's ev'ry grace—except the *heart!*
The POWER, incens'd, the pageant will deſert,
The pompous ſtrain, the ſacerdotal ſtole;
But haply in ſome *cottage* far apart,
May hear, well pleas'd, the language of the *ſoul*;
And in his *book of life* the inmates poor inrol.

XVIII.

Then homeward all take off their ſev'ral way;
The youngling *cottagers* retire to reſt:
The parent-pair their ſecret homage pay,
And proffer up to Heaven their warm requeſt,

Bible, becauſe it cannot be carried out of the houſe; and was uſually preſerved in a particular ſhelf, in the common-hall, in families of diſtinction, who had ſuch an apartment. Family worſhip is univerſally thus performed: firſt, a portion of the Pſalms is ſung by the whole family; then the maſter of the family devoutly reads a chapter of the Bible; and laſtly they all kneel down, and he prays extempore.

[a] *Lyart*, ſtreaked white, with other colours. *Haffets*, temples.
[b] Selects. [c] Names of different church tunes.
[d] *Beets*, furniſhes fewel to, feeds, keeps alive.

That

That He who ſtills the *raven*'s clam'rous neſt,
And decks the *lily* fair in flow'ry pride,
Would, in the way *His Wiſdom* ſees the beſt,
For *them* and for their *little ones* provide;
But chiefly, in their hearts with *grace divine* preſide.

XIX.

From ſcenes like theſe, old Scotia's grandeur ſprings,
That makes her lov'd at home, rever'd abroad:
Princes and Lords are but the breath of Kings;
"An honeſt man 's the nobleſt work of God:"
And *certes*, in fair Virtue's heavenly road,
The *cottage* leaves the *palace* far behind:
What is a lordling's pomp? A cumbrous load,
Diſguiſing oft the *wretch* of human kind,
Studied in arts of hell, in wickedneſs refin'd!

XX.

O Scotia! my dear, my native ſoil!
For whom my warmeſt wiſh to heaven is ſent!
Long may thy hardy ſons of *ruſtic toil*,
Be bleſt with health, and peace, and ſweet content!
And O! may heaven their ſimple lives prevent
From *luxury*'s contagion, weak and vile!
Then howe'er *crowns* and *coronets* be rent,
A *virtuous populace* may riſe the while,
And ſtand a wall of fire around their much lov'd iſle.

Theſe ſtanzas are SERIOUS. But our Author ſeems to be moſt in his own element when in the ſportive, humorous ſtrain. The poems of this caſt, as hath been already hinted, ſo much abound with provincial phraſes, and alluſions to local circumſtances, that no extract from them would be ſufficiently intelligible to our Engliſh readers.

The modern ear will be ſomewhat diſguſted with the meaſure of many of theſe pieces, which is faithfully copied from that which was moſt in faſhion among the ancient Scottiſh Bards; but hath been, we think with good reaſon, laid aſide by later Poets. The verſification is in general eaſy; and it ſeems to have been a matter of indifference to our Author in what meaſure he wrote. But if ever he ſhould think of offering any thing more to the Public, we are of opinion his performances would be more highly valued were they written in meaſures leſs antiquated. The few Songs, Odes, Dirges, &c. in this collection, are very poor in compariſon of the other pieces. The Author's mind is not ſufficiently ſtored with brilliant ideas to ſucceed in that line.

In juſtice to the Reader, however, as well as the Author, we muſt obſerve that this collection may be compared to a heap of wheat careleſsly winnowed. Some grain of a moſt excellent quality is mixed with a little chaff, and half ripened corn. How many ſplendid volumes of poems come under our review,

in

in which, though the mere chaff be carefully ſeparated, not a ſingle atom of perfect grain can be found, all being light and inſipid. We never reckon our taſk fatiguing, when we can find, even among a great heap, a ſingle pearl of price; but how pitiable is our lot, when we muſt toil and toil, and can find nothing but tireſome uniformity, with neither fault to rouſe, nor beauty to animate the jaded ſpirits! An — n.

ART. VI. *Experiments and Obſervations relating to* Acetous Acid, Fixable Air, Denſe Inflammable Air, Oils, and Fuel; the Matter of Fire and Light, Metallic Reduction, Combuſtion, Fermentation, Putrefaction, Reſpiration, and other Subjects of Chemical Philoſophy. By Bryan Higgins, M. D. 8vo. 6s. Boards. Cadell. 1786.

THE Author informs us in the Preface, that the publication of this work has been long delayed, from various cauſes, of which he gives an account; that more than a third part of it was printed the beginning of laſt year; that all that was new in the experiments, or intereſting in the doctrines, was introduced in his public courſe of chemiſtry, which commenced in the April following (viz. in 1785); and that, by this communication to a very reſpectable and ſcientific audience, he has deprived the work of every advantage of novelty. Theſe particulars are doubtleſs proper to be known, in caſe of any diſputes ariſing about priority of diſcovery; but we cannot ſuppoſe that the work has loſt any advantage of novelty, or ſuffered any diminution of its importance, with reſpect to the Public at large. The philoſopher will ſee in it many abſtruſe objects elucidated; he will find particularly the chemical conſtitutions of the aeriform fluids, and of animal and vegetable productions, of which thoſe fluids or their principles make the diſcriminating component parts, inveſtigated with ſagacity, and placed in a light different from that in which they have hitherto appeared.

The immediate ſubject matter, in moſt of the leading experiments, is the acetous acid. The Doctor begins with the method of obtaining this acid, in its pureſt and moſt concentrated ſtate; *viz.* diſlodging it, by means of vitriolic acid, from pure acetated alcali (commonly called *terra foliata tartari*, and *ſal diureticus*), in like manner as the nitrous and marine acids are procured from their reſpective neutral ſalts: he gives full directions for conducting the operation with ſucceſs, pointing out the precautions which the nature of the vegetable acid renders neceſſary, eſpecially where the quantities operated upon are large, as was the caſe in almoſt all his own experiments.

This acid, which, by itſelf, is more volatile than water, and diſtils unchanged, he combines with fixed alcalies, lime, magneſia, and other bodies capable of detaining it in the fire till it receives

receives a degree of ignition; examining attentively the changes produced by that heat, and collecting, in a proper apparatus, the ſubſtances that are detached by it. The general reſult is (for our limits will not admit of our entering into particulars), that by ignition the acid is decompoſed, and new products generated; that fixable air, inflammable air, and an oil, come over into the receivers; that a part remains combined with the fixed matter employed, in the ſtate of black combuſtible coal or tinder; and that no part ariſes, or remains, in the form of acetous acid.

From theſe, and other phenomena, it is inferred, that phlogiſton is one of the component parts of this acid, and enters its compoſition in great quantity:—that, as fire is the only matter which has acceſs to the acid in the circumſtances of theſe experiments, and as the products iſſue cold, though the maſs which they riſe from be red-hot, a large quantity of this fire is abſorbed, fixed, or rendered latent:—that ſome principle or principles of the acid, combined with the fire, make the fixable air:—that ſo much of the remainder as combines in like manner with fire, forms the inflammable air:—that the part which eſcapes the neceſſary ignition makes the oil; whilſt that which is obſtinately retained in a fixed body makes the coaly ſubſtance. Not that theſe ſeveral products reſult from ſo many diſtinct or appropriated ſubſtances in the acid: the principle of acidity is contained in them all, and their differences depend upon proportions, and other circumſtances, which the Author ſucceſſively developes.

Every portion of the acid requires its due charge of fire before it can be tranſmuted at all; nor does the acid affect any intermediate ſtate between that of acetous acid and the elaſtic fluids, which, with the due charge of fire, it never fails to produce. Some of the phlogiſtic part is indeed expended in forming oil, while the remainder forms inflammable air, and therefore the part of the acid that is turned into inflammable air may be ſaid to affect the intermediate form of oil; but ſtill the oil appears to be nothing more than the ſubſtance of inflammable air before it combines with fire, for on being puſhed through red-hot ſand, &c. it is almoſt wholly convertible into inflammable air, and the quantity of that air originally obtained from the acetous acid is in proportion to the heat which it undergoes.

Though the oil becomes *inflammable air* when duly heated, without communication with the atmoſphere, it produces *fixable air* when pure air is admitted to it; and the quantity of fixable air produced is in proportion to the quantity of pure air admitted, conjointly with the degree of heat. Thus the quantities of all the products vary according to the circumſtances in which the operation is conducted, and a diminution in one is accompanied with an increaſe of another; a proof, that the ſame matter,

which is an eſſential component part of one, is equally ſo of another.

More of the fixable air is retained in the alcaline or earthy reſidue (which are thereby rendered mild), than is expelled along with the inflammable air; and in the air thus retained, the matter of fire does not appear to be combined in ſo great quantity as in that which aſſumes the elaſtic form. Fixable air, the Doctor obſerves, never becomes elaſtic, till it is ſaturated with fire, and unreſtrained by other matter. For in detaching it from mild alcalies, chalk, &c. ſo as to produce it in the elaſtic ſtate, we are obliged to uſe fire, and we obſerve a great *expenditure* of fire; for the body never conceives near ſo much heat, while it emits fixable air, as it would, in the ſame fire, if it contained none of this matter; and that the fire thus expended upon the elaſtic fluid does not deſert it, but remains combined, appears from hence, that the veſſels, which it runs through in a rapid ſtream, are not warmed by it. This theory is confirmed by the action of acids; which, in uniting with *pure* alcali, quicklime, or calcined magneſia, cauſe great heat, and conſequently emit a great quantity of fire; whereas, in the detaching of fixable air by them from the ſame ſubſtances, little or no heat is diſcoverable, all the emitted fire being transferred to the fixable air, and conſumed in giving it elaſticity: when any heat *is* diſcoverable in theſe operations, it proves only, that more fire is emitted by the acid and the ſolvend in their union, than is neceſſary for the conſtitution of that quantity of fixable air which iſſues in the elaſtic form.

That matter which, in combination with fire, makes inflammable air, is ſtrongly attracted by fixed alcali, lime, and magneſia, and forms, with each of them, a ſpecies of coal or fuel; and theſe very ſoluble ſubſtances, by this union with the matter of inflammable air, become indiſſoluble. From this artificial fuel, ſimilar to charcoal or coak, the Author elucidates the compoſition of the natural. Thus charcoal appears to conſiſt of phlogiſton, and the acid principle of acetous acid, with a ſmall quantity of alcali and calcareous earth.—Hence all fuels, and combuſtible bodies, yield in combuſtion fixable air, and by due ignition in cloſe veſſels inflammable air; which laſt produces alſo fixable air in *combuſtion*, that is, with the acceſſion of pure air.

The effect of nitrous acid, upon the oil obtained in theſe operations, is pretty remarkable; they mutually decompoſe each other, without the aid of extraneous fire; the phlogiſton of the oil uniting with the acid principle of the nitrous acid into nitrous air; while the pure air, which is the other component part of the nitrous acid, unites with the vegetable acid principle of the oil into fixable air; and as a great quantity of fire is liberated or emitted during their action on each other, it is concluded

cluded that the quantity of fire originally combined in them is much greater than can be retained by their new products. The nitrous acid undergoes a ſimilar decompoſition in many other operations; for, in metallic ſolutions, and all others in which this acid is phlogiſticated, in all calcinations and combuſtions of phlogiſtic bodies in which nitrous ſubſtances perform the office of atmoſpheric air, and in every known inſtance of the phlogiſtication of nitrous acid, and the formation of nitrous air from it, the acid principle loſes a part, or the whole, of its pure air, and, by receiving phlogiſton inſtead of it, becomes nitrous air. The quantity of nitrous air diſengaged depends upon the capacity of the materials to retain pure air preferably to the nitrous, and in theſe the conſequent predominance of pure air may be eaſily diſcovered: hence the nitrated calces of metals yield abundance of pure air, and little or no acid. Nitrous air, on the admixture of pure air, becomes nitrous acid ſomewhat phlogiſticated: a great part of the pure air is expended in the formation of the acid, while the remainder contributes to the formation of water: in this, as in every other inſtance of the entry of pure air into a phlogiſtic body, heat is generated, or fire is emitted, ſhewing, that the nitrous air and pure air, ſeverally, hold more fire than the nitrous acid and water formed of them can retain.

All the other acids conſiſt, in like manner, of an acid principle (which has no character of acidity by itſelf) united with pure air. When vitriolic acid is employed in forming ſulphur, its pure air is expended in producing fixable air or water: the acid character of the reſidue is loſt in the union with phlogiſton, and cannot be reſtored till pure air is adminiſtered; which pure air combines partly with the acid principle, and partly with the phlogiſton, forming acid with the one, and water with the other, for theſe are the two products of the combuſtion of ſulphur. Vitriolated alcali, in long continued fuſion, retains obſtinately its pure air, and conſequently its acid character, that is, the alcali continues neutralized: on adding a little charcoal, the air is abſorbed or extricated, and a hepar is produced, which, though containing nearly all the acid principle that belonged to the vitriolated alcali at firſt, is no longer neutral, but ſtrongly alcaline and cauſtic: this alcaline maſs, expoſed to pure air, greedily imbibes it, and, without the concurrence of any other matter, the acid reſumes its proper characters, the ſalt becoming again neutral. The Author purſues this mode of induction through the other acids, and ſhews, that all the phenomena agree with theſe notions, and with no others.

The Doctor ſupports the foregoing inductions by experiments on metallic bodies, which afford at the ſame time a new theory reſpecting their calcination and reduction. He finds that metals in calcination imbibe pure air, but do not part with their phlo-

giſton, the air uniting with the phlogiſton into a ſtate approaching to water; and that the phlogiſtic ſubſtance employed for the *revival* of the metal, imparts nothing to the metal itſelf, being wholly expended in uniting with the air of the calx, and facilitating its expulſion by converting it perfectly into water and fixable air. He examines ſeveral late experiments, which have been otherwiſe interpreted, and ſhews, that they are perfectly agreeable to theſe notions. In the ſolution of metals by acids, a part of the acid is decompoſed, its pure air uniting with the metal, and the remainder appears in a phlogiſticated ſtate merely from this abſtraction of air. In Dr. Prieſtley's experiment of reviving calx of lead by inflammable air, the phlogiſton of that air only extricates the pure air of the calx, by uniting with it into water. He gives ſeveral experiments of the decompoſition of acetous acid with calces of lead by ignition, ſimilar to thoſe with alcaline ſalts and earths; and one, in which the acid was totally converted, by uniting with the pure air of the calx, into fixable air and water, without the aſſiſtance of fire, barely by triturating litharge with ſo much of the diluted acid as was barely ſufficient to make it look white: the maſs when dried was found, like white lead, to yield no acid, but fixed air in abundance, mixed with a ſmall quantity of inflammable air, both by ſolution and diſtillation.

With reſpect to the compoſition of the aeriform fluids, ſo often mentioned, the Author's notions appear upon the whole to be, That they all conſiſt of one or more *gravitating principles*, combined with *fire*; to which laſt their elaſticity, or the mutual repulſive power of their parts, is owing: that the gravitating matter of pure or empyreal air is no other than the aerial principle of nitrous acid: that the gravitating baſis of fixable air conſiſts of the ſame aerial principle, united with the acid principle of acetous acid: that inflammable air, at leaſt the denſe or heavy ſpecies which charcoal and other combuſtible bodies produce when urged with intenſe fire, has for its baſis the ſame acid principle united with phlogiſton: that the proportions of the ingredients are not conſtant and invariable, either in the fixable or inflammable airs, the differences in ſpecific gravity and other properties indicating a diverſity in this reſpect: the denſeſt inflammable air produces in combuſtion the greateſt quantity of fixable air, and the light inflammable air of metallic ſolutions yields none. With regard to the pure acetous acid, its component parts appear to be, its proper acid principle, pure air or rather the gravitating baſis of air, phlogiſton, and water.

The Doctor has given, throughout, various meaſurements and calculations of the quantities of the products, in ſupport of his general inductions. He ſeems, however, to lay no particular ſtreſs

ſtreſs upon theſe, and makes a decent apology for any errors that may be found in them.

'It is impoſſible' (he ſays) 'for a man, who muſt employ the greateſt part of his time in the duties of a profeſſion which allows no vacation, to ſuperintend ſuch experiments as thoſe on which the foregoing eſtimates have been founded, from the commencement to the termination; and being thus circumſtanced, I think it neceſſary to obſerve, that ſome part of every one of theſe experiments and menſurations was committed to the care and fidelity of my operator. If any unintentional errors on his part ſhould happen to conſpire to the encreaſe of mine, my eſtimations may be very incorrect in regard to the proportions; but I have no reaſon to doubt that the notions of metallic reduction, of the principles of fixable air and denſe inflammable air, and of all that does not depend on accurate proportion, will abide the teſt of future experience.'

We hope the Doctor's operator has been more attentive to his duty than the compoſitor, or corrector of the preſs, whoſe miſtakes are more apparent, and pretty numerous; and have a like apology made for them. Beſide thoſe which are noticed in the *errata*, and which, in general, are of no great conſequence, we ſhall mention one or two that happen to occur to us at the moment, and which may poſſibly embarraſs an ordinary reader. In page 228 and 29, we are told, that a cubic inch of one ſpecies of air weighs 260 grains, and of another leſs than 2 grains; that the medium of thoſe two numbers is 23; and that if one cubic inch weighs 23 grains, 46 cubic inches will weigh between 10 and 11 grains: theſe apparent abſurdities have ariſen merely from the omiſſion of a point of ſeparation between integers and decimals; for 260 and 23, read 2.60 and 2.3, that is $2\frac{6}{10}$ and $2\frac{3}{10}$, and the whole becomes clear and conſiſtent.—The other inſtance we allude to is in p. 181. The Author has ſhewn in the preceding pages, that as pure air is a conſtituent part of metallic calces, the tranſition of metal, by ſolution, to the ſtate of ſalt or calx, can take place only as the menſtruum ſupplies this air; that in making aqua regia with a mixture of nitrous and marine acids, a part of the nitrous acid is decompoſed, nitrous air being emitted, and its pure air united with the marine acid, which, in virtue of this acceſſion of air, becomes capable of diſſolving metals that reſiſt the common ſpirit of ſalt. On this occaſion he communicates a very remarkable fact, that when two pounds of manganeſe are mixed with two or three of ordinary ſpirit of ſalt, the elaſtic fluid that iſſues in diſtillation may be nearly all condenſed in a ſolution of fixed vegetable alcali; and that the ſolution will then yield a conſiderable quantity of *nitre* as well as ſea ſalt: he finds alſo that manganeſe, by mere ignition, yields a great quantity of pure air with phlogiſtic air, as nitre does; and from theſe facts he concludes, that manganeſe contains nitrous acid, or its principles, in great quantity. 'But'

(continues he) 'red lead, and the calces which ſerve to dephlogiſticate marine acid, or to produce the change expreſſed by that word, yield alſo pure and phlogiſtic air by ignition; and I venture to prognoſticate, that *nitrous* acid will alſo be found *in theſe caſes* to make aqua regia with marine acid, excluſive of any change producible in the marine acid by its union with empyreal air ſupplied from the calx.' Now, we apprehend the Doctor meant to ſay, not that *nitrous acid*, but that *calces of lead* would be found to make aqua regia with marine acid, and we can eaſily conceive how the perverſion of his meaning may have happened: he might write *nitrous acid* by miſtake, and inadvertently inſert the correction *theſe calces* in a wrong place; and the printer might retain both, changing *theſe calces* (which would have been nonſenſe in the ſituation where he found them) into *in theſe caſes*. Whatever may be in this conjecture, if the Author really means that *calces of lead are capable of producing nitrous acid*, it is a pity that ſo important a hint ſhould be loſt to any of his readers.

After the particular facts and inductions, of which we have been endeavouring to give a conciſe view, the Doctor proceeds to enquiries of a more extenſive and abſtruſe nature, reſpecting the matter of fire, and the explication of various operations and phenomena in which it is concerned. His primary notions of fire are, That it is ſubject to laws of attraction, by which it is fixed or diſguiſed in divers ſubſtances; and that it produces heat, or acts as fire, only when it is extricated from other kinds of matter:—that its homogeneal parts repel each other:—that the mutual repulſion of its own parts, and their attraction to other matter, is the cauſe of the elaſticity of aeriform fluids:—that the charges of repellent matter, by which the gravitating particles form elaſtic fluids, are diſtinct atmoſpheres of fiery matter, in which the denſities are reciprocally as the diſtances from the central particles, in a duplicate or higher ratio:—that the repulſion of the particles of fire limits the quantity that can be engaged by bodies;—and that the matter of fire limits the quantities in which aeriform fluids, and other bodies containing it, can combine chemically. He conceives *light* to conſiſt in a *rapid projectile motion* of the fiery fluid, independent of its denſity; and *heat* to conſiſt in the *denſity of the fluid*, independent of progreſſive motion.—We cannot ſay that we are entirely ſatisfied with this laſt notion; for if *heat* and *light* be one and the ſame fluid, differing *only* in velocity, ſome reaſon ought to be aſſigned for that immenſe difference, and for the immenſe differences alſo in their permeation of groſs bodies.

Ch—

ART.

ART. VII. *An Eſſay on the Life, Character, and Writings, of* Dr. Samuel Johnſon. By Joſeph Towers, LL. D. 8vo. 2s. 6d. Dilly. 1786.

IN this Eſſay, we have a ſober and candid *Review* of Dr. Johnſon's literary and perſonal character. The judicious Author allows all his excellencies to their full extent; but he is not blind to his imperfections. He communicates, indeed, to the Public, little that is new; but he adverts, with ſtrict attention, to whatever has been advanced by the various biographers, and the numerous relators of anecdotes concerning this great and ſingular man,—this *noble Heteroclite*, as ſome one hath, not unaptly, ſtyled him.

After a ſeries of juſt criticiſms on Dr. Johnſon's writings, throughout, interſperſed with occaſional remarks on his genius, principles, prejudices, &c. our Author, in the concluſion of his Eſſay, thus briefly *ſketches*, to uſe his own expreſſion, the *principal features* of the Doctor's character:

'He poſſeſſed extraordinary powers of underſtanding, which were much cultivated by ſtudy, and ſtill more by meditation and reflection. His memory was remarkably retentive, his imagination uncommonly vigorous, and his judgment keen and penetrating. He had a ſtrong ſenſe of the importance of religion; his piety was ſincere, and ſometimes ardent; and his zeal for the intereſts of virtue was often manifeſted in his converſation and in his writings. The ſame energy, which was diſplayed in his literary productions, was exhibited alſo in his converſation, which was various, ſtriking, and inſtructive; and, perhaps, no man ever equalled him for nervous and pointed repartees.

'The great originality which ſometimes appeared in his conceptions, and the perſpicuity and force with which he delivered them, greatly enhanced the value of his converſation; and the remarks that he delivered received additional weight from the ſtrength of his voice, and the ſolemnity of his manner. He was conſcious of his own ſuperiority; and when in company with literary men, or with thoſe with whom there was any poſſibility of rivalſhip or competition, this conſciouſneſs was too apparent. With inferiors, and thoſe who readily admitted all his claims, he was often mild and gentle: but to others, ſuch was often the arrogance of his manners, that the endurance of it required no ordinary degree of patience. He was very dextrous at argumentation; and, when his reaſonings were not ſolid, they were at leaſt artful and plauſible. His retorts were ſo powerful, that his friends and acquaintance were generally cautious of entering the liſts againſt him; and the ready acquieſcence of thoſe with whom he aſſociated, in his opinions and aſſertions, probably rendered him more dogmatic than he might otherwiſe have been. With thoſe, however, whom he loved, and with whom he was familiar, he was ſometimes cheerful and ſprightly, and ſometimes indulged himſelf in ſallies of wit and pleaſantry. He ſpent much of his time, eſpecially in his latter years, in converſation: and ſeems to have had ſuch

an averſion to being left without company, as was ſomewhat extraordinary in a man poſſeſſed of ſuch intellectual powers, and whoſe underſtanding had been ſo highly cultivated.

'He ſometimes diſcovered much impetuoſity and irritability of temper, and was too ready to take offence at others; but when conceſſions were made, he was eaſily appeaſed. For thoſe from whom he had recei ed kindneſs in the earlier part of his life, he ſeemed ever to retain a particular regard, and manifeſted much gratitude towards thoſe by whom he had at any time been benefited. He was ſoon offended with pertneſs, or ignorance: but he ſometimes ſeemed to be conſcious of having anſwered the queſtions of others with too much roughneſs; and was then deſirous to diſcover more gentleneſs of temper, and to communicate information with more ſuavity of manners. When not under the influence of perſonal pique, of pride, or of religious or political prejudices, he ſeems to have had great ardour of benevolence; and, on ſome occaſions, he gave very ſignal proofs of generoſity and humanity.

'He was naturally melancholy, and his views of human life appear to have been habitually gloomy. This appears in his *Raſſelas*, and in many paſſages of his writings. It was alſo a ſtriking part of the character of Dr. Johnſon, that with powers of mind that did honour to human nature, he had weakneſſes and prejudices that ſeemed ſuited only to the loweſt of the ſpecies. His piety was ſtrongly tinctured with ſuperſtition and we are aſtoniſhed to find the author of the Rambler expreſſing ſerious concern, becauſe he had put milk into his tea on a Good Friday. His cuſtom of praying for the dead, though unſupported by reaſon or by ſcripture, was a leſs irrational ſuperſtition. Indeed, one of the great features of Johnſon's character, was a degree of bigotry, both in politics and in religion, which is now ſeldom to be met with in perſons of a cultivated underſtanding. Few other men could have been found, in the preſent age, whoſe political bigotry would have led them to ſtyle the celebrated JOHN HAMPDEN "the zealot of rebellion;" and the religious bigotry of the man, who, when at Edinburgh, would not go to hear Dr. Robertſon preach, becauſe he would not be preſent at a Preſbyterian aſſembly, is not eaſily to be paralleled in this age, and in this country. His habitual incredulity with reſpect to facts, of which there was no reaſonable ground for doubt, as ſtated by Mrs. Piozzi, and which was remarked by Hogarth, was alſo a ſingular trait in his character; and eſpecially when contraſted with his ſuperſtitious credulity on other occaſions. To the cloſe of life, he was not only occupied in forming ſchemes of religious reformation, but even to a very late period of it, he ſeems to have been ſolicitous to apply himſelf to ſtudy with renewed diligence and vigour. It is remarkable, that, in his ſixty-fourth year, he attempted to learn the Low Dutch language; and, in his ſixty-ſeventh year, he made a reſolution to apply himſelf "vigorouſly to ſtudy, particularly of the Greek and Italian tongues."

'The faults and the foibles of JOHNSON, whatever they were, are now deſcended with him to the grave; but his virtues ſhould be the object of our imitation. His works, with all their defects, are a moſt valuable and important acceſſion to the literature of England. His political writings will probably be little read, on any other account than

than for the dignity and energy of his ſtyle; but his Dictionary, his moral eſſays, and his productions in polite literature, will convey uſeful inſtruction, and elegant entertainment, as long as the language in which they are written ſhall be underſtood; and give him a juſt claim to a diſtinguiſhed rank among the beſt and ableſt writers that England has produced.'

We ſhall conclude this article with another, but *more brief*, ſketch of Dr. Johnſon's character, ſtruck out, *currente calamo*, a few years before his death, by a celebrated *northern* writer, in a familiar letter to a literary friend:

"I think not highly of his learning, but very highly of his underſtanding; as a critic he is to be read with caution: his ſtrong ſenſe often directs him right; he is then great; but his prejudices often miſlead his judgment: in his temper he is benevolent, in his life charitable to an extreme; in his writings he is ſour, contemptuous, and malignant: with theſe faults, if he had not great virtues, he would be inſufferable; with theſe virtues, if he had not great faults, he would be highly reſpectable; nay, with all his faults he muſt be reſpected." G.

ART. VIII. *A Diſſertation on the Antiquity of the Earth*, read at the Royal Society, 12th of May, 1785. By the Rev. James Douglas, F. A. S. 4to. 10s. 6d. Boards. Nicol. 1785.

THOUGH we firmly believe that this work was preſented to the Public with a ſincere intention of rendering ſcience a material ſervice, yet we are ſorry to find that ſo ſtrenuous and warm an advocate for the promotion and advancement of natural knowledge, as the Author ſeems to be, ſhould have deviated from the true method of philoſophizing, by admitting hypothetical arguments to influence his reaſoning, inſtead of guiding his inquiries by the unerring principles of demonſtrative evidence; and we are the more ſurpriſed that he ſhould fall into this error, ſince he acknowledges the ſuperior excellence of the latter in philoſophical ſubjects. 'Having the paſſions and prejudices of mankind to combat, which mathematical certainty can alone effectually ſuppreſs, we muſt content ourſelves only with making converts of thoſe who have minds ſufficiently expanſive to liſten to hypothetical arguments, without the ſhackles of Euclid, and the vanity of diſplaying their own learning and pedantry. Much may be ſaid in favour of that reſtriction which the human mind would be ſubject to, when, on the flight of imagination, it may be induced to ſoar to the dangerous regions of conjecture; but were we only to admit mathematical argument into our inquiries, men would be reſtrained from their ardour of conception, and, becoming languid in their purſuits after knowledge, they would ſink into a laſting ſupineneſs.' Pref. p. v.

We ſhould inſult the judgment of our readers were we to offer any remarks upon a paſſage ſo inconſiſtent with the preſent true mode of purſuing philoſophical inquiries.

Mr.

Mr. Douglas's deſign, in this performance, is to prove the antiquity of the earth, from the conſideration that petrifactions of animal ſubſtances require a vaſt ſpace of time to become totally changed in their texture, and acquire the ſtony form in which they are found. Naturaliſts univerſally allow petrifactions to be undeniable proofs of the great age of the world, but we do not recollect that any one, like our Author, has pretended, from the various phenomena attendant upon theſe ſubſtances, to determine what length of time would be neceſſary to produce the changes they have undergone: and indeed with very great reaſon; for the ſituations in which animal relics lie buried are ſo various, and the circumſtances of their lodgments ſo widely different, that no arguments of any weight can be brought to ſhew how long this or that muſt have lain before it could have been in part or wholly petrified.

The principal fact on which Mr. Douglas builds his arguments, is the diſcovery of ſome petrified bones at Chatham, 12 feet below the ſurface of the earth. They were depoſited in a ſtratum of drift or river ſand, blended with a kind of clay, of a yellowiſh grey tinge: the incumbent ſoil was a compact loam with horizontal veins of a blackiſh hue running through it. This vein of loam extends itſelf, in an horizontal direction, through the town of Chatham, about 20 feet above the level of the river Medway at high-water-mark. By the poſition of the bones, and the fragments that were preſerved, they appear to have belonged to one entire animal. Our Author procured part of the under jaw with two teeth (of which he has given an excellent aquatinta plate), and ſome other fragments; they were wholly deprived of their animal ſalt, and ſome of them, eſpecially the jaw, are 'permeated with a lapideſcent matter.' Mr. D. enters into a long diſquiſition about animal ſalt, and the component parts of animal ſubſtances, but in a manner which ſhews that he is not yet an adept in chemical knowledge.

Returning to the bones, he concludes, and indeed with every appearance of probability, that they are the remains of an Hippopotamus, at preſent an inhabitant of the Nile, and other large rivers of Africa; and ſince they were diſcovered petrified and entire in 'a ſoil which had been formed by the *reſidue* [ſubſiding] of the water,' it ſhould ſeem that they muſt have been depoſited by this cauſe, that the animal muſt have lived near the place where it was found, and, conſequently, could not have been brought from any of the African rivers by Noah's flood. From a conſideration of theſe circumſtances, Mr. D. makes the following concluſions:

'That this iſland has been under a warmer influence of climature than at this preſent æra.

'That the animal called the Hippopotamus, the inhabitant of the continent of Africa, muſt have been depoſited on the ſtrand

ſtrand of the river Medway by waters, ſeparable from that epoch recorded in holy writ which ſubmerged the world in forty days.

'That the earth was once endued with a power of tranſmuting bodies into ſtoney or hard ſubſtances, which it ſeems no longer to poſſeſs *; or that by the undoubted teſtimony of theſe petrified animal bones, they muſt have been interred much anterior to any written record, from ſome extraordinary convulſion of the globe.'

It is ſtrange that the earth ſhould have been once endued with a power which it ſeems no longer to poſſeſs. We have ever been of opinion that one of the principal properties of nature is to be *ſibi ſemper ſimilis*, and it muſt be acknowledged that her operations are carried on in the ſame manner *now* as *formerly*: as an inſtance of which we mention the petrifaction of a human body found in 1722, which lay buried about 50 years in the copper-mines at Falhan in Dalecarlia, vid. *Linn. Syſt. Naturæ.* iii. This is a recent fact, which we look upon as furniſhing an undeniable proof that petrifactions have been produced within theſe laſt 100 years.

Our Author next conſiders the petrifactions of elephants' bones and tuſks, ſo frequently found in various parts of Europe. The Emperor of Germany's muſeum at Vienna furniſhed him with numerous ſpecimens of this petrifaction, ſome of which are throughout calcareous, while others are entirely changed to the hardeſt black agate. Theſe are conſidered as having required an immenſe length of time to become ſo 'fully ſaturated with lapideſcent matter.'

Mr. Douglas has had various opportunities of finding human bones in many different ſoils, with the date of their depoſit interred near them; and one in particular with a variety of relics found in the grave, he 'takes the liberty to introduce as perfectly eſſential to the matter of the preſent diſquiſition. The bones, which were entire during the ſpace of 1300 years, were not calcined, but contained almoſt as much gluten or animal phlogiſton as a recent bone; and an ivory armilla, not a quarter of an inch in thickneſs, found in the ſame grave, alſo preſerved its animal

* 'I beg to obſerve, when I ſpeak of petrifaction, that I mean a quality which the earth appears to have had of indurating bodies, by the operation of certain acids, and not of that quality with which certain ſoils are endued, of depoſiting an earthy or ferrugineous incruſtation on the bodies encloſed in it; or of that power which produces ſparry or ſtalactical matter, and which is ſometimes found to encloſe heterogeneous bodies; in ſhort, of that power which is known to come within the ſcope of human definition, and to which a phyſical cauſe can be aſcribed.'—Indeed, Mr. Douglas, this is a very curious chemical note!

ſalt,

ſalt. From theſe premiſes our Author thinks he is juſtly permitted to draw this inference:

'That, as the earth, within the given time of *thirteen hundred* years, has not had the power of petrifying ſo ſmall a ſubſtance as an ivory armilla, or of extracting the animal property from it; the time which would have elapſed to have rendered the tuſk of an elephant calcareous, and to have converted it into the ſolid ſubſtance of an agate, could not bear any relative proportion to the tranſition of time, which human obſervation has thus prefixed: hence, by a progreſſive ſucceſſion of truths, I may naturally conclude, that ſome unknown lapſe of time muſt have tranſpired for the production of this phenomenon, or that the earth muſt have been endued with a power of operating this effect, which ſome revolution in nature has now entirely deſtroyed.'

This is the principal outline of the performance before us, though it was not without difficulty that we were able to give our readers any idea of the Author's plan, for he writes in a very deſultory and immethodical manner, and his ſtyle in many inſtances betrays haſte and inaccuracy. We hope, however, that in time his judgment will controul his ideas, and in ſome meaſure 'reſtrain the flight of his imagination,' ſince he ſeems, from the ſpecimen before us, to be poſſeſſed of ingenuity and abilities that may be highly uſeful in the cauſe of ſcience, eſpecially when joined with the ardent deſire which he appears to have for uſeful diſcoveries.

In the Appendix Mr. D. offers ſome obſervations on the bones found in the rock at Gibraltar, and others of a ſimilar kind. Buffon's ſyſtem, and Whitehurſt's theory of the earth, are examined, and remarks are made upon them.

The plates in aquatinta accompanying this work, which we find to be the Author's own performance, are neatly executed, and are good repreſentations of the originals, particularly thoſe of the coins, which we cannot help commending as engravings, although they are totally foreign to the main ſubject of his book.

ART. IX. *A Treatiſe on Ancient Armour and Weapons*, illuſtrated by Plates taken from the original Armour in the Tower of London, and other Arſenals, Muſeums, and Cabinets. By Francis Groſe, Eſq. F. S. A. 4to. 2l 2s. Hooper. 1786.

IN our Review for July 1785 we gave our readers an account of the firſt number of this ingenious work, wherein we explained, as far as the preface could enable us, the intention and nature of the performance. The whole being now completed, we find it divided into two parts, one deſcribing defenſive, and the other offenſive arms. Although Mr. Groſe confines himſelf chiefly

chiefly to the armour worn in England, from the conqueſt to the time of its diſuſe, yet he frequently entertains his readers with deſcriptions and engravings of foreign ancient armour; eſpecially when the conſideration of the latter elucidates or explains any particulars relative to the former. The ſources whence Capt. Groſe has drawn his information and examples, are the armour and weapons themſelves; he has never mentioned any part of armour without having the original before him both for the verbal deſcription and drawing, ſo that we meet with nothing of which ſpecimens may not be ſeen either in public arſenals, private cabinets, ſepulchral monuments, or ancient ſeals; and in order to ſatisfy the curioſity of his readers, he has, in the explanation of the plates, always been attentive to refer to the originals whence the drawings were made; and in the hiſtorical and deſcriptive part he is no leſs careful to quote authorities for what he advances.

Such is his general plan, and the accuracy with which he has executed it, is ſimilar to that obſervable in his former publications.

The ſeveral parts of armour are deſcribed ſeparately, their uſes are pointed out, and the different forms in which they were made at different periods of time, are fully explained. The learned Reader will find many curious remarks relative to the etymology of the names of the moſt material pieces of armour; by which it evidently appears that our Author has not compiled the preſent performance in haſte, but that it has been the reſult of extenſive reading, cloſe ſtudy, and a mature conſideration of the ſubject. The hiſtorian will alſo receive much inſtruction as well as entertainment from an attentive peruſal of this treatiſe, eſpecially in ſuch matters as relate to ſieges and martial operations. In a word, readers of every deſcription will have the ſatisfaction of meeting with ſomething agreeable or uſeful.

The engravings which, being 49 quarto plates, beſide an elegant frontiſpiece, conſtitute a conſiderable part of the book, are executed in that maſterly ſtyle which has always characterized the Captain's former works: they are exact repreſentations of the originals, which is a moſt material recommendation of them; they would however have been much more agreeable to the eye had they been drawn without the ſtands or props on which the armour is ſupported. Though the ſtands are neceſſary in the arſenal, yet they fill the picture with an appearance of ſomething foreign and extraneous: but it ſeems a peculiarity of this accurate artiſt, to let nothing eſcape which preſents itſelf to his eye, when he is viewing a ſcene, or drawing an object.

ART. X.

FOREIGN LITERATURE.

ITALY.

Art. 1. *NUOVO Methodo*, &c. *i. e.* A new Method of treating certain Diſorders under chirurgical Inſpection. By M. FULGONI. 4to. With Plates. Rome. 1786.—The *firſt* of four diſſertations contained in this work treats of *aneuriſms* in the lower extremities, the *ſecond* of the fracture of the collar bone, the *third* of the fracture of the knee-pan, and the *fourth* of the uſe of camphor in the cure of external wounds. To theſe diſſertations our Author has prefixed ſome critical reflections on chirurgical practice, and hiſtorical accounts of ſeveral eminent practitioners, whoſe merit is celebrated with due applauſe. To theſe are added two remarkable obſervations; one, of an imperfect conformation, in which the parts of generation, and the urinary bladder, were wanting; the other, of two heterogeneous ſubſtances which found a paſſage into the bladder, one by the mouth, the other by the urethra.

2. *Delle Oſſa*, &c. *i. e.* A Memoir concerning the Bones of Elephants, and other natural Curioſities, found in the Mountains of Verona. By the Abbé FORTIS. 8vo. Vicenza. 1786.—We have received information concerning this work, but we have not yet ſeen it: when it comes to hand, we ſhall communicate the ingenious Abbé's explication of the matter. As the bones in queſtion announce elephants, in great number, of all ages and all ſizes, theſe fragments cannot be ſuppoſed to belong to the elephants which are ſaid to have been brought into Italy by Hannibal and Pyrrhus.

3. *Lettere fiſiologiche*, &c. *i. e.* Phyſiological Letters of Dr. ROSA, Preſident of the College of Phyſicians at Modena. 4to. Macerata. 1786. Theſe letters do honour to the penetration and induſtry of their learned Author, whoſe diſcoveries and obſervations have contributed not a little to explain ſeveral curious and important phenomena both in the animal and vegetable world.

4. *Memorie*, &c. *i. e.* Hiſtorical Memoirs of the Eaſt-Indies. By Father EUSTACHIO DELFINI, a Piedmonteſe Carmelite. 8vo. Turin. 1786.—This Monk, who accompanied the French admiral *Suffrein* in his expedition to the Indies, gives us a topographical deſcription of that extenſive region, together with an hiſtorical account of the different forms and tenets of religion that diſtinguiſh its inhabitants. Like all new comers on the hiſtorical ſcene, this Author corrects, on ſeveral occaſions, the relations of preceding travellers and obſervers. Among other things, we find in this publication a life of the famous *Hyder Ali*, together with a relation of many ſingular events.

5. *De*

5. *De Igne*, &c. *i. e.* Philoſophical Theſes concerning the Nature of Fire. Dedicated to Pius VI. By Count CHARLES RESTA, Patrician of Milan. 4to. Rome. 1786.——Thoſe who are acquainted with the recent and multiplied experiments of the Doctors Prieſtley, Black, Crawford, Bergman, Scheele, Abbé Fontana, and other learned men, relative to the ſubject here announced, will meet with nothing very new in this performance. They will, however, find in it the heads of an elementary treatiſe upon Fire, judiciouſly propoſed, and elegantly arranged; and in this point of view the work before us has a conſiderable degree of merit. In the noble Author's plan for the compoſition of ſuch a *treatiſe*, the theſes, or propoſitions, announced in the title of his work, are diſtributed into three claſſes; the 1ſt, containing all that relates to the *nature* of the igneous fluid in general;—the 2d, all the *intimate combinations* of this fluid, conſidered as *principle*;—the 3d, the freer union of *fire* with other bodies in a ſtate of mixture only, and aggregation. Under the three heads of this diviſion, the Author, without profeſſing to give a complete treatiſe on the ſubject, furniſhes, nevertheleſs, by reaſonings upon the facts which experiments have diſcovered, very good materials for ſuch a treatiſe.

Under the *firſt* he proves that fire is not a modification of other bodies, but a ſubſtance *ſui generis*, ſimple, peculiar, elementary, and not compoſed, as ſome learned men have imagined, of phlogiſton intimately combined with pure air. He conſiders it, moreover, as the univerſal diſſolvent, the cauſe of all fluidity, and the principle, by whoſe influence, air, water, and all other *menſtrua* exerciſe activity. He looks upon it as the principle of ſeveral cryſtallizations, as the cauſe of the aeriform appearances, of which many ſubſtances are ſuſceptible, and the great agent from whoſe preſence and quantity, the preſervation or deſtruction, both of vegetative and ſenſitive life, are equally derived.

After having unfolded the nature and general properties of the igneous fluid, M. RESTA, in the *ſecond Part* of his work, conſiders this fluid in its combinations; and here he goes over the ſame ground that has been trod, before him, by the *Prieſtleys*, the *Fontanas*, the *Sennebiers*, and other eminent men. In the third Part, already announced, he follows and illuſtrates the theory of Dr. Crawford.

6. *Memorie Iſtoriche*, &c. *i. e.* Hiſtorical Memoirs concerning *Cerignola*. By M. THEODORE KIRIATTI, M. D.—The Author ſhews that Cerignola is the ancient Gerionum (which is no new diſcovery), and that it was founded by the *Auſonians*; which may have been the caſe. His account of the flouriſhing ſtate of Apulia, when Hannibal made himſelf maſter of that country, and of its preſent ſtate with reſpect to population, agriculture, commerce, induſtry, towns, and public edifices, is more intereſt-

ing. His work is terminated by an eſſay on the natural hiſtory of this fertile region, and an enumeration of the experiments he made to aſcertain the non-exiſtence of the venom attributed to the *Tarantula.*

7. *L'Iliade*, &c. *i. e.* Italian tranſlations of the Iliad of Homer. Vol. I. By the Abbé CESAROTTI. Padua. 1785.—We announce this tranſlation, on account of the treaſure of hiſtorical and critical erudition with which it is accompanied. We have, here, indeed two tranſlations; the one literal, in proſe, which is to ſupply the place of the original text;—the other poetical, and made with a certain freedom, into which our Author has endeavoured to transfuſe the ſpirit of the Grecian bard. The proſe tranſlation is accompanied with a multitude of mythological, hiſtorical, critical, philoſophical, and grammatical obſervations, which conſtitute the moſt inſtructive part of the work. Many volumes, ancient and modern, have been laid under contribution to furniſh theſe obſervations, to which the Abbé has added a certain number of his own. Theſe are followed by whole diſſertations, borrowed from eminent critics and philologiſts, and deſigned to illuſtrate a variety of ſubjects relative to the Iliad. But this is not all: for, to render this work uſeful to the lovers of Grecian literature, M. CESAROTTI has placed at the end of the volume, the moſt conſiderable *various readings* of the Greek ſcholiaſts, which are in the library of St. Mark at Venice, and are to be publiſhed in the edition of Homer, promiſed by the learned M. *Villoiſon.*—There is alſo prefixed to the tranſlation before us a *Preliminary Diſcourſe*, containing an ample account of Homer's life and writings. *M— e.*

*** Since writing the above, we have, by accident, met with the 3d edition of Abbé Ceſarotti's Italian tranſlation of the works of Oſſian; and we purpoſe to give an account of it in our Appendix—which will be publiſhed next month, as uſual.

MONTHLY CATALOGUE,

For DECEMBER, 1786.

POLITICAL.

Art. 11. *The Treaty of Navigation and Commerce between his Britannic Majeſty and the moſt Chriſtian King.* Signed at Verſailles Sept. 26, 1786. In French and Engliſh. 4to. 2s. 6d. Harriſon.

WITH reſpect to this article, the Public are all critics, to a man; it would be, therefore, impertinence in us, were we to pretend to give a review of it.

Art. 12. *The two Treaties between Great Britain and France.* The former in the Reign of Queen Anne, the latter in the Year 1786, compared, Article by Article, in oppoſite Columns. Together

with

with the Subſtance of 46 Petitions preſented againſt the former Treaty, by the Manufacturing Intereſts of Great Britain, faithfully tranſcribed from the Journals of the Houſe of Commons. Likewiſe a Narrative of the Reception of the ſame Treaty by the Public, and the final Deciſion upon it in Parliament. 4to. 1s. Debrett. 1786.

The deſign of this publication is to ſhew the great ſimilarity of Mr. Eden's commercial Treaty, with that of Utrecht, in the year 1713, which was ſtrongly objected againſt by manufacturers and tradeſmen of various deſcriptions, under the apprehenſion of the bad effects it would have on the commerce and manufactures of the kingdom; and which was rejected by the Houſe of Commons.

Mr. Eden's Treaty is, in ſubſtance, and generally in words, an exact copy of the former; the compiler of the preſent comparative performance, ſeems to think that there is the ſame cauſe for apprehenſion now that there was in 1713; and he wiſhes to have this plain queſtion determined, *viz.* 'Why the very Treaty, which, in 1713, was, with one voice, ſcouted through the kingdom, ſhould, in 1786, be quietly acquieſced in, as a matter of national honour and advantage?' R——m

Art. 13. *A Collection of Letters on intereſting Subjects*; in which the Benefits of Whiggiſm are pointed out, and the Origin of the Revolution is inveſtigated; that the Public may know to whom they are indebted for this wonderful Change in our political Hemiſphere. 12mo. 1s. Bramwell. 1786.

King William, a Papiſt! the Pope, chief inſtrument in bringing about the Revolution! The Whigs, a pack of knaves! &c. &c. is the language of this anonymous politician.

'What generous mind can refuſe to rejoice when truth emergeth from obſcurity, when facts which have been ſo long the theme for eulogiums are ſtripped of their varniſh, and appear in the odious and deteſtable light which they deſerve?' Preface, p. iv.

What pity that we are left ignorant of the ſagacious diſcoverer, who thus brings forth the *truth*, and proclaims theſe *great tidings!*—eſpecially as we are not favoured with references to any other authority for the paradoxical facts here advanced, beſide the mere *ipſe dixit* of Mr. Anybody, or Mr. Nobody. D.

GEOGRAPHY, &c.

Art. 14. *Cary's Actual Survey of the Country Fifteen Miles round London.* On a Scale of one Inch to a Mile. Wherein the Roads, Rivers, Woods, and Commons, as well as every Market Town, Village, &c. are diſtinguiſhed; and every Seat ſhewn, with the Name of the Poſſeſſor. Preceded by a General Map of the Whole. To which is added, an Index of all the Names contained in the Plates. 8vo. 8s. ſewed.

Art. 15. *Cary's Actual Survey of the Country Ten Miles round Hampton Court and Richmond.* On a Scale of One Inch to a Mile. Wherein, &c. 8vo. 3s. ſewed. Cary, No. 188, Strand.

In our Review for April laſt, we made mention of Mr. Cary's *Actual Survey of Middleſex*, and recommended it to the notice of the Public, as being "peculiarly convenient for occaſional conſultation—both as a county-map, and as a road-directory." And the ſame

degree of commendation may be honeſtly due to the preſent publications, only that they do not come under the denomination of *County-maps*.

Mr. Cary's Surveys are, without queſtion, the moſt accurate and elegant of any that have appeared ſince the days of *Roque*. His maps too, are poſſeſſed of this very peculiar excellence, that when cut, and paſted on canvas for the pocket, the names of the ſeveral places are no way mangled or injured by it, but remain whole and entire:—this gives clearneſs and diſtinctneſs to the various parts of the diſſected map, and adds conſiderably to the beauty of the whole.

HISTORICAL. *A. B.*

Art. 16. *The Hiſtory of the War with America, France, Spain, and Holland*, commencing in 1775, and ending in 1783. By John Andrews, LL. D. 8vo. 4 Vols. 1l. 10s. Boards. Fielding. 1786.

This Hiſtory is chiefly compiled from the public prints, and the proceedings of the Houſe of Commons; and is frequently interſperſed with pertinent political remarks. The facts *in general* are well recorded; in ſome circumſtances we think the Author has not been fully informed, but theſe are few. Impartiality, the greateſt recommendation of an hiſtorian, eſpecially the hiſtorian of his own times, ſeems to have been much attended to by the Author; and though, on the whole, he has placed things in a proper light, and apparently attributed them to their true cauſes, yet we are doubtful that TIME has not yet ſufficiently detected the hidden motives that actuated the contending powers in their various operations.

AGRICULTURE, &c. *R— —m*

Art. 17. *National Improvements upon Agriculture*, in Twenty-ſeven Eſſays, by David Young, Perth. 8vo. 5s. Boards. Edinburgh, Bell. 1785.

We have ſeldom read a performance that aſſumes a more uninviting appearance than that now before us. The language is vulgar, and abounding in Scotticiſms, ſo as to be ſcarcely intelligible; the ſtyle prolix, and embarraſſed, full of digreſſions that have no connection with the ſubject, and repetitions without end. The Author is evidently unacquainted with the firſt principles of philoſophy; yet the greateſt part of his performance conſiſts of attempts to account for the various phenomena of nature; and he talks in a deciſive manner on the moſt intricate ſubjects. The formation of the univerſe, the internal ſtructure of the earth, the changes that have been produced on the earth's ſurface, &c. &c. are favourite ſubjects with our Author, to which he recurs in almoſt every page of his book. He is likewiſe particularly fond of treating of the ſingular ſubſtance called *peat*, or, as he ſtyles it, *moſs*; though it is very evident to an intelligent reader that he knows little of its nature and qualities, and that he recommends it, for many uſes for which it is altogether unfit. In ſhort, there is ſuch a jumble of nonſenſe to be met with in almoſt every page of the book, as will probably diſguſt moſt readers, and prompt them to throw it aſide before they have peruſed one half of it.

Notwithſtanding this ſevere cenſure, which juſtice obliges us to paſs upon this work, the ſame juſtice obliges us to own, that an intelligent

gent reader, who can paſs over its imperfections, will diſcover that ſome fundamental principles of agriculture are laid down in this work, and frequently inculcated with great and laudable zeal; ſuch as, that ground ſhould be, at any rate, made perfectly clean, and before any other improvement ſhould be attempted—that it is of importance to lay ground into graſs when perfectly clean, and fully enriched by manures—that it is a great improvement to keep a large proportion of ground, thus cleaned and enriched, in graſs: with ſeveral other general axioms of the ſame kind, that are not ſufficiently adverted to: but, while we approve of theſe fundamental principles, as advanced by our Author, we muſt condemn, as abſurd and impracticable, the greateſt part of the meaſures he recommends, for bringing the ground into that good order which he wiſhes. The object that he is deſirous to attain is good, but the means he preſcribes for that purpoſe are altogether inadequate, and many of them are ſo exceedingly whimſical, as to excite compaſſion for the man who could ſeriouſly recommend them. *An—n*

EDUCATION.

Art. 18. *A Chart*, ſhewing the Gender of every Noun in the French Language, included in two Tables of Maſculine and Feminine Terminations. A Sheet in large Folio. 1s. Law.

French grammarians have found great difficulty in making rules for the genders of nouns. This chart, ſhewing the rules in one view, may have ſome advantages over a grammar, where the rules are not placed together. *A. B.*

ECCLESIASTICAL LAW.

Art. 19. *The Arguments of Counſel* in the Eccleſiaſtical Court, in the Cauſe of Ingleſield. With the Speech of Dr. Calvert, July 22, 1786, at giving Judgment. 8vo. 2s. Murray.

Theſe ſpeeches were printed from Mr. Gurney's ſhort-hand notes; and are curious ſpecimens of the abilities of the learned Civilians. As to the *nature* of this extraordinary cauſe, delicacy commands our ſilence.

POETRY.

Art. 20. *Poems*, and other Pieces, by Henry Headley. 8vo. 1s. 6d. Robſon. 1786.

Mr. Headley, we underſtand, was a Member of Trinity College, Oxford, and now reſides at Norwich. The greater part of theſe poems, or, as he himſelf quaintly ſays, 'the majority,' have been before made public. They are dedicated to Doctor Parr, as a mark of the gratitude and reſpect, which an ingenuous ſcholar thought due to his able and faithful maſter. The application of the paſſage from *Laurent. Valla*, does credit to the judgment of Mr. Headley, and expreſſes, very juſtly and fully, the merits of Dr. Parr. In the Poems themſelves there is much taſte, and ſome poetry; many nervous expreſſions, ſome harmonious verſes, a few ſentiments that have traces of originality, and a general felicity in the choice of ſubjects. The character of Lothario is well drawn; and we were much pleaſed with the Invocation to Melancholy, which ſeems to mark, not merely the powers of the writer, but the peculiarities of his character.—A young man, educated under Dr. Parr, cannot but reflect, with pity and re-

verence, upon the neglected genius and virtues of Peter Elkington, to whoſe memory Mr. H. has paid a handſome tribute of reſpect in an ingenious proſe epitaph. We think, with Mr. H. that many of theſe pieces were originally 'publiſhed too haſtily;' and we allow that his attempts 'to render them ſomewhat leſs exceptionable' have not been totally unſucceſsful. Many of the lines are, however, languid and inharmonious: the diction is ſometimes incorrect, and ſometimes even coarſe; and there is a general deficiency in that art of *finiſhing*, which every young writer ſhould endeavour to attain, before he preſumes to encounter the diſcerning eye of the Public. We think favourably of Mr. Headley's abilities; we are willing to encourage his exertions; and we adviſe him not to ſlight thoſe powerful and judicious objections, which his Maſter is well known to employ againſt precipitate publication. P—rr.

Art. 21. *Folly triumphant over Wiſdom.* A Poem. 4to. 1s. Robinſons, &c.

This piece is too dull to be called ſatire, and too proſaic to deſerve the name of a poem; it is nothing better than feeble ſenſe in rhime. R.

Art. 22. *An Ode on the Immortality of the Soul:* occaſioned by the Opinions of Dr. Prieſtley. And Life, an Elegy. By the Rev. John Walter, M. A. Maſter of Ruthin School, and late Fellow of Jeſus College, Oxford. To which is added, An Ode to Humanity, founded on the Story of Scipio: by the Rev. John Walter, Senior, Rector of Landough, Glamorganſhire. 12mo. 1s. 6d. Johnſon. 1786.

In the firſt of theſe pieces, the Author has unqueſtionably ſtarted, and is combating, a bugbear; for every one who is acquainted with Dr. Prieſtley's writings, muſt know, that he is a believer in the doctrine of Immortality, on the authority of Divine Revelation. Theſe Poems are of that middle character, which neither engages admiration, nor provokes cenſure. The ſentiments expreſſed in them are, in general, ſuch as will give pleaſure to the pious reader; and the numbers are not inharmonious. R.

NOVEL.

Art. 23. *The Rambles of Fancy*; or moral and intereſting Tales. Containing, The Laplander. The ambitious Mother. Letters from Lindamira to Olivia. Miranda to Elvira. Felicia to Cecilia. The American Indian. The Fatal Reſolution. The Creole. By the Author of the Adventures of the Six Princeſſes of Babylon *. 12mo. 2 Vols. 5s. ſewed. Buckland. 1786.

Take care, fair lady! you are by no means ſafely mounted—Fancy is a runaway tit, and ſtands in particular need of the curb. Without a figure, we would recommend it to Miſs Peacock, in her future writings, to keep a little more within the line of nature and probability. Her ſtories are too romantic to affect us, and her language much too pompous to pleaſe. We muſt farther obſerve to her, that in the preſent times, a tale about Genii and enchanted palaces has but little chance of being read.

* Miſs Lucy Peacock.

We

We mean not, however, to diſcourage the lady: ſhe is not without abilities—but the fineſt ſoil requires the hand of culture to make it valuable. Let Miſs Peacock attend to this; and we doubt not but that her imagination, when meliorated by time, will bring forth good and wholeſome fruit. *A. B.*

DRAMATIC.

Art. 24. *He would be a Soldier*; a Comedy. In Five Acts. As performed at the Theatre Royal, Covent Garden. Written by Frederic Pilon. 8vo. 1s. 6d. Robinſons. 1786.

In his Preface, Mr. Pilon informs the reader, that 'the very great ſucceſs which has attended the performance of this comedy, induces the Author to ſtate a circumſtance which, *on the firſt bluſh of the buſineſs*, muſt appear rather ſingular. *He would be a Soldier* was preſented to Mr. Colman in the courſe of laſt ſummer, and returned—becauſe *that gentleman did not like a line of it.*'—If our Author means by this anecdote, to impeach Mr. Colman's judgment, he, at the ſame time, does him complete juſtice, by printing the play.

MEDICAL.

Art. 25. *Two introductory Lectures*, delivered by Dr. W. Hunter, to his laſt Courſe of anatomical Lectures at his Theatre in Windmill-ſtreet. To which are added, ſome Papers relative to Dr. Hunter's intended Plan for eſtabliſhing a Muſeum in London for the Improvement of Anatomy, Surgery, and Phyſic. Printed by Order of the Truſtees. 4to. 6s. Boards. Johnſon. 1784*.

The two lectures here publiſhed contain the hiſtory and the eulogium of anatomy; alſo the proper method of purſuing anatomical ſtudies with advantage.

Though we do not perfectly agree with the late Dr. Hunter in all the opinions advanced by him, yet we think this performance, eſpecially the latter part of it, merits the peculiar attention of the anatomical ſtudent; the advice it delivers muſt, if duly attended to, be ſingularly uſeful.

We have in this publication a memorial from Dr. Hunter which was preſented to the King by Lord Bute, ſhewing the uſefulneſs of anatomy, and the neceſſity of its being cultivated. The Doctor propoſed to eſtabliſh an anatomical ſchool for teaching this ſcience more advantageouſly than it had hitherto been taught in this kingdom. Toward executing this plan, he ſolicited Lord Bute to obtain from the King a grant of a piece of ground for building a theatre, muſeum, and dwelling-houſe for the profeſſor; offering to expend ſix or ſeven thouſand pounds in the building, and in the endowment of a perpetual lectureſhip, over and above furniſhing the muſeum with his very valuable and curious collection of preparations and books. After repeated applications, he had the mortification to find that his propoſals were unacceptable. At length, wearied by long delay, he wrote to Mr. Grenville, begging pardon for having given ſo much trouble, and withdrawing his generous offer.

That Government ſhould diſcountenance a ſcheme, ſo well calculated to promote the advancement of a uſeful ſcience, ſeems unaccountable! *R— n.*

* This article has by ſome accident been overlooked: it ought to have appeared ſooner.

Art. 26. *An Eſſay on the Virtues and Properties of the Ginſeng-Tea.* By Count Belchilgen, M. D. and J. A. Cope. M. D. and P. R. B. With Obſervations on the pernicious Effects of Tea-drinking in general. 8vo. 1s. Mrs. Randal, Royal Exchange. 1786.

Not an eſſay on the virtues and properties of that fine aromatic and cordial Aſiatic plant known by the name of *ginſeng*; but a recommendation of we know not what farrago of herbs, roots, and flowers prepared by the Author.

The obſervations on tea-drinking are extracted from Dr. Lettſom; and a few caſes are added, of people who have been cured by the uſe of the Author's infuſion. R—m

Art. 27. *An exact Repreſentation* of the very uncandid and extraordinary Conduct of Dr. John Coakley Lettſom, as well previous to, as on, the Day of Election for Phyſician to the Finſbury Diſpenſary. By Thomas Skeete, M. D. 8vo. 6d. Fielding. 1786.

Art. 28. *A Vindication* of Dr. Lettſom's Conduct relative to the late Election at the Finſbury Diſpenſary, in a Letter from J. C. Lettſom, M. D. to S. Hinds, M. B. 8vo. 6d. Fielding. 1786.

The Public is not intereſted in private diſputes. There are few to whom this conteſt relates, and ſtill fewer to whom it will afford any entertainment.

Dr. Skete has publiſhed a reply to Dr. Lettſom's *letter*, in a half ſheet, of eight pages, 8vo. given *gratis*.

Art. 29. *An Eſſay on the medical Character*, with a View to define it. To which *is* ſubjoined, Medical Commentaries and Obſervations adapted to ſeveral Caſes of indiſpoſed Health. By Robert Bath. 8vo. 2s. 6d. Laidler.

An imitation of Dr. Gregory's "Duties and Office of a Phyſician." The commentaries and obſervations, which occupy three fourths of the work, are ſometimes judicious; but we cannot accede to all Mr. Bath's doctrines, nor do we admire his ſtyle, which is in general ſingular and affected. R—m

Art. 30. *A conciſe Relation of the Effects of an extraordinary Styptic*, &c. By Barth. Ruſpini. 8vo. 2s. 6d. Johnſon. 1786.

This performance, which is to be conſidered as a ſecond edition, contains farther confirmations of the efficacy of the ſtyptic mentioned in our Review for Auguſt laſt, page 156 Do.

Art. 31. *A ſhort Eſſay on the Nature and Symptoms of the Gout*; with a View to recommend a Medicine to the Attention of thoſe who are afflicted with the irregular and flying Gout. By James Rymer, Surgeon. 12mo. 4d. Evans. 1785.

Short, but containing juſt obſervations. Not knowing Mr. Rymer's ſpecific, we can ſay nothing of its good qualities. We therefore refer our readers to his own account of it. Do.

Art. 32. *Some uſeful Obſervations, from long Experience, on the Virtues and Efficacy of thoſe celebrated Medicines*, James's Powders, and Norris's Drops. By a Phyſician. 8vo. 6d. Bew. 1785.

The Author of theſe obſervations impartially examines the merits of two well-known antimonial preparations, one in a ſolid, the other in a liquid form. He juſtly obſerves, that in ſome caſes the powders

powders ſeem to be more efficacious than the drops; and, that in others, the liquid form is preferable to the ſolid. The good effects of each of theſe medicines are fully ſet forth in former publications.

Art. 33. *The preſent Practice of Surgery.* By Robert White, M.D. 8vo. 6s. Boards. Johnſon. 1786.

The art of ſurgery has of late years been greatly improved, and many uſeful practical rules have been added to thoſe delivered by former writers. Dr. White's intention in the preſent work is, to offer to the young practitioner 'a general ſyſtem, as compendious as its nature would admit of, formed from the general practice, in its preſent cultivated ſtate, and founded on poſitive facts.'

We acknowledge his good wiſhes, and the deſire he expreſſes for the improvement of the art; but we ſincerely regret that the rational and theoretical parts of ſurgery ſhould have been not only neglected by the Doctor, but even the ſtudy of them diſcouraged. He complains heavily, that, 'in this refined age, theory has too much the aſcendency.' The expreſſion is by no means a proof, that the Author of it, lives in an age and country which is in the leaſt refined. He reprobates the ſtate of learning too; 'Education,' he ſays, 'is wrought up beyond the limits of uſeful knowledge.' How many parts of uſeful knowledge are we not in want of? Does not the medical art, in all its branches, afford ſufficient proofs of our deficiency in uſeful knowledge? How many miſerably diſtreſſed objects daily implore in vain the aſſiſtance of our beſt practitioners? Uſeful knowledge has not yet arrived at its *limits*; nor is it in the power of man to define theſe limits, ſuppoſing them even to exiſt.

The work before us contains many good practical obſervations, and, though it is by no means a complete ſyſtem of ſurgery, it will, in ſeveral inſtances, afford inſtruction to the practitioner. It is conciſe, and in ſome places ſo brief, as to afford but little aſſiſtance to the ſtudent.

The language is frequently laboured, hard words are often unneceſſarily introduced, and what is worſe, miſapplied. 'Exorbitant fleſh *,' in fungous ulcers, for *exuberant*. 'Purity' of the wound, for *cleanneſs*. 'Lay' frequently occurs for *lie*. With many others of a like kind, which are unpardonable.

Art. 34. *An Inquiry into the Origin and Antiquity of the Lues Venerea*; with Obſervations on its Introduction into the Iſlands of the South Seas. To which is added, a ſhort View of the various Remedies recommended in that Diſeaſe, from its firſt Appearance in Europe to theſe Times. By William Turnbull, Surgeon in his Majeſty's Navy. 8vo 2s. 6d. Murray. 1786.

We ſuppoſe moſt of our medical readers are ſufficiently acquainted with the hiſtory of this dreadful calamity: they will, however, in the preſent performance, meet with a conciſe and faithful account of the means by which it has been propagated, and a detail of the various remedies which practitioners in different countries and ages have uſually recommended for its cure.

Art. 35. *Obſervations on the Uſe of crude Mercury or Quickſilver*, in Obſtructions of the Bowels, ariſing from Inflammations or

* This, however, we imagine, may be an error of the preſs.

other Cauſes. With Remarks on the Uſe of Caſtor Oil. By R. S. Nevinſon. 8vo. 1s. 6d. Newark printed, and ſold by Baldwin in London. 1786.

We ſcarcely expected to have ſeen this dangerous mode of practice, which has been ſo univerſally reprobated by all rational practitioners, recommended by a writer of the preſent day. The quotation of the following maxim is a ſufficient proof of the Author's literary abilities. 'Anceps remedium melior eſt quam nullam;' and his frequent uſe of egotiſm marks his ſelf-opinion. *R— m*

Art. 36. *A Lecture*, containing plain Deſcriptions of the Situation of the large Blood-veſſels of the Extremities; the Inſtrument called Tourniquet; and the Methods of making effectual Preſſure on the Arteries, in Caſes of dangerous Effuſions of Blood from Wounds, &c. By W. Blizard. 8vo. 1s. 6d. Dilly. 1786.

The laudable deſign of giving inſtruction to young men who are intended for the army or navy, of the means by which they may ſtop violent hemorrhages until the aſſiſtance of a ſurgeon can be procured, deſerves encouragement; and we are happy to find a gentleman, ſo well qualified, heartily engaged in the execution of it. *R—m*

Art. 37. *A Treatiſe on the Gout*; with the Recommendation of a new Medicine. By Onſlow Barret, M. D. 1s. 6d. Stockdale, &c. 1785.

An advertiſement for the Author's *ſpecific pills*. *D.*

Art. 38. *An Eſſay on natural Labours*. By Thomas Denman, M.D. 8vo. 2s. Johnſon. 1786.

A continuation of the Doctor's works on the obſtetrical art. The preſent performance is ſimilar to thoſe of which we have frequently given our opinion. *D.*

MISCELLANEOUS.

Art. 39. *A candid Defence of the Appointment of Sheriffs Brokers*, as originally inſtituted by Sir Barnard Turner, Knt. and Thomas Skinner, Eſq. late Sheriffs. 8vo. 1s. Davis, &c.

From the repreſentations here given, we find that where goods were taken in execution, the officers who took them had the appointment of brokers to value them, who managed ſo well their mutual intereſt as to oppreſs both debtor and creditor; and that the connection between them was underſtood by finding particular brokers always ſtanding ſecurities for ſeveral ſheriffs officers under all changes that took place. In annual offices, thoſe who paſs through them ſeldom underſtand their buſineſs till their term is nearly expiring; ſo that the under-officers, who are ſtationary, taking continual advantage of the inexperience of their ſucceſſive principals, continual abuſes are practiſed, and under this office they are exerciſed on the unfortunate! Happily Mr. Sheriff Skinner underſtood the nature of this buſineſs too well to paſs it over, and therefore he and his colleague in office cut off the iniquitous connexion by appointing brokers themſelves: but their year having expired, and other ſheriffs ſucceeded, this publication ſeaſonably appeared, to prevent their tranſactions from returning into the old channel; as the officers contrive to render the buſineſs of the brokers under Mr. Skinner's regulation as unwelcome as poſſible, in order to reſtore their old friends, and renew their old habits of reciprocity.

N. Art.

Art. 40. *Letters* written in London by an American Spy, from the Year 1764 to the Year 1785. 12mo. 3s. Crowder, &c.

Theſe letters are ſuppoſed to have been written by an American Quaker, reſident in England, under the character of a ſpy. Notwithſtanding what is ſaid in the title, they are all dated within the year 1764, and refer to events of that year, or ſome preceding time. They contain ſlight and curſory remarks on political queſtions, public characters, Engliſh manners, philoſophy, and religion. On the latter topic, the writer diſcovers a ſtrong tincture of ſuperſtition: he is a believer in prophetic dreams or viſions, and is of opinion, that ſome of the heathen oracles were under the direction of evil dæmons. H.

Art. 41. *The new Guide through the Cities of London and Weſtminſter*, the Borough of Southwark, and Parts adjacent. By John Mazzinghy, M. L. 12mo. 3s. 6d. Boards. Dilly. 1785.

This work being given in French, as well as in Engliſh, the two languages fronting each other in oppoſite pages, muſt be uſeful to foreigners, as well as to natives of this country. A compilement from compilements; but being the *laſt*, it will, in courſe, have the preference, as containing the freſheſt information of what is new—in regard to public buildings, inſtitutions, and improvements of every kind; in all which this flouriſhing metropolis is continually making advances.

Art. 42. *Appeal from Scotland*, in which the Spiritual Court of the Church of England is demonſtrated to be oppoſite to the Britiſh Conſtitution, and a Part and Pillar of Popery. Addreſſed by Calvinius Minor, to the Right Hon. Lord George Gordon, Preſident of the Proteſtant Aſſociation. 8vo. 6d. Wilkins. 1786.

The ſpiritual courts (as they are termed) of the Engliſh church undoubtedly furniſh ſufficient matter of cenſure. Their claims and orders cannot be defended on rational and Chriſtian principles, and were they ſtrictly enforced and extended, would be productive, as they have been, and in ſome inſtances perhaps ſtill are, of heavy oppreſſion and evils almoſt inſupportable. Happy for the preſent times, they are generally under the direction of perſons who have too much wiſdom and candour to allow the full force and extent of their pernicious influence. In reſpect to the pamphlet before us, and the particular caſe to which it is directed, we do not conſider it as demanding our farther enquiry. This writer dates his letter, near Edinburgh, 4th June 1786. He appears to be a ſenſible man, and not unacquainted with his ſubject. After other remarks on the ſpiritual court of the Church of England, he proceeds to mention ſeveral pleas that may be urged againſt granting the writ *de excommunicato capiendo*, ſome of the more general kind, and ſome ſpecial, or relative to the particular caſe he has in view. H.

Art. 43. *Genuine Memoirs of Jane Elizabeth Mere*, late of Bermondſey, in Surry, written by herſelf: Containing her Sentimental Journey through Great Britain, ſpecifying the various Manufactures carried on at each Town. A comprehenſive Treatiſe on the Trade, Manufactures, Navigation, Laws, and Police of this Kingdom, and the Neceſſity of a Country Hoſpital. 12mo. 2 Vols. 9s. ſewed. Bew, &c.

A ſilly tale of trifling adventures, related in a moſt vulgar ſtyle. The language, both in proſe and rhime, is beneath criticiſm; and the journey through Great Britain is neither ſentimental nor inſtructive. We are ſorry for the unfortunate *woman*, while, in juſtice to the Public, and to our reputation, we muſt, of neceſſity, condemn the ſtill more unfortunate *writer*.

Art. 44. *Particulars of the remarkable Trials, Convictions, &c. of John Shepherd*; with his Hiſtory, from his Birth. 8vo. 1s. Bladon.

Tediouſly written; but, we believe, faithfully detailed. Shepherd was executed for a highway robbery on the 22d of November 1786. He was a remarkable offender; and had, through miſtaken lenity, been too long permitted to prey on the Public.

Art. 45. *The Cacique of Ontario*; an Indian Tale. 4to. 1s. 6d. Fielding. 1786.

This tale appeared in the year 1776 in the third edition of a volume of poems * by Mr. Richardſon, profeſſor of humanity at Glaſgow, under the title of '*The Indians, a Tale* †. The new title ſeems to be fabricated by a perſon wholly unacquainted with the Indians of the northern parts of America, whoſe chiefs are called *Sachems* and not *Caciques*; and though there be a *lake*, yet we believe there is no *tribe*, of the name of *Ontario*. What right the preſent Editor had to make free with Mr. Richardſon's performance, is beſt known to himſelf.—N. B. His prefixed advertiſement, by which he would, as we apprehend, appear as the original Author, could not, poſſibly, have come from the elegant pen of Profeſſor Richardſon. What he means by '*practical* proſe,' we cannot diſcover, unleſs it be a miſ-print, for *poetical* proſe.

Art. 46. *An hiſtorical Narrative of the Diſcovery of New Holland and New South Wales*, containing an Account of the Inhabitants, Soil, Animals, and other Productions of thoſe Countries, and including a particular Deſcription of Botany Bay, &c. 4to. 1s. 6d. Fielding. 1786.

The preſent narrative contains an account of New Holland, chiefly taken from Don Pedro Fernandez de Quiros, who firſt diſcovered this iſland in 1609, and from Capt. Taſman, who ſailed from Batavia in 1642. The deſcription of its ſoil, produce, inhabitants, &c. is, in great meaſure, extracted from Dampier's and Cook's voyages. Fronting the title-page, we have a neatly engraved chart of Botany Bay, with a general chart of New Holland, and the adjacent countries and iſlands. We ſhall tranſcribe the two concluding paragraphs for the ſake of the obſervations contained in them.

'Should a war break out with Spain, cruizers from Botany Bay might much interrupt, if not deſtroy, their lucrative commerce from the Philippine Iſlands to Aquapulco; beſides alarming and diſtreſſing their ſettlements on the weſt coaſt of South America.

'In the foregoing accounts, the country about the bay is repreſented as producing timber and ſtone for building, as alſo wood for

* Of the firſt edition of theſe poems, ſee our account in Rev. vol. li. p. 94.

† We alſo find this tale in the fourth edition of Mr. R.'s poems; firing;

ſpring; its ſoil as fit for the production of any kind of vegetable food; and the ſeas to abound with the moſt delicate fiſh. Should any object to the paucity of quadrupeds, it muſt be remarked, that a friendly intercourſe with the tropical iſlands will not only procure a ſupply of hogs for food, but alſo for ſtock; and as moſt of our navigators have aſſerted that the iſlands lying eaſtward of Borneo, are well ſtocked with cattle of the buffalo kind, a breed of thoſe, who are endemial to the climate, may be introduced, and in a few years, with the aſſiſtance of the hogs, there may be a ſufficient ſupply of animal food, not only for the uſe of the ſettlers, but alſo of thoſe who may be induced to viſit them.' R . . . m.

POLICE.

Art. 47. *A ſerious Admonition to the Public*, on the intended Thief-Colony at Botany Bay. 8vo. 1s. 6d. Sewel. 1786.

The Author objects to the plan of ſending convicts to New Holland, on ſeveral accounts. He thinks it unadviſable for us to eſtabliſh new colonies, eſpecially at ſo great a diſtance from home, while 'the country is ſtill ſmarting *for* a war with her old colonies, whom ſhe found herſelf unable to keep in dependance.' His next argument is founded on the idea that the ſcheme would be an infringement on the charter of the Eaſt India Company, granting to them an *excluſive trade* and *navigation* from the Cape of Good Hope to the Streights of Magellan, within which boundaries New Holland is ſituated. The great expence neceſſary to keep the convicts in ſubjection, after their landing, as well as that of tranſporting them thither, forms another of this gentleman's objections to the intended plan: he likewiſe ſhews the great inconveniences that muſt ariſe if the coloniſts are left entirely to themſelves. The arguments of our Author are by no means thoſe of an unexperienced man, either in politics or in trade; yet his ſtyle, we are ſorry to obſerve, is neither ſo polite as a public admonition, and ſtrictures on the conduct of government, require; nor is it altogether free from rancour.

After having thus ſtated, and in a good meaſure demonſtrated, the truth of his objections, our Author propoſes a ſcheme of ſending convicts to *another place*, which he apprehends will be attended with leſs expence to the Public, and free from the objections to which the former is liable. He would tranſport them to the Iſland of *Triſtan da Cunha*: where, on account of its ſituation, governors and guards would be unneceſſary; and he would have them left there to themſelves, without arms, and with ſuch ſmall boats only as could not quit the coaſt. This iſland is ſituated in lat. 37° 7′ South, and long. 16° 10′ Weſt of London. It is conſiderably larger than St. Helena; well watered, and abundantly ſtocked with ſeals and birds. The coaſt abounds in a variety of fiſh, and the inland parts produce plenty of vegetables and wood.

Near to this iſland are two others (one bearing S. W. by W. diſtance 6 or 7 leagues; the other S. S. W. ½ W. diſtance 6 or 7 leagues) which, though not ſo large, are nevertheleſs ſimilar in their external appearance and productions.

From the ſituation of theſe iſlands, there is no poſſibility of the baniſhed convicts ever eſcaping while they are deſtitute of boats capable of ſailing to the diſtance of 200 miles or upwards, in a rough and

and dangerous ſea; this laſt circumſtance ſeems a ſtrong argument in ſupport of our Author's ſcheme. R — m

Art. 48. *A Letter to the Committee of the Court of Common Council* appointed to conſider of the high Price of Proviſions. 8vo. 1s. Dilly. 1786.

Mr. Merriman, the writer of this judicious letter, aſſerts, that one of the cauſes of the preſent high price of proviſions, is the exceſs of copper money, both lawful and counterfeit, now in circulation. His arguments depend on the principle that 'an increaſe in the quantity of any kind of coin decreaſes its value.' Mr. M. would have copper coin of the real intrinſic value of which it is a ſign. This he thinks would undoubtedly leſſen the quantity of it, and remedy the evil with which trade is at preſent oppreſſed; and alſo be the moſt effectual method of preventing the circulation of counterfeit coin. Many other good obſervations are to be met with in this pamphlet. D.

SERMONS.

I. Preached before the Ancient and Honourable Society of Free Maſons, in Provincial Lodge aſſembled, in the Church of St. John in Cheſter, June 26, 1786. By Thomas Crane, Miniſter of St. Olave, Cheſter, and Chaplain to Earl Verney, Paſt Provincial Grand Chaplain, Paſt Maſter, and now Provincial Grand Orator. 4to. Cheſter printed, and diſtributed *gratis* among the Brethren.

Where publications are circulated in this liberal, diſintereſted manner, the privileges of authorſhip are extended; for mankind, by common conſent, decline looking a gift horſe in the mouth: nevertheleſs, though we have ever viewed the inſtitution of Free Maſonry in a favourable light, ſo far as we could comprehend it, we cannot deem the pulpit a proper roſtrum for the exhibition of its dictates.

Gen. iv. 17. *And he builded a city.* This Rev. Brother ſuppoſes, that Cain, in his fugitive ſtate, corrected his morals, and *ſeems* to have been received into favour by God; *by* his being permitted to build the firſt city recorded in hiſtory: but—as he had previouſly been permitted to kill his brother Abel, the inference drawn from his building a city, ſeems to require a firmer foundation than mere permiſſion to execute his purpoſe.

'Genuine maſonry, he obſerves, whether applied to *ſhip-building*, or to land ſtructures, had its origin from Divine revelation and inſpiration.'

There is a branch of architecture, which being applied to the conſtruction of floating bodies, is thence termed naval architecture; but we did not conceive that operative maſonry had any affinity with ſhip-building: the ſtone-maſon and the ſhip-carpenter having little in common between them, except ſome few general principles, common alſo to other mechanical profeſſions. How far maſonry may be intitled to a divine origin, may be left for thoſe to *prove*, who *aſſert* it.

We are diſpoſed to receive with thankfulneſs any communications with which ſo reſerved a body as the Free Maſons may vouchſafe to favour us, eſpecially when ſo ſolemnly delivered *ex cathedrâ*; and therefore ſhall, with all due reſpect, lay before our Readers, Brother Crane's illuſtration of the three principal orders in architecture.

'We

'We MASONS acknowledge no more than THREE perfect and diſtinct ANCIENT ORDERS: the *Doric*, *Ionic*, and *Corinthian*. To give a proper notion of theſe Orders, Architects have compared them to the *appearance* of the *human* body.

'Obſerve a MAN in his luſtre, formed by PROVIDENCE to be Lord over the inferior creation: in ſuch a figure you will find no very ſtriking *beauty*, but much *ſymmetry*, much *ſtrength* and *majeſty*. Akin to this idea is the DORIC Column: not the moſt beautiful indeed; but *neat*, and of *maſculine proportion*.

'Attend to the appearance of a careful MATRON, without brilliant ornaments, and yet not abſolutely unadorned. Such is the IONIC Column, *handſome* and yet *grave*.

'Fancy to yourſelf a blooming MAID, on whom Art and Nature have combined to laviſh every excellent enrichment of dreſs and beauty. This will give an idea of the CORINTHIAN Column, more ſlender than the Ionic, and abundantly more *ſplendid*—the moſt *perfect* of the Columns.'

Such ſimilitudes, being the mere play of the imagination, we may yield our aſſent to them or not, as they ſtrike our fancies with propriety or impropriety; but when a clergyman, in his proper character, ventures to pronounce, publicly, and poſitively, as to hiſtorical facts of high antiquity, and to controvert their general acceptation, we naturally expect to find aſſertion ſupported by ſome kind of vouchers. Brother Crane boldly tells his congregation, that—'theſe Orders, though at preſent they take their names from the *Dorians*, *Ionians*, and *Corinthians*, three States in ancient *Greece*, exiſted among the *Iſraelites* before theſe States received them: theſe Orders came *originally*, as every excellent gift cometh, from GOD; and are *coeval* with SOLOMON'S TEMPLE, which was built to the NAME of JEHOVAH, a name adored by all true Maſons.'

As we cannot ſuppoſe our Author would trifle with his audience, and with the Public at large, by a ſermon, which being now printed muſt come into a variety of hands beſide ours, who are not Maſons; ſo, when we aſk for ſome evidence to juſtify theſe poſitions, we do not expect him, as a rational divine, to elude us by ſlipping into the obſcurity of his lodge, and to cut us ſhort by the plea of their being maſonical ſecrets! Any aſſertions may be hazarded upon ſuch ground.

Myſtical writers, however, while they ſoar in regions far above the ken of thoſe heavy mortals who are cautious of quitting *terra firma*, enjoy their opinions in perfect ſecurity. For our part, we have only to confeſs, that our ſmall ſtock of common ſenſe is ſtaggered by the confident language of incomprehenſibilities; and when a writer like the preſent, undertakes to compound different myſteries together, it is time for us to retire, as we now do, after leaving the following paſſage to the inveſtigation of our Readers:

'But what if the ſpirit of Maſonry, as carried on in the earthly Lodge, will certainly be *introduced* into a *better ſtate* of exiſtence! Saint *John*, in the Book of Revelation, ſpeaking of thoſe events which are to take place at the end of the world, ſaith "the temple of GOD was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thunderings,

thunderings, and an earthquake and great hail." Thoſe who have attended the Lodge in the higher degrees of Maſonry will eaſily know the affinity between the earthly lodge and this text: and a complete Maſon will trace Maſonry through almoſt every book of Holy Scripture, but eſpecially the book of Revelation, in which *Saint John* the *Evangeliſt*, by the ſpirit of propheſy, has diſcloſed ſuch ſcenes in heaven, as muſt aſtoniſh and delight every one who is well ſkilled in the higher degrees of Maſonry.'

Were it an eaſy taſk to reduce pious bombaſt into intelligible language, the ſubſtance of all maſonical ſermons whatever might be reſolved into one ſimple propoſition; which is, that Chriſtianity is not a complete moral ſyſtem, without the aid of maſonical principles to ſupply its deficiences, and give it luſtre! N.

II. *The Love of Chriſt the Portion and Principle of the Children of God*—at St. Giles, Reading, December 4, 1785, upon the Death of Mrs. Talbot, Relict of the Rev. Wm. Talbot, late Vicar of the ſaid Church. By Wm. Bromley Cadogan, M. A. Rector of St. Luke's, Chelſea, &c. 8vo. 6d. Rivington.

Rom. viii. 35. *Who ſhall ſeparate*, &c.

When Mr. Cadogan viſited Mrs. Talbot in her laſt illneſs, 'ſhe complained, that ſhe could neither ſpeak, think, nor pray; and what, ſays ſhe, muſt I do in this caſe? I told her ſhe muſt leave it to Jeſus, to ſpeak, think, and pray for her: ſhe clapped her hands and ſaid, '*This* Jeſus is all in all.'

If deficiencies, eſpecially in the faculty of *thinking*, can be ſupplied at ſo eaſy a rate, why had not Mr. Cadogan availed himſelf of this privilege? B—k.

III. *Duty to God and the King*. Preached at St. Alphage, London Wall, Auguſt 13, 1786. By James Illingworth, D. D. Lecturer, occaſioned by the late Attempt on the Life of his Majeſty. 8vo. 6d. Matthews.

It ſhould ſeem that Dr. I. differs in opinion from the Privy Council, who deemed Margaret Nicholſon inſane; for he ſpeaks of her attack on the King as 'that very awful attempt upon the life of his Majeſty, which cannot but ſtrike every faithful ſubject with the deepeſt horror and deteſtation at ſo *daring*, ſo *impious* an aſſault!'—It was happy for the poor maniac that ſhe was not *accountable for her conduct* to the reverend lecturer of St. Alphage!

CORRESPONDENCE.

†††† *Aſtronomicus* may conſult FERGUSON for general and ſuperficial knowledge; and KEIL, DE LA LANDE, LONG, and (above all) NEWTON, for deeper inveſtigation.—*N. B.* We have in our Notes to Correſpondents, frequently requeſted not to be troubled with applications and inquiries of this ſort. It is not our buſineſs, like the Conjurer in the Old Bailey, to "anſwer queſtions, by ſea and land." We give our opinions of books, as they are publiſhed; and ſuch opinions, formed on due conſideration, are, we conceive, ſufficient for a full diſcharge of the duties of our office.

Our thanks are due to S. P. See the following:

Erratum in our laſt; p. 351, l. 6 from the bottom, for $1\frac{1}{2}$ read $3\frac{1}{2}$.

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catch word

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A

GENERAL INDEX

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By the Rev. S. AYSCOUGH,

COMPILER OF THE CATALOGUE OF UNDESCRIBED MANUSCRIPTS IN THE BRITISH MUSEUM.

Containing a Catalogue of the Books and Pamphlets characterized, with the Size and Price of each Article, and References to the Reviews wherein the Account of them, with the Booksellers' Names, are inserted. Also an Index to the principal Extracts, Observations, and remarkable Passages.

Sold by T. BECKET, Pall Mall, and T. LONGMAN, Paternoster Row.

'AT length this Compilement, so long and frequently called for by our Readers, hath made its appearance; and we hope it will answer the wishes and expectations of those who have been so desirous of such a publication.—Of the manner in which the Work hath been executed, some idea may be formed, by attending to the following extract from the Compiler's Preface.

"The plan which was adopted in the Catalogue of undescribed Manuscripts in the British Museum, hath been followed, on the present occasion. The reader may, therefore, consider the two volumes, now laid before him, as calculated to exhibit the state of English Literature during a period of THIRTY-FIVE YEARS.

"The FIRST Volume contains an Index to the *Titles*, AUTHORS' NAMES, *Sizes*, and *Prices* of all the Books and Pamphlets (digested under their respective classes) which are characterized in the Reviews, from the beginning of the Work, in 1749, to the end of the SEVENTIETH Volume, which was finished in the year 1784. This comprehensive *Catalogue* contains, nearly (indeed with scarce *any* omissions), all the Publications in *Great Britain* and *Ireland*, during that period; together with the most considerable productions of the *Foreign* presses.

"As so great a number of articles, in one *General Alphabet*, would have rendered it very difficult to consult, occasionally, the Books on any particular subject, especially *anonymous* publications, the expediency of an arrangement under the proper classes, or general divisions of literary studies, is sufficiently obvious.

"Anonymous Tracts are, therefore, classed under the subjects on which they were respectively written, and not, after the usual manner of Indexes, under the first, or leading word of the title: a vague and desultory method, by which the object of the searcher is too often eluded, and his wish, perhaps, disappointed at last.

"On

" On ſome very important ſubjects, all the publications, as well thoſe which are printed with the Author's name, as thoſe which are anonymous, are entered under the head to which they *chiefly*, if not *immediately* belong; for inſtance, the articles of *Bible*, *Jews*, *Subſcription*, &c. in THEOLOGY; and *America*, *Eaſt Indies*, *Ireland*, &c. in POLITICAL: but this arrangement has not been invariably obſerved,—as, in the ſmaller claſſes, it was unneceſſary.

" In regard to the original Controverſies, all the *Anſwers*, *Replies*, *Rejoinders*, &c. will be found under the name of the AUTHOR, or TITLE of the leading book. The work of the Writer under whoſe name it ſtands, is diſtinguiſhed by the Roman character: the titles of the Anſwers, &c. are printed in *Italics*; and under the Anſwerer's name, his publication will alſo be found. The *anonymous* productions of this nature, are, in general, placed under the name of the *original Author*; or, if it may be ſo termed, in the *Controverſy*: for example, *Lowth*, *Kennicott*, *Middleton*, &c. in the Claſs of THEOLOGY; *Gibbon*, &c. in HISTORY; and *Garrick*, *Chatterton*, &c. in POETRY.

" Tracts relating to particular or popular characters, are collected under the name of the perſon concerning whom they were written: as in the articles relative to *Keppel*, *Pitt*, *Wilkes*, &c. in the Claſs of POLITICAL publications.

" In reſpect to the Prices of Books and Pamphlets, they are given as they ſtand in the Reviews; and it muſt be obſerved, that they are ſometimes the prices *bound*, or in *boards*, or *ſewed*; which it was not poſſible to diſtinguiſh, in every inſtance, with perfect accuracy. The names of the Bookſellers and Publiſhers will be found in the Reviews; to which the reader is conſtantly directed, by the Firſt Volume, or *Catalogue part*, as we may term it, of this Work.

" For the accommodation of thoſe who may wiſh to know what hath been *written by* or *concerning* any particular Author, during the period of the Reviews, an INDEX to ALL the *Names* is added to the TABLE of CONTENTS, of which the Firſt Volume conſiſts.

" In the SECOND VOLUME is given an INDEX to the principal Extracts, Obſervations, and remarkable Paſſages. As theſe materials could not be ſo properly arranged in Claſſes as thoſe of the Firſt Volume, they are wholly comprehended under one General Alphabet; and the particulars are literally copied from the original Indexes, ſubjoined to the different Volumes of the Review."

' To what Mr. A. hath obſerved, we need only to add one remark, *viz.* That even to readers who are not poſſeſſed of ſets of the Review, theſe volumes will be of great uſe, as they may, with ſtrict truth, be affirmed to comprehend the moſt general, and moſt complete *priced* Catalogue that ever was offered to the Public.

' It may be further obſerved, with reſpect to thoſe whoſe ſets of the Review are *incomplete*, that to ſuch perſons the publication before us will be found peculiarly uſeful, as it will, in ſome meaſure, ſupply the want of thoſe volumes of the Review in which their ſets are deficient, and which, perhaps, are no where to be procured.'

REV. March, 1786.

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the SEVENTY-FIFTH.

FOREIGN LITERATURE.

ART. I.

Nouveaux Mémoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1783. 4to. Berlin. 1785.

HISTORY OF THE ACADEMY.

THE article of *Aſtronomy*, which conſiſts of extracts from the correſpondence of M. *Bernouilli*, contains fragments of letters from ſeveral learned men. The firſt gives an account of an eſſay on the elements of the orbit of the new planet (Herſchel's), by the R. F. *Fixlmillner*, a Benedictin, and profeſſor of aſtronomy in the Abbey of Cremſmunſter in Auſtria. It is well known that M. Bode, in his hiſtorical eſſay on the new planet, has concluded, from two obſervations, one by *Flamſtead*, the other by *Mayer*, that the 34th ſtar of Taurus, which he no longer found in the place where it was obſerved by the former, in 1690, muſt be the planet obſerved by *Herſchel*. It is alſo well known, that this concluſion has been called in queſtion by ſome of our aſtronomers, who think they have recovered the fugitive ſtar of Flamſtead. M. Bernouilli is, nevertheleſs, of opinion, that the ſuppoſition of M. *Bode* has acquired a new degree of evidence by the reſearches of F. *Fixlmillner*; and he perſiſts in his notion that Flamſtead and Mayer obſerved (the one in 1690, and the other in 1756) the planet in queſtion, but took it for a fixed ſtar *. He gives here a particular account of theſe reſearches. After all, Mr. Herſchel's diſcovery is ſtill meritorious, as he has rectified an error with reſpect to the *nature* of the ſtar in queſtion.

The article of *Meteorology* contains extracts of three letters

* For an account of Obſervations made on this planet by Tycho Brahe, who alſo thought it a fixed ſtar, in the year 1589: See Month. Rev. vol. lxxiii. p. 519.

received by M. Bernouilli from Profeſſor *Van Swinden*. Theſe letters relate to the marine-compaſſes of the late M. Brander, (which the learned Profeſſor conſiders as extremely defective, though he acknowledges the eminent merit of that excellent artiſt), and to a maſterly diſcourſe on the aeroſtatic balloons, compoſed in the Dutch language by the ingenious M. *Damen*, ſince promoted to the chair of natural philoſophy and aſtronomy in the Univerſity of Leyden.

In the article of *Medicine*, the Privy Counſellor, *Cothenius*, firſt phyſician to the late King of Pruſſia, gives an account of three publications for which that ſcience is indebted to Dr. *Samoilowitz*, ſurgeon-major to the Senate of Moſcow. The *firſt* is a *Letter concerning the ſalutary effects of frictions with Ice* in the cure of the plague and other putrid diſorders. The *ſecond* is a Memoir concerning the *Inoculation of the Plague*; together with a *deſcription of three antipeſtilential* fumigatory powders; and the *third* is an Account *of the Plague that made ſuch havoc in the Ruſſian empire*, eſpecially in the capital of Moſcow, in 1771.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *Experiments made with a View to determine* the Queſtion, Whether *there is a real Production of Air*, when different Fluids, reduced to elaſtic *Vapours*, *paſs through Tubes made red hot?* By M. ACHARD.

Mem. II. *Experiments deſigned to aſcertain the Circumſtances in which Air is produced, when Water, either in its fluid State, or in that of elaſtic Vapour, comes into Contact with Bodies of a different Nature, made red hot.* By the Same. The reſult of theſe experimental reſearches of M. ACHARD is not favourable to the new hypotheſis concerning the compoſition of water, firſt propoſed by Mr. *Cavendiſh*, and which M. *Lavoiſier*, and other eminent philoſophers, have adopted and endeavoured to confirm by a variety of experiments. M. ACHARD publiſhes his objections under the modeſt form of doubts. He thinks that the phenomena which have been employed to prove that water is a combination of dephlogiſticated air and inflammable air, proves rather that air reſults from the combination of water with the igneous principle. Therefore, according to him, the decompoſition of air muſt produce water, and, conſequently, the experiment on which the new theory of the compoſition of water is founded, cannot be conſidered as a proof that water is compoſed of the two kinds of air, from whoſe combuſtion it is obtained; as the water obtained is not the production, but merely one of the conſtituent parts of the mixed air which has undergone combuſtion. Long and laborious are the reſearches and experiments which our academician has exhibited in theſe two memoirs to juſtify his doubts. *Hear him! hear him!* and learn, curious reader, how ambiguous experiments and experimental reſearches are likely to become, when applied to ſuch ſubtile entities as aeriform ſubſtances.

Mem.

Mem. III. & IV. *Concerning the Alterations which Earths and metallic Calces undergo by their Fuſion with vegetable Alkali.* By the ſame.

Mem. V. *An Inquiry into the Nature and Qualities of the red Quinquina, compared with that which has been hitherto employed in medical Practice.* By M. COTHENIUS. This learned Academician begins his inquiry *ab ovo*, as the ſaying is, and gives us a hiſtory of this ſalutary tree, which contains nothing new. His account of the chemical proceſs employed, under his inſpection, to aſcertain the reſpective merit and virtues of the red bark newly diſcovered, and that which has been hitherto in uſe, is curious and inſtructive. The compariſon is circumſtantial, and comprehends every thing relative to the taſte, colour, odour, form, weight, and other qualities of the two ſubſtances, which both come from a tree of the ſame kind. The one is the bark of an older tree; the other the bark of a younger. With reſpect to their comparative merit, our Academician thinks, that as the red contains a greater quantity of reſin and martial earth than the other, its virtues muſt be ſuperior, and proportionably more ſalutary to perſons of weak conſtitutions and lax fibres. His experiments on half a pound of each kind proved to him, that the red bark contained,

Of vegetable alkali 22 gr. the other 30 gr.
Of vitriolated tartar 6 gr. the other 4 gr.
Of martial earth 8 gr. the other 4 gr.
Of calcareous earth 48 gr. the other 37 gr.
Of ſelenitic earth 6 gr. the other 4 gr.

Mem. VI. *Experiments* made with a deſign to determine the two following queſtions:

1ſt, *How the air acts upon fluids, when, by its preſſure on their ſurface, it augments the degree of heat which they acquire in ebullition: and whether a ſimilar preſſure, occaſioned by the weight of another fluid, produces the ſame effect, or if it is only produced by ſome peculiar property of air, and of elaſtic aeriform fluids?*

2d, *What is the proportion or ratio found between the times in which bodies of the ſame nature, and heated in the ſame degree, cool in different kinds of air equally warm, but having a degree of heat inferior to that of the bodies?* On comparing the reſults of theſe experiments, it appears, that there is a palpable difference between the promptitude or celerity with which bodies cool (and conſequently in their aptitude to receive and tranſmit heat) in different kinds of air. In fixed air the refrigeration is performed with the greateſt celerity: it is much more ſlow, and nearly equal in common, phlogiſticated, and dephlogiſticated airs, and it is produced the moſt ſlowly of all in inflammable air.

Our Academician thinks, that the proportion between the degrees in which different kinds of air poſſeſs the property of

contracting and tranſmitting heat, has a remarkable analogy to that ſubſiſting between their ſpecific gravities; and he ſhews the application that may be made of the reſults of his experiments to the animal œconomy and the vegetable kingdom.

Mem. VII. *Experiments made on rotten Wood which ſhines in the dark.* By M. ACHARD. This property of rotten wood is well known; but the nature and cauſe of the light it emits, and the circumſtances which make it appear and diſappear, have not, according to our Academician, been hitherto aſcertained, nor even carefully examined. We have here an account of thirty-one experiments made upon wood in a ſtate of putrefaction; and of theſe we ſhall briefly mention the reſults. From ſeveral of theſe experiments it appeared, that all kinds of wood have the property, when rotten, of ſhining, merely by their putrefaction, and their being impregnated with water; but that, in order to their being phoſphoric, they muſt have arrived at that degree of putrefaction in which the ligneous fibres have almoſt wholly loſt their coheſion, and the wood is become as porous as a ſpunge. From others, M. ACHARD concludes, that the ſhining quality of rotten wood cannot proceed from the abſorption of the ſolar rays, as in the Bolognian ſtone, nor from a weak combuſtion and inſenſible inflammation, as in Kunkle's phoſphorus, nor from the influence of electricity. His theory is farther confirmed by a variety of experiments, from which it appears, that all ſpirituous liquors, oily ſubſtances, acid, alkaline, or neutral ſalts, nitre only excepted, deprive ſhining rotten wood of its phoſphoric properties; which circumſtance proceeds from the tendency that all theſe ſubſtances have to ſuſpend putrefaction. It appeared from further experiments, that the light emitted from rotten wood is not ſuſceptible of decompoſition by refraction, and that it cannot paſs through coloured diaphanous mediums—which latter circumſtance M. ACHARD conſiders as ſingular, and difficult to account for.

Mem. VIII. *On a new Kind of flexible Stone.* By M. GERHARD. The *Pietra Elaſtica*, or elaſtic ſtone in the Borgheſe palace, mentioned by F. Jaquier, the Abbé Fortis, and M. Ferber, as an ancient marble, which enters into effervescence with *aqua fortis*, and is compoſed of tranſparent and cryſtalline grains, is already well known by chemiſts. The flexible and elaſtic ſtone, the ſubject of this memoir, is of a different kind; ſimilar indeed to the other in ſome of its properties, but poſſeſſing theſe properties in a higher degree, and others of a ſingular kind, which are not diſcernible in the *pietra elaſtica* of M. Ferber. A piece of this ſtone, held between one's fingers, may be eaſily bent into every form and direction; and when the preſſure ceaſes, it recovers its natural direction and form with the greateſt facility. If a piece, a few inches long, be

be held at the one end, and the motion of a pendulum be communicated to the other, oſcillations are perceived, and ſomething like articulations in the ſtone are felt by the fingers that hold it. It emits an abundance of ſparks when ſtruck againſt ſteel, and cuts glaſs almoſt like the diamond. The other properties of this ſtone, which was diſcovered by M. *Danz*, the king's mineralogiſt, are deſcribed by our Academician; whoſe analytical experiments ſhew it to be compoſed of 92 parts in the 100 of earth of flint, 3 of earth of allum, 2 of calcareous earth, and 1 of iron. He thinks it ought to be conſidered as a new genus in the claſs of vitreous ſtones, and placed between the quartz and the flint.

Mem. IX. *On a new Manner of manufacturing Glaſs.* By the Same. A long and curious piece, worthy of the attention of all directors and operators in the glaſs-houſe.

Mem. X. *An Account and Table of the meteorological Obſervations* made at Berlin in 1783. By M. BEGUELIN.

Mem. XI. *On the Degree of Confidence that may be placed in the barometrical Obſervations that have been made at Berlin, by Order of the Royal Academy of Sciences, theſe laſt* 17 *Years.* By the Same. We have here an ingenious defence of M. BEGUELIN's obſervations. That gentleman's accuracy had been conteſted by one of his academical brethren, not on account of any defect in his manner of obſerving, but becauſe the mercury roſe higher in the barometer of *Schiavetto* than in that of the Academy. This is properly a diſpute between two barometers, in which our learned and acute Author takes part with that of the Academy.

MATHEMATICS.

Mem. I. *A Theory of the periodical Variations of the Motions of the Planets*, Part I. *Containing the general Formulæ of theſe Variations.* By M. DE LA GRANGE —Mem. II. *On the ſecular Variations of the mean Motions of the Planets.* By the Same.—Mem. III. *On the Manner of rectifying the ordinary Methods of Approximation for integrating Equations of the Motions of the Planets.* By the Same.

Mem. IV. *Concerning Cardan's Rule, and alſo concerning Equations, together with ſome Remarks on Equations in general.* By M. DE CASTILLON.

Mem. V. *On the Square of the Velocity in Dynamics*, or the *Science of moving Powers.* By the late M. LAMBERT.

Mem. VI. *On a particular Method of Approximation and Interpolation.* By M. DE LA GRANGE.—Mem. VII. *On a new Property of the Centre of Gravity.* By the Same.—Mem. VIII. *Concerning the Problem of the Determination of the Orbits of Comets from three Obſervations:* the third memoir on this ſubject, in which we have a direct and general ſolution of this Problem. By the Same.

Mem. IX. *Experiments on the Force employed by Men and Horſes in moving Machines.* By M. SCHULZE.

SPECULATIVE PHILOSOPHY.

Mem. I. *Philoſophical Conſiderations on the Tuſculan Queſtions of Cicero.* By M. FORMEY. This preſent memoir does not bring us to the *philoſophical conſiderations:* it is only an *introduction* to them. It is a kind of converſation-piece, wherein there is a great deal of miſcellaneous matter, which, though it does not directly enter on the ſubject, but rather carries us *about it*—and *about it*, yet it is not tireſome nor inſipid; for there is always ſomething entertaining, ſomething ſpirited and ingenious in the loquacity of this Academician.

After a warm eulogy on Cicero as a writer, and ſome keen ſtrictures on the critics and commentators, who have ſhewn ſo little *taſte* and *philoſophy* in their learned remarks on the ancients, he regales us with a tranſlation of the *preface* of Eraſmus to the *Tuſculans*, then with a ſcrap from *Hook*, relative to the characters of Cicero and Julius Cæſar, and finally, with Dr. Middleton's account of the ſcene where the converſations paſſed, which gave riſe to the compoſition of the Tuſculan queſtions. Thus the *Introduction* before us is a kind of literary moſaic, which has coſt our Academician only the trouble of gathering and joining the pieces. We think he will be more original when he comes to the work itſelf; and here we ſhall probably find the philoſophical preciſion of Cicero put to a ſevere trial. M. FORMEY does not ſit down to appreciate his Author, as a young ſtudent would do in the prime of life, when fancy is delighted with the ſublime, and even irregular beauties of the ancients; nor as a claſſical ſtateſman, who takes *Horace* and *Tully* into his rural retreat, to relax his mind, fatigued with the cares of ambition and political conteſt, on the verdant bank, or in the ſhady walk; no—he takes up his Author in an advanced age, after his mind has been accuſtomed to long meditation on philoſophical ſcience; and, without being inſenſible to the charms of claſſical beauty, looks for ſomething ſtill more ſolid, and means to examine the *principles* which *Cicero* laid down, the *concluſions* he drew from them, the *accuracy* of theſe concluſions, and of his *method* of reaſoning. Without this method of proceeding, *ſays he*, we may read the ancients all our lives, and not reap much advantage from them: we ſhall gaze with pleaſure on the flower, but ſhall never taſte the fruit. There is ſomething in this.

Mem. II. *Concerning clear and obſcure, diſtinct and confuſed, Notions, with reſpect to Hiſtory.* By M. WEGUELIN. The public facts recorded in hiſtory, give us only, according to this Academician, the outward bark of the tree of knowledge, while the eſſence of the tree, the *ſpecific* reaſons of facts and events, the

motives and characters of the actors on the public ſcene, which conſtitute the true ſpirit of hiſtory, are clouded with an infinite variety of obſcure and diſcordant ideas. Thus does M. W. expreſs himſelf, and this may be called the text on which he preaches, with great learning and ſubtlety, throughout this memoir, but not always with perſpicuity and order. He is really ſometimes obſcure and confuſed in *his* ideas, and often in his expreſſions There are, nevertheleſs, many judicious and acute obſervations to be met with in his paper, and we may ſay of him what Horace ſaid of Lucilius, *cum flueret lutulentus, erat quod tollere velles.*

Mem. III. *The Oeconomy of ancient States compared with that of modern ones.* By M PREVOST. In this memoir the Academician exhibits, firſt, a compendious view of the manner in which the finances were adminiſtered in ancient governments, whether republican or deſpotic; he then conſiders the expedients, or, as we ſay, the *ways* and *means* to which the ancients had recourſe in caſes of neceſſity, and compares them with thoſe employed by miniſters in modern times. By theſe previous views he is led to inveſtigate and eſtimate the principles of theſe different operations.

We remember not to have ſeen the claſs of *ſpeculative philoſophy* ſo meagre as it is in this volume. The following claſs is much better furniſhed.

BELLES LETTRES.

Mem. I. *On the Population of States in general, and that of the Pruſſian Dominions in particular.* By the Baron DE HERTZBERG, Miniſter of State, and Member of the Academy. As this memoir, which does ſuch honour to the miniſter and his late Sovereign, was publiſhed ſeparately, we took an opportunity, as ſoon as it appeared, of making known its intereſting contents, in our Appendix to Rev. Vol. LXXIII. p. 566.

Mem. II. *Concerning* I. A. DE THOU. By M. WEGUELIN. *Firſt Memoir.* This is a very entertaining and inſtructive piece of biography, in which the celebrated hiſtorian is exhibited to view in his character, education, travels, connexions, and in all his literary and political relations. Theſe relations call up to memory many illuſtrious men in the world of letters, and in the world of buſineſs, whom the curious reader is always glad to meet with again, and to ſee in new groups of good company. We are pleaſed to ſee *De Thou* ſtudying under *Cujas* and *Hottoman*, converſing with *Scaliger*, *Sigonius*, and *Montaigne*, travelling with Cardinal *d'Oſſat*, and, on his travels, viſiting at Florence *Coſmo* I. at Rome *Muretus*, *Fulvius Urſinus*, *Paulus Manutius*, and other learned and illuſtrious men in other places, of which M. WEGUELIN gives now and then very intereſting accounts, accompanied with ingenious remarks.

Mem. III. *On certain Paradoxes in Eloquence.* By M. Borelli. The introduction to this memoir is, if not paradoxical, at leaſt more or leſs chargeable with exaggeration. The eloquent Academician paints in too vivid colours the corruption of taſte, the decline of eloquence, and the degradation of the fine arts, in modern times, unleſs he has his view turned to ſome particular country. When he ſays, that in the pulpit the Chriſtian orators ſpeak the language of the *Lycæum*, dreſs out their diſcourſes with vain frivolous ornaments, that degrade the majeſtic ſimplicity of ſcripture, and, inſtead of attacking vice, and expoſing its deformity, paint it in brilliant colours, that render its aſpect pleaſing,—he cannot ſay that *we* do this; for cold reaſoning has been, generally ſpeaking, *our* method of attack and defence, in the cauſe of religion and morals: and we leave the buſineſs of *painting* both vice and virtue to the gentlemen of the *Exhibition*. When he ſays farther, that at the bar, the *voice of paſſion* is heard inſtead of the *voice of truth*, and that the *clamours* of *hatred* and *vengeance* put to ſilence the ſacred *oracle* of juſtice,—that the eloquence of the honeſt and virtuous heart, which invokes the protection of the laws, is baniſhed the temple of *Themis*, and is ſucceeded by the delirious tranſports of a heated fancy, we ſuppoſe he has in view his native country, where judiciary proceedings are indeed ſtrangely carried on, and where there are fifty *Linguets* for one *Dupaty*. His accounts of the theatre are in a ſimilar tone, and his repreſentation of the *academics*, whoſe epigrammatic eloquence, ſays he, degenerates from the pure taſte of former times, ſhews us *quorſum hæc tendunt*, and throws ſome topographical light on his *Philippic*.

As to the *paradoxes in eloquence* that conſtitute properly the ſubject of this diſſertation, they deſerve a more particular notice. Why he gives the name of paradoxes to the opinions with reſpect to eloquence, which he here combats with great judgment and power of argument, we cannot ſee; for theſe opinions are rather erroneous than ſingular.

In the 1ſt article of this memoir our Academician combats the ſentiment of thoſe who have maintained that Genius *ſtands in no need of* Rules. At the head of theſe are *d'Alembert* and *Diderot*, who looked upon genius ſubmitting to rules, as a ſovereign impriſoned by his ſlaves, and who aſſerted, that it can only become capable of great things when, free from all reſtraint, and following implicitly its inſtinctive propenſity, it ſoars at once to its object, without either conſidering the difficulties it may meet with in its courſe, or the darkneſs in which it may be involved. Such language, ſays our Academician, would be ſcarcely pardonable in that idle and frivolous claſs of men, who fear ſtudy, have an averſion to every thing that is didactic, and who, inſtead of being deſirous of enlarging the ſphere of their taſte

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and pleaſure by an exact diſcernment of true beauties and real faults, are ſatisfied with the enjoyment of ſome momentary ſenſations, which *hinder them from feeling the* tireſome weight or *inutility* of their exiſtence. It is M. LINGUET, more eſpecially, againſt whom our Academician here directs all the force of his literary arms: and *that*, we think, with great ſucceſs; though there be a good deal of logomachy obſervable in the courſe of this conteſt.

In the ſecond article M. BORELLI treats of the *Nature of Eloquence*; and here again we have nothing but controverſy. The learned Abbé *Auger*, author of a juſtly celebrated tranſlation of the moſt illuſtrious Grecian orators, had maintained, in a preliminary diſcourſe, that the *nature* and *eſſence* of eloquence conſiſted in *determining immediately the wills of an audience*. This imperfect and exceptionable definition is here ſeized and taken to pieces by our Academician, who *will* not ſee that in illuſtrating his definition the ingenious Abbé has made amends for its defects. 'We muſt diſtinguiſh,' ſays the Abbé, 'between the *end* of eloquence and the means it employs. Its *end* is to give a prompt and immediate determination to the will. It employs, for this purpoſe, *argument*, which convinces the underſtanding, *imagery*, which ſtrikes and pleaſes the imagination, *ſentiments*, which move and touch the heart.' This will not ſatisfy M. BORELLI; who labours, with more wit and acuteneſs than ſimplicity and ſound reaſoning, to expoſe it as paradoxical.

The third article exhibits an object of diſcuſſion, in which our Author ſeems to triumph over the Abbé, who, ſtrangely enough indeed, excludes from the ſphere of eloquence that kind of public ſpeaking which the ancients called the *demonſtrative* (whoſe ſcope was to praiſe or to blame), and confines eloquence to the *deliberative*, which is deſigned to adviſe or diſſuade, and the *judicial*, which is employed to accuſe or to defend. The Abbé, we believe, will ſtand alone in this opinion, by which he ſtrikes out of the liſt of orators thoſe famous panegyriſts of his own country, *Maſſillon*, *Flechier*, *Fenelon*, and *Boſſuet*, to whom if *eloquence* be denied, we muſt reject all ancient and modern definitions of that noble talent, and inquire anew *in what it conſiſts?*

In the fourth article M. BORELLI diſcuſſes the following queſtions: *To whom did the Greeks give the appellations of orator, philoſopher, and ſophiſt? and can the art of ſpeaking be ſeparated from the art of thinking?* There is nothing uncommon in his ſolution of theſe queſtions.

Mem. IV. *On the Cauſes of the Diverſity of Languages.* By the Abbé DENINA. This learned and ingenious Academician, who thinks that a long time muſt have paſſed before men could learn to join together two ſyllables, is alſo of opinion, that it

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was in the temperate or warm climates of our globe that languages were progreſſively formed. However, in this memoir it is not his deſign to go back to the origin of mankind, nor to inquire what was their primitive language. He ſets out from facts palpably aſcertained, from the language that was perfectly formed in Aſia Minor a thouſand years before the Auguſtan age, which, whatever was its origin, did not differ from that which was ſpoken in the eaſtern parts of Europe, in Greece, in Sicily, and in thoſe parts of Italy which are now comprehended in the kingdom of Naples. From the different dialects of this ancient Aſiatic language, the Latin, according to our Author, was formed, and became univerſal in the Weſt. Having acquired its higheſt degree of perfection at the very period when the Romans had ſubdued Spain and Gaul, it made, with facility, a rapid progreſs in theſe provinces, becauſe there were no books in the ancient language of the Cantabrians, Celts, or Gauls. Thus in the four hundred years, during which Spain and Gaul remained under the dominion of the Romans, the language of theſe imperious victors gained ſuch an aſcendant as extinguiſhed totally the ancient language of theſe two nations; and though the Latin language was corrupted by a variety of circumſtances well known, it ſtill remained predominant; nor did its corruption contribute to revive the ancient Celtiberian and Gallic languages. Even the Barbarians, who invaded the empire, accuſtomed themſelves, for various reaſons of policy and conveniency, to the language of the vanquiſhed Romans; and though they mingled with it ſeveral of their own terms, yet the Latin, ſuch as it was, ſtill prevailed, and was the baſis of the Italian, Spaniſh, and French languages.

This *we all* know: but we do not perhaps know, in all the curious detail with which the Abbé DENINA explains the matter, whence proceeded the diverſity of theſe languages that came from the ſame root. The cauſes of this diverſity are, according to our Author, *phyſical*, *moral*, or *mixed*. Thoſe of the firſt claſs comprehend climate and peculiarity of organization: no two nations (ſcarcely two cities or villages) have preciſely the ſame accent: hence long vowels are ſometimes abridged or ſuppreſſed, and ſometimes lengthened and doubled, ſo as to become diphthongs; conſonants are changed or loſt; ſyllables are inverted by the tranſpoſition of letters; and thus, at length, words are changed both in ſound and figure: theſe obſervations, again, have not the merit of novelty; but the examples by which they are illuſtrated are curious. With reſpect to climate, our Academician obſerves (as the learned *Ibre*, in his excellent gloſſary, had obſerved before him) that words, formed in a warm or temperate region, when they paſs into cold climates, loſe, as it were, a part of their body or ſubſtance. The ancient Scythians retained

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no more than the firſt ſyllables of the words, which they derived from the Greeks, and eſpecially from the people of Aſia Minor: and all the northern European nations have ſhortened the words, which they have adopted from the Greeks and Latins. Thus the Turks metamorphoſed *Conſtantinopolis* into *Stamboul*, and the Lombards *Mediolanum* into *Milan*.

But the principal cauſe of the diverſity of languages, which come from one common root, is, according to M DENINA, the variation above mentioned in the pronunciation of letters, vowels and conſonants, that takes place in different nations. He illuſtrates this by a great number of examples, which take up the whole of this memoir, and which we leave to the contemplation of the curious.

Mem. V. *On the Origin of the German Language.* By the Same. Who would think it? It comes from the Greek, though the Greek is no more like it than *Hyperion* is to a *Satyr*. There is a large portion of grammatical learning in the proofs of this genealogy, but there is alſo, in ſeveral places, a good deal of the *longe petitum*.

ART. II.

TABLEAUX *des anciens Grecs et Romains*, &c. i. e. An Account, accompanied with Engravings, of the ancient Greeks and Romans, and other cotemporary Nations; in which the private Life, the Cuſtoms and Ceremonies, the Arts and Sciences, the political and military State of the Ancients are amply deſcribed. Firſt Volume. 4to. With Plates taken from ancient Statues and authentic Monuments. Paris. 1785.

THIS work is publiſhed in numbers, which appear ſucceſſively every two months. If its Author, or Authors, perform what they promiſe, it will contain all the moſt curious and intereſting diſcoveries that have been made, and the accounts that have been given, of the literary and philoſophical treaſures of antiquity: in ſhort, we are to have here, in a moderate compaſs, the riches that are diſperſed through a multitude of volumes. Sages, legiſlators, prieſts, poets, military commanders, and artiſts, with the manners of the people they inſtructed, governed, defended, or poliſhed, are to be exhibited to view in their moſt intereſting aſpects, ſo as to preſent a valuable collection of antiquities, in which a great variety of readers will find abundance of inſtruction and entertainment. We have now before us only the firſt number of this *promiſing* work, uſhered in with a *preliminary diſcourſe*, in which the Author diſcovers capacity and knowledge, but not without a mixture of affectation and pertneſs, that engender now and then falſe thoughts, obſcure antitheſes, and injudicious parallels. He conſiders, in this diſcourſe, the ſtate of political ſcience and conduct among the ancients,

ancients, and compares it with that of the moderns; and if we are to believe him, all was *action* and *invention* among the former, while all is *repetition* or *imitation* among the latter, both in the exercise of the arts, and in the practical science of government. This comparison (which we leave the judicious reader to appreciate) is reinforced by a *pretty* conceit (or *concetti*, as the Italians call a certain kind of description that deviates from truth and simplicity); for our Author, looking at human nature through *his* perspective, perceives its *adolescence* in the first nations of the East, its *manhood* in the Grecians, Carthaginians, and Romans, and its *old age*, or (as he also terms it) the age of prudence, and sometimes of pusillanimity, in modern Europe. One would think, from all this, that the human species, in our time and day, is verging towards dotage.—No such thing: for our Author, after having mortified us by a humiliating comparison, claps us on the shoulder, and raises us again into consequence, for the sake of two French kings, who luckily happened to come into existence in *modern* times; and he roundly gives the lie to those detractors of the age of Lewis XV. and Lewis XVI. who represent it as a *period of decline and degradation*; 'for,' says he, 'it is in the present age that a *second* faculty of the human mind (what he means by the epithet *second* we cannot conjecture) has been carried to a high degree of perfection, even the faculty of *philosophising* or reasoning:—and if the art of painting is sublime, the art of following truth, *through all its possibilities*, does not require less inventive *genius*.' And again—'The present age is far from being destitute of vigour; nay, when we consider the productions of this *second* faculty of the mind, which was formerly, as it were, in a state of inactivity (*i. e.* among the ancients), we must conclude that ours is the age of the *multiplication of* GENERA (*kinds* in English, which comprehend the *species*), *and not the age of annihilation*.' Would not one conclude from such mysterious language, that the Author did not intend that we should come at his meaning? We guess it, however, and suppose he meant to say, that the ancients surpassed us in *invention*, and that we surpass them in *reasoning*. The latter is certain; the former may be true; for the inventive spirit of the ancients was not restrained in its flight by that scientific or logical precision which is *supposed* to regulate, and consequently to check, the flights of modern genius. We say *supposed*, because it is not our intention to quarrel with any modern poet, philosopher, or orator, who may be offended at this distinction; nor even with the *balloon geniuses*, who have certainly soared much higher than the ancients, and have been much less checked in their flight by reason or common sense.

But this *preliminary discourse* has perhaps kept us too long from the work itself, in which our Author appears to more advantage

vantage than in the parallels we have been now conſidering. The ſix articles, accompanied with as many engravings, that compoſe this firſt number, are as follow: 1ſt. A portrait of *Homer*, with remarks upon the life and productions of that immortal bard, and obſervations on the poetical ſpirit of the ancients. This article is followed by the portrait of an *Augur*, finely delineated and coloured; and with this we have an hiſtorical eſſay on the prieſtcraft of the Augurs, and the religion of the Romans, from the time of Numa Pompilius to the eſtabliſhment of Chriſtianity. In the third we have the hiſtory of the *Amazons*, i. e. all that our Author has been able to ſcrape together concerning thoſe maſculine ladies, whoſe dreſs and air are well repreſented in the annexed engraving. A *Spartan woman* appears in the next article, and is accompanied with an eſſay on the character of the ſex in ancient times. 'The virgins of Sparta (ſays our Author) even in their *nudity* were not *naked*: the *public decency* (of ſentiment, no doubt, he means) covered them with its impenetrable veil. It is, accordingly, a corrupt people alone that can diſcover *nudity* in women: Nature has formed nothing *naked*: the knowledge of nudity is the fruit of a licentious fancy, and the conſequence of a corrupt and degenerate ſtate of ſociety.' This thought, which has much truth in it, is here falſified or obſcured, by ſhifting the ſame term from one ſignification to another, and a reflexion which ſeems well founded in the nature of things, aſſumes an air of paradox by the equivocal uſe of the terms in which it is expreſſed. *Nudity* and *nakedneſs* are ſynonymous terms: therefore the virgins of Sparta in their nudity were really *naked*; but like Eve in the garden, *they were* NAKED *and were not* ASHAMED, i. e. they had not that conſciouſneſs of ſenſual deſires, become irregular by their predominance, that renders *nudity* a ſource of *ſhame*. This language is plain—but your *nudity*, Sir, without *nakedneſs*, is quaint and ambiguous, and will expoſe you to the cenſure of grammarians, and to the indignation of tailors and mantua-makers, who, beſide, will ſtare their eyes out, when they read theſe words,—*Nature has formed nothing naked*. The laſt article of this volume, contains a hiſtory of the conjugal ſtate of the Romans, conſidered under four periods, when their morals were pure, when they began to decline, when they were groſsly corrupted, and when they were totally extinguiſhed.

ART. III.

Hiſtoire et Mémoires de l'Academie Royale des Sciences, &c. i. e. The Hiſtory and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1782. Paris. 1785.

GENERAL PHYSICS.

Memoir I. *CONCERNING a Method propoſed for deſtroying the Mephiticiſm of neceſſary Houſes.* By M. FOUGEROUX

ROUX DE BONDAROY. We ſhall in a ſubſequent article have occaſion to mention the antidote of M. *Janin* (which is here expoſed in all its inſufficiency), and to ſhew that his method of extinguiſhing *mephiticiſm* by vinegar was not only inſufficient but noxious, and ſo affected the commiſſaries of the Academy, who were appointed to examine it experimentally, that their lives were endangered.

Mem. II *On the Nature of elaſtic aeriform Fluids which eſcape from animal Subſtances in Fermentation.* By M. LAVOISIER. This inveſtigation is nearly connected with the ſubject of the preceding memoir, and ſhews the Academician's zeal for uſeful diſcoveries, ſince he could go through a ſeries of the moſt diſguſting experiments, in order to come at the knowledge of truths or facts that might tend to public utility.

M. LAVOISIER, in conſequence of theſe experiments, found, that excrements, recently emitted, produced more aeriform fluids than thoſe that have undergone a long fermentation in the receptacles of our ſuperfluities,—that in both, the fluid produced is a mixture of inflammable air and fixed or gaſous air; but that, in the former (i. e. the recent matters) the proportion of inflammable air is as 2 to 24, while in the latter it is as 9 to 24. Our Academician is alſo induced, by his experiments, to think, that this proportion of inflammable air encreaſes progreſſively. The acids yield a conſiderable quantity of gaſous air when mixed with *matters* of an ancient date, and the cauſtic alkalies, or lime, ſuppreſs the production of aeriform fluids.

Such were the reſults of the experiments contained in this memoir, when the *matters* in queſtion were not immerſed in air; when repeated, with the introduction of a certain quantity of atmoſpherical or *vital* air into the glaſs veſſels, the reſults were the ſame, with this exception only, that a ſmall portion of the vital air was deſtroyed, probably in conſequence of its combination with a portion of the inflammable air, which eſcaped: In a word, the air became leſs ſalubrious on account of the greater quantity of mephitic air that was mixed with it.

It follows from theſe experiments, that the mixture of acids with the fœtid matters in queſtion, inſtead of preventing, muſt unavoidably augment the danger of *mephiticiſm*. The cauſtic alkalies, or lime, produce, on the contrary, a ſalutary effect; not merely as they ſuppreſs the eruption of aeriform fluids (which ſuppreſſion is but momentary); but as they really abſorb a large quantity of the calcareous or chalky acid. This air is, in effect, the moſt dangerous; for as it is heavier than the common air, it remains at the bottom of the privies, and even retains there the inflammable air which is mixed with it; whereas the inflammable air, when alone, riſes with rapidity into the atmoſphere.

It is in conſequence of this obſervation that Monſ. L. propoſes, as the moſt effectual method of deſtroying mephiticiſm, the uſe of lime

lime and alkaline *lixivia*, and the opening a free courſe to the light inflammable air, which will complete the buſineſs.

He thinks there is little reaſon to apprehend the diſengagement of hepatic gas, of which he perceived no indications in the courſe of his experiments.

Mem. III. Obſervations *made in* 1781 *in a Voyage along the Coaſts of Lower Normandy*. By M. LE GENTIL. Theſe obſervations regard, *1ſt*, the time of the ſpring tides on the Norman coaſts; and, *2d*, a certain kind of ſand or earth peculiar to theſe coaſts, which makes a rich manure.

NATURAL HISTORY and BOTANY.

Mem. I. *On the Worms found in Truffles, and the Flies which they produce*. By M. MORAND.—Mem. II. *Obſervations on a large Bone found in the Earth at Paris, and alſo on the Conformation of the Bones of the Head in cetaceous Animals*. By M. DAUBENTON. This bone was for ſome time a *bone of contention* among the naturaliſts, as, on account of its extraordinary ſize, it became an object of ſpeculation and conjecture; and eſpecially as it was too large to belong to any terreſtrial animal now exiſting on the known part of our globe.

M. DAUBENTON gives, in this memoir, an account of the reſearches that led him to conſider this bone as a portion of the cranium of a large whale. The ſkeleton of a ſmall one that is to be ſeen in the king's collection *(au cabinet du roi)*, furniſhed points of compariſon that confirmed our Academician in this idea. It is to be obſerved, that this bone is not properly a foſſil (that is, formed of a ſtony matter, which has aſſumed the ſhape of the bone by being filtrated into its ſubſtance and deſtroying its organization); it is a bone, in its primitive ſubſtance, and very little altered by having been buried in the earth.

Mem. V. *On the Cauſes which produce three Kinds* of (what the Author calls) *Herborizations* (i. e. delineations of trees, ſhrubs, plants, and other ruſtic figures) *on certain Stones*. By *the Same*. Theſe agreeable phenomena, which we take the liberty of calling *herborizations* (adopting, for the ſake of brevity, the name given to them by the French naturaliſts), are obſerved on different kinds of ſtones, ſome tranſparent, ſome opaque. They are all acknowledged to be accidental, and the effects of colours imparted to the ſtones, not artificially, but by nature. The queſtion is, Whether theſe accidents originate *always*, or only *ſometimes*, from foreign bodies of the vegetable kingdom incloſed in the ſtone? M. DAUBENTON does not think that the ſolutions hitherto given of this queſtion are accurate or ſatisfactory. He has therefore examined it anew: and his obſervations have terminated in the diſcovery of *three* diſtinct kinds of *herborizations*.

The firſt kind he obſerved in certain ſtones, among which are the agats or *dendrachates*, which exhibit parts of plants or ſhrubs

ſhrubs delineated with ſuch exactneſs, that we eaſily perceive the *kind* of plant or ſhrub to which they belong. The agats alone furniſhed him with nine ſpecies of known plants, indicated by their herborizations.

The ſecond kind of herborization originates from an iron ore which is depoſited in the ſtone, and whoſe grains are diſpoſed in ſuch a manner as to exhibit ramifications. Several ſpecies of calcareous ſtones and marbles furniſh ſpecimens of this ſecond kind.

The third is diſcernible in rock-chryſtal and quartz; and here, according to our Author, the herborizations are formed by ſmall void ſpaces in the middle of theſe ſtones, by which accident their tranſparency is clouded, and their homogeneity is deſtroyed.

The herborizations obſerved on the ſtones of Florence, and thoſe of Nagueza in Spain, will be the ſubject of another memoir.

Our Academician has examined, with the ſame attention, the impreſſions of plants that are to be found on the *ſchiſtes*; and here he obſerved ten ſpecies, which anſwer perfectly to plants that grow in the countries where the quarries of theſe ſtones are ſituated.

Theſe reſearches, as the Hiſtorian of the Academy obſerves, may lead to curious and important diſcoveries relative to the origin and formation of ſubſtances in which heterogeneous bodies are obſerved. We ſee, for example, that at the epocha of the formation of theſe ſchiſtes, the ſame country had already produced the ſame vegetables that it now furniſhes; and that before the formation of agats, there exiſted grounds, covered with the productions of the vegetable kingdom. Obſervations of this kind are multiplied from day to day; and the period will probably arrive when they will become uſeful materials for the formation of a *general theory* of the earth, while, in the mean time, they tend to overturn the ſyſtems that have been erected with too much precipitation.

This prediction of the academical Hiſtorian, however pompous and *philoſophical* in its aſpect, promiſes much more than either he or his ſucceſſors will be able to accompliſh, if they ſtill go on in their goodly way of forming theories of a *work*, without any regard to the energy of the *worker*. That vegetables were formed before ſtones, or ſtones before vegetables, is a matter of little conſequence to the theory in queſtion; this only indicates, in one inſtance, the order of the ſucceſſive exiſtence, and of the ſucceſſive modifications of the parts of a WHOLE. Were this order unfolded in every inſtance, and all the properties and arrangements of individual beings expoſed to our view (and ſo far we ſhall never go), even ſtill the theory would be incomplete:

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it would only exhibit the *whole* as a chain in the air hanging upon *nothing*; it is like giving the theory of a watch by the obſervation of its wheels, without conſidering the main-ſpring, and the intelligence and volition of the man that made it.

Mem. VI. *Obſervations on the Beryl, or Aqua Marina.* By M. SAGE. This ſtone, which is denominated *aqua marina* when its colour has a blueiſh caſt, and *beryl* when it comes nearer to a green, is generally found in ſtriated and truncated priſms. It was at firſt only known in its rounded, and not in its cryſtallized form; but ſince natural hiſtory has been more cultivated, and a more extenſive correſpondence has been carried on between thoſe who are zealous for its improvement, opportunities have been multiplied of procuring theſe ſtones, as they are found in their native bed, and there they always have nearly the ſame form. Of thoſe which M. SAGE preſented to the academy, ſome were brought from Saxony, others from the mountains of Siberia.

CHEMISTRY.

Mem. I. *On the Action of the phoſphoric Acid upon Oils, and the Combination of that Acid with Spirit of Wine.* By M. CORNETTE. The laborious Academician here purſues the important deſign he has formed of combining oils, both expreſſed and eſſential, with all known acids. After having ſhewn the phenomena which theſe oils exhibit, when they are ſubjected to the action of mineral acids, he conſiders here the action of the phoſphoric acid upon theſe ſubſtances. This acid never acts but when it is in a high degree of concentration; and this action does no more than alter expreſſed oils, without forming with them any durable combination; but the eſſential oils, or, at leaſt, ſome of their conſtituent principles, eaſily combine with the phoſphoric acid. This ſame acid exerts a certain action upon ſpirit of wine, and, by this, our Academician has ſucceeded in compoſing an ethereal liquor; but he has not carried his experiments ſo far as to obtain a real phoſphoric ether. He has, however, ſhewn its poſſibility, and has pointed out the means of producing it.

Mem. II. *An Analyſis of the ſulphureous Ore of* Biſmuth. By M. SAGE. From each quintal of this ore, 60 pound weight of biſmuth is obtained. M. SAGE compares it with an artificial combination of biſmuth and ſulphur, which exhibits almoſt the ſame forms and the ſame phenomena with thoſe of the natural ore.

Mem. III. *Analyſis of the arſenical Ore of Antimony.* By the Same. This ore, which is found in the mines of Allemont in Dauphiny, contains a much greater quantity of antimony than of arſenic, and is not altered, like the arſenical pyrites, by being expoſed to the air.

Mem. IV. *On a Kind of Iron Ore, which is argillaceous, reddiſh, priſmatic, and articulated.* By the Same. This ore, which is cryſtallized into priſms, not unlike thoſe of the baſaltes, is found in Germany: it acts upon the magnetic needle: when it is ſubmitted to the action of a warm fire, its form undergoes no change, but the priſms loſe a part of their volume: the colour of the ore alſo becomes black; and in this ſtate it is the moſt ſuſceptible of being attracted by the magnet.

Mem. V. *Analyſis of a new Kind of Mercurial Ore, under the Form of ſolid Lime, which is found at* Idria *in* Frioul. By the Same. The mercury in this ore is combined with vital air, and forms a kind of natural precipitate *per ſe*. The quintal furniſhes, by diſtillation, 91 pounds of fluid mercury; and there remains a grey powder, which was found to contain ſilver.

Mem. VI. *On the Augmentation of Weight which Sulphur, Phoſphorus, and Arſenic receive when they are changed into Acids.* By M. BERTHOLLET. This Academician having diſtilled mixtures of nitre and ſulphur, and of nitrous acid and ſulphur, the firſt experiment produced vitriolated tartar, the ſecond vitriolic acid, which he combined with heavy earth; and the two experiments concurred in proving, that in order to the formation of the vitriolic acid, there was combined with the ſulphur the half of its weight of vital air.

By diſtilling the nitrous acid upon phoſphorus, phoſphoric acid is obtained; and, in this operation, the phoſphorus is charged with a quantity of vital air, equal, and even ſomewhat ſuperior to its weight. This proportion comes very near to that which M. LAVOISIER obſerved, when he produced phoſphoric acid by combuſtion.

By ſimilar experiments M. BERTHOLLET has proved, that white arſenic, in its change into an acid, is combined with about a ninth part of its weight of vital air.

Mem. VII. *Obſervations on the ſpontaneous Decompoſition of certain vegetable Acids.* By the Same. As the Academician thinks, that a careful obſervation of the phenomena that are exhibited in this decompoſition, may lead to uſeful diſcoveries concerning the nature of acids, and even bring us, in time, to the knowledge of that which conſtitutes the principle of acidity, he has made a great number of experiments relative to this object, for which we refer the chemical reader to his memoir. We ſhall only mention one of the facts that has been diſcovered and aſcertained by theſe experiments, and that is, that ſalt of ſorrel, employed as an antiſeptic, or preſervative againſt putrefaction, is much ſuperior to cream of tartar.

Mem. VIII. *On the Cauſticity of Alkalies and of Lime.* By the Same. In order to diſcover the cauſe of this cauſticity, M. BERTHOLLET examined the effects of the action of cauſtic alkalies

kalies upon animal ſubſtances: in this action, a real combination takes place; the alkalies loſe their cauſticity; and, when they are mixed with acids, no effervescence enſues. This proves, that it is not by ſeparating the calcareous or chalky acid from animal ſubſtances, that cauſtic alkalies deſtroy their organization; for in this caſe the animal ſubſtance is precipitated, and is no longer ſuſceptible of putrefaction. If this ſubſtance be precipitated by a mixture of alkali with metallic ſolutions, it comes into combination with the metals; but if calcareous ſolutions are employed, this combination does not take place: whence it follows, that lime has not, like the alkalies, a real tendency to combination with the animal matters, and only acts upon them by its affinity with water. This obſervation ſeems to ſhew why magneſia (which, though it has ſeveral properties in common with lime, is not, like lime, ſoluble in water) exerts no action on animal ſubſtances. Several other chemical phenomena are here explained by this obſervation.

Mem. IX. *Concerning a Method of conſiderably augmenting the Action of Fire and Heat in chemical Operations.* By M. LAVOISIER. Our ingenious Academician, after having ſhewn the inconveniences and defects that accompany the glaſſes of *Tchirnhauſen*, *Trudaine*, and others, notwithſtanding the remarkable effects they have produced, in fuſing bodies that had long been deemed infuſible or refractory, propoſes a method of augmenting the activity of heat, leſs expenſive, and alſo more applicable to chemical operations. This method conſiſts in employing *vital* *, inſtead of common air, as aliment to the fire. This air conſtitutes no more than a fourth part of the air of the atmoſphere: and it is well known that this is the only part that feeds and foſters the fiery element.

Experience has already proved the ſucceſs of the ingenious method here propoſed. M. LAVOISIER is the firſt chemiſt who has ſucceeded in melting *platina*, merely by directing a current of vital air (contained in a bladder preſſed with the hands) to a coal on which ſome grains of that metal were placed. To obtain this current of air with more facility, and to direct and manage it at pleaſure, ſome inſtrument leſs uncouth than the bladder was neceſſary. Our Academician therefore contrived an

* The ſame that is called *dephlogiſticated air* by Dr. Prieſtley, who firſt diſcovered it. Later experiments having proved that this is the only air capable of ſupporting the life of animals endued with reſpiration, it acquired, on this account, among the French chemiſts the denomination of *vital air*. Dr. Prieſtley obtained it principally from the combination of minium and ſeveral other ſubſtances with the nitrous acid: M. Lavoiſier, about the ſame time, or rather ſomewhat later, obtained it from the reduction of mercury precipitated *per ſe*.

hydraulic bellows, which is here deſcribed, and which anſwers theſe purpoſes.

Mem. X. *Deſcription of an Apparatus adapted to the Management of different Kinds of Air (in the Experiments which require them in a conſiderable Volume), by rendering their Currents uninterrupted, perfectly uniform, and variable at Pleaſure, and by giving, at each Inſtant, the Meaſure of the Quantities of the Air that are employed, with the utmoſt Preciſion.* By M. MEUSNIER. This apparatus is an improvement upon the hydraulic bellows of M. LAVOISIER, which has given that excellent inſtrument a very high degree of perfection, and rendered it ſignally uſeful in the greateſt part of the experiments made with aeriform fluids.

Mem. XI. *Concerning the Effects which a violent Degree of Heat produces on precious Stones.* By M. LAVOISIER. This indefatigable and acute naturaliſt gives here the reſult of the experiments he had made, by means of the intenſe heat produced by a current of vital air, on the diamond, the ruby, the ſapphire, the topaz, the emerald, the chryſolite, the ordinary and Syrian garnets, the amethyſt, and the adamantine ſpar of *Bergman*. His reſult is, that precious ſtones may, in a general point of view, be divided into five claſſes: 1ſt, the *diamond*, which has the peculiar and excluſive property of burning, like other combuſtible bodies, and is perfectly diſſipated by a certain degree of heat: 2dly, the *ruby* and the *ſapphire*, whoſe colour is fixed—which are ſoftened by fire, ſo as to unite in one body without loſing their principal properties, and whoſe weight ſuffers no diminution by the moſt violent heat: 3dly, the ſtones whoſe colour is deſtructible and volatile, but which, in other reſpects, exhibit the ſame phenomena with the ruby: 4thly, the ſtones which are half fuſible, loſe, by fire, a fifth of their weight, are perfectly diſcoloured, and, after having been expoſed to a violent heat, melt into white and opaque globules, ſimilar in their appearance to white quartz or biſcuit of porcelain: ſuch are the *topaz* of Saxony, the *topaz* of Braſil, and the *ruby* of Braſil: 5th, the *emerald*, the *chryſolite*, and the *garnet*, which loſe their colour and melt quickly into an opaque, and coloured, glaſs.

M. LAVOISIER propoſes, in another memoir, to give an account of his experiments on earths, and ſubſtances that have been deemed the moſt refractory; he mentions here only ſome of their reſults, which are as follow:

Gold and ſilver, expoſed to the action of this new fire, are volatilized; all other metals burn in it with a flame more or leſs conſiderable, and differently coloured, until they are entirely diſſipated. Metallic calces emit flame alſo, as does likewiſe heavy earth; and this confirms the opinion of *Bergman*, who conſiders this earth as metallic, though its *regulus* has not hitherto been obtained.

It alſo appears, from theſe experiments, that earth of alum is completely fuſible, and that the reſult of its fuſion is a vitreous ſubſtance, opaque, and exceeding hard; that none of the three alkaline earths are fuſible, though they may all ſerve as diſſolvents, and, in effect, do communicate (particularly calcareous earth) a very high degree of fuſibility to the other earths with which they are combined. All flint-ſtones are fuſible; even the quartz gives ſigns of fuſion; but rock-cryſtal remains abſolutely refractory. Finally, all ſalts are volatilized when expoſed to the action of the fire under conſideration.

Mem. XII. *On the Combination of nitrous Air with reſpirable Air, and the Concluſions that may be drawn from this Combination with reſpect to the Degree of its Salubrity.* By the Same. In this memoir the Academician celebrates, with juſtice and candour, the diſcoveries of Dr. *Prieſtley* relative to the airs here mentioned, and his happy and ingenious application of theſe diſcoveries to ſuch important purpoſes as the meaſuring the purity and ſalubrity of the air we breathe. He at the ſame time obſerves, that naturaliſts are not yet agreed, in practice, either about the beſt method of forming the mixture of the two airs, or the concluſions that may be drawn from this operation. The method of Dr. *Prieſtley*, though not liable to the inconveniences and defects which attend that of the Abbé *Fontana*, gives us only the proportional quantity of dephlogiſticated or vital air, in its combinations with the different airs which are examined; but it does not furniſh (according to our Academician) the true ſolution of the problem, which conſiſts in determining the preciſe quantities of vital air and mephitic air which are contained in the air that is ſubmitted to examination. To this object, M. LAVOISIER has given a peculiar and laborious attention; and, after a ſeries of the moſt accurate experiments, he has found, that from 66 to 69 parts of pure nitrous air are required to abſorb 40 parts of vital air, alſo in a ſtate of purity. He has therefore already got ſo far in the ſolution of the problem, as to know within a hundredth part, the quantity of vital air that is contained in the air ſubmitted to examination: he has even aſcertained with more preciſion the proportional quantities of this air in the different fluids on which experiments are made. This accurate view of the matter, which M. LAVOISIER propoſes carrying to a ſtill higher degree of preciſion, is, perhaps, already ſufficient for all the uſeful purpoſes that are intended to be anſwered by this inveſtigation: for it is probable that more minute differences in the quantity of vital air, which the air of the atmoſphere contains, would be imperceptible with reſpect to the ſalubrity of the air, and its effects on the animal œconomy.

Mem. XIII. *General Conſiderations on the Solutions of Metals in Acids.* By the Same.

Mem. XIV. *Concerning the Precipitation of metallic Subſtances by one another.* By the Same.

Mem. XV. *Concerning the Union of the* OXYGINOUS *Principle with Iron.* By the Same.

Mem. XVI. *Concerning the Affinity of the* OXYGINOUS *Principle with the different Subſtances to which it is capable of being united.* By the Same.

Theſe four memoirs we leave to the peruſal of the curious in chemical operations. We ſhall only inform them that M. LAVOISIER gives the name of *oxyginous principle* to that part of the vital air which enters into the compoſition of all the acids that unite themſelves with metals, reduces them to calces, and produces vital air when it is combined with the principle of heat.

METEOROLOGY.

Memoir *concerning Currents of Air in oppoſite Directions, on Occaſion of two aeroſtatic Globes obſerved on the 1ſt of December* 1783. By M. LE MONNIER. It is well known that currents of air in oppoſite directions, really exiſt in the atmoſphere, and ſerve ſometimes to foretell its variations. As the height of the clouds cannot be exactly aſcertained, and as it often happens that their change of form is an obſtacle to the accurate obſervation of their direction, they afford only imperfect and uncertain means of determining the currents of the atmoſphere. The *balloons*, whoſe height, direction, and velocity may be nearly known, have aſſiſted our Academician to make obſervations on the currents with more preciſion. Accordingly (with the permiſſion of the planets), he pointed his teleſcope at the two aeroſtatic globes mentioned in the title of this memoir, which ſet out from the ſame ſpot, and much about the ſame time, but roſe to different heights, and fell in different places.

ASTRONOMY.

Mem. I. *The Theory of the Attraction of Spheroids, and of the Figure of Planets.* By M. DE LA PLACE. The theory (to uſe the words of the academical Hiſtorian) exhibited here, is one of the moſt important parts of the mundane ſyſtem, and has preſented to geometricians many difficulties, which, happily, have only animated their efforts to ſurmount them. Several illuſtrious mathematicians have ſolved ſucceſſively, more or leſs completely, a part of theſe difficulties. It only remained to finiſh the work they had ſo happily begun, to employ on the ſame queſtions the new methods with which analytical ſcience has been enriched, to exhibit in a collected point of view the ſeparate labours of preceding aſtronomers, and to add to them what was ſtill neceſſary to complete this theory. This is what M. DE LA PLACE has undertaken and fully accompliſhed in the preſent memoir.

Mem. II. *New analytical Methods of reſolving different aſtronomical Queſtions.*—XVIIth Memoir. *In which the analytical Formulæ, that have been demonſtrated in the preceding Memoirs, are applied to the Determination of the Moon's Parallax.* By M. DIONIS DU SEJOUR.

Mem. III. *Concerning the Duration of the Solar Year.* By M. DE LA LANDE.

The Academician begins this memoir by proving, that the eſtimation of the ſolar year, as comprehending only three hundred and ſixty days, could not, as ſome imagined, have taken place for any conſiderable time, ſince, as ſoon as men began to compare the riſing and ſetting of the ſun with the ſtars, a few years muſt have diſcovered palpably the groſs error of this eſtimation, and engaged them to conſider the ſolar year as containing 365 days. The addition of ſix hours to this computation is of very recent date, according to M. DE LA LANDE, who does not give it a more remote antiquity than two thouſand years. But this computation is ſtill inaccurate: it was, accordingly, corrected by *Hipparchus*, the firſt aſtronomer who, by a ſure method, ſtill in uſe, determined, with preciſion, the duration of the tropical year; and his computation differs but a little more than ſix minutes from that of our Academician, who makes the ſolar year contain 365 days, 5 hours, 48 minutes, and 48 ſeconds. The obſervations of *Hipparchus*, thoſe of the ſixteenth and ſeventeenth centuries, and thoſe alſo of modern aſtronomers, lead to reſults that come ſo near to this computation, that we may conſider it as nearly accurate, and be perſuaded that it will not ſuffer a ſenſible alteration by any of the equations of the earth's motion.

Mem. IV. *On the Paſſage of Mercury the 12th of November* 1782. By M. CASSINI, the Son.—Mem. V. *Obſervation of an Eclipſe of the Sun the 17th of October* 1781. By M. MESSIER.—Mem. VI. *Obſervations of the Paſſage of Mercury*, made at Paris, and in other countries, the 12th of November 1782. By many Aſtronomers.—Mem. VII. *Obſervations of two Comets in the Year* 1781. By M. MECHAIN.

Mem. VIII. *A Diſſertation on the Origin of the Zodiac, and the Manner of explaining the* XII *Signs.* By M. LE GENTIL.

M. DUPUIS, profeſſor of rhetoric, in a diſcourſe, of which we formerly gave an account, attributes the invention of the Zodiac to the *Egyptians*. In the preſent memoir, M. LE GENTIL pretends that it belongs to the *Indians*, with whom he has ſpent a conſiderable part of his life. The figures and denominations of the Zodiac have been almoſt generally conſidered as allegories, relative to rural labours and agriculture; but the great queſtion is, to what people do allegories of this kind preferably belong? as the time when theſe allegorical repreſenta-

tions were eſtabliſhed, is unknown, we ſeem to be at full liberty to place the equinoctial points in any ſign we pleaſe, and nothing more is required than to preſerve the order of the conſtellations. Nevertheleſs the *libra*, or balance, is ſuch a natural indication of the equality of day and night, that it ſeems proper to make this ſign correſpond with one of the equinoxes. M. DUPUIS has proved, that if *Libra* be conſidered as the ſign which anſwers to the vernal equinox, the remaining ſigns will be perfectly correſpondent with the labours of agriculture, as they were carried on by the Egyptians: on the other hand, M. LE GENTIL propoſes to ſhew in this memoir that, upon the ſame hypotheſis, they will anſwer equally to the labours of Indian agriculture. So far then, the claim laid to the honour of the invention under conſideration, ſeems equal on both ſides: but our Academician thinks, that the queſtion ought to be decided in favour of the Indians, as, by the nature of their ſoil, they ſeem to have been a more ancient people than the Egyptians: but here hiſtorical proofs are wanting, and plauſible conjectures are all that we can expect upon this dubious ſubject. On both the contending ſuppoſitions, it appears equally, and, in general, highly probable, that the ſigns of the Zodiac are rural allegories, that they were eſtabliſhed at a time when ſymbolic writing was in uſe, and among a people addicted to agriculture, and that this people inhabited a country which was ſubject to periodical inundations, beginning about the time of the ſolſtice. Any people, ſo circumſtanced, may have been the inventors of the Zodiac; and to no other can this invention be attributed with any grounds of probability. That the Indians were inſtructed by the Egyptians, or that the Egyptians were inſtructed by the Indians, are two oppoſite affirmations that are rendered equally probable by the reciprocal communications between Egypt and the countries ſituated on the coaſts of the Indian Ocean. However, in the opinion of the Hiſtorian of the Academy, the foreign origin of the Brahmins, who arrived in India with a ſyſtem of doctrine, and a collection of fables, formed and prepared beforehand, ſeems to give to the ſuppoſition in favour of the Egyptians a degree of probability, which is ſtill increaſed by the unity and conſiſtence obſervable in their ſyſtem.

Prefixed to this volume we have the *eulogies* of eight learned men, Members of the Academy, who all died in the year 1782, and whoſe ages make up the number of 612 years. Sir *John Pringle* is the firſt on the liſt: the others are Meſſieurs *d'Anville*, *Bordenaue*, *Bernoulli* (Daniel), *De Montigni*, *Margraff*, *Du Hamel*, and *Vaucanſon*. The *eulogies*, like all the others drawn by the MARQUIS DE CONDORCET, ſhew the hand of a great maſter in this line of compoſition. They diſplay facility and elegance

elegance of ſtyle, a nice and acute diſcernment of characters and literary merit, and a happy talent at ſhading imperfections and throwing a pleaſing light upon eminent virtues. The eloquence of the noble Secretary is eaſy, mild, chaſte, and abundant; his reflexions, when moſt ingenious, are natural and unaffected. They ſometimes, however, deviate from their uſual and pleaſing ſimplicity; and this happens, when his literary heroes (as is frequently the caſe) exhibit in their characters ſtriking lines of piety and devotion. Theſe lines he indeed places in his portrait; but he draws them with a touch that announces embarraſſment and conſtraint. This latter circumſtance ſtruck us more forcibly in the eulogy of M. *Du Hamel*, and eſpecially in the obſcure and uncouth reflections that follow M. CONDORCET's account of the religious propenſities of that eminent man. Theſe reflexions (which the reader will find at the 152d page of this volume) turn upon the diſtinctive tendency of botanical ſcience to lead an obſerver to the acknowledgment of a *firſt cauſe*, as the vegetable world diſcovers an arrangement and a unity of deſign, which can *leſs* be attributed to the *neceſſary effect* of mechanical cauſes, and is *leſs* productive of *direct* and *inevitable evil* to us, than the *ſyſtem* of *animated beings*. His elucidation of this ſtrange aſſertion is thick darkneſs: at leaſt, if he underſtood himſelf, we underſtand him not. For the reſt—when *obſcurity* comes from the clear head, and the happy pen of this ready writer, we have ſome reaſon to apprehend that it is not the covering of *truth*.

ART. IV.

Nouveaux Memoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon, relative to the Arts and Sciences, Part II *. of the Year 1784. 8vo. Dijon and Paris. 1785.

Memoir I. *ON the contagious Quality of ſome Kinds of Fluxions on the Breaſt.* By M. MARET. We cannot enumerate all the obſervations, by which this ingenious phyſician has been perſuaded of the real exiſtence of a contagious quality, in certain defluxions of the breaſt. He had long ſuſpected ſuch a quality, from ſeveral circumſtances and appearances that occurred to him, in the courſe of his practice; but he ſuſpended his judgment until repeated and multiplied obſervations had convinced him of the fact. Defluxions of the putrid kind are ſuch as have the unhappy quality of being communicated by a noxious temperature of the atmoſphere, to healthy perſons who attend on patients labouring under this diſorder: but it is only at the period when the criſis is completed, that the infection takes place. Our Author farther obſerves, that the air is not charged with the miaſmata, or noxious particles of this diſorder, or,

* For Part I. ſee Rev. vol. lxxiii. p. 487.

at

at leaſt, does not carry them to any conſiderable diſtance, and that precautions may be uſed, which will be preſervatives againſt the infection. Theſe are, to avoid taking in, directly, the breath of the patients, or ſwallowing our ſpittle, while we are near them, or eating in their apartment. We were much alarmed when we began to read this memoir: but theſe plain and eaſy preſervatives make us again pluck up our ſpirits.

Mem. II. *Concerning a new Method of multiplying foreign Trees.* By M. DURANDE. It is not eaſy to procure ſeed in full maturity from foreign trees tranſplanted among us; and all other means, ſays this Academician, hitherto known and employed for the reproduction of ſome of theſe trees, have proved unſucceſsful. At length a very ſimple one has been contrived, which has been attended with ſucceſs; it conſiſts merely in cutting a root and placing it in a frame in a good hot-bed, where it produces a ſtalk. By this method M. DURANDE has multiplied the Chineſe *acacia*, the bean-tree, the *gleditſia triacanthos*, and the *guilandina dioïca*.

Mem. III. *On the Cure of a bilious Cholic complicated with the Sciatica.* By the Same. This cure was performed by a mixture of ether with the ſpirit of turpentine, employed as diſſolvents of biliary ſtones.

Mem. IV. *On the Noſtoch.* By Father VERNISY. The noſtoch is a kind of vegetable ſubſtance, of a greeniſh colour, which trembles at the touch, in the manner of a jelly, but does not melt when held in the hand. It cannot well be called a plant, ſince it has neither roots, veins, nor fibres. It ſeems either to fall on a ſudden from the clouds, or to be the immediate production of the earth, whence ſome have called it the *flower of earth*, others the *flower of heaven*, and the alchymiſts, who are uſed to make *rare work* with things which have an obſcure origin, have ſuppoſed that it contains an univerſal ſpirit, capable of converting other metals into gold. The reverend Author of this memoir, endeavours to illuſtrate the origin and production of this ſubſtance, by the following proceſs of dame Nature: The green ſcum, *ſays he*, which is found in great abundance on the ſurface of ſtagnant waters, is nothing more than a decompoſition of ſeveral aquatic plants, which have been long macerated and reduced to a froth, or a kind of pap. The moſt ſubtile parts of this froth may be carried up into the atmoſphere by the action of the ſolar rays; a part thereof may fall down again with the rain in a watery or liquid ſtate, while the remainder, by its mixture with heterogeneous ſubſtances, may be coagulated in different parts of the clouds, and be formed there into flakes, more or leſs conſiderable in ſize, but ſtill light enough to float for ſome time, till they deſcend with rain under that form of jelly, which ſtill retains both its greeniſh colour and the vegetable ſavour, though ſomewhat altered,

tered, which it had before its aſcent. This is our Author's genealogy of the *Noſtoch!* the *Tremella Noſtoc* of Linnæus!

Mem. V. *On the remarkable Miſt that happened in June and July*, in 1783. By the Secretary of the Academy, M. MARET. Several obſervers were of opinion that this uncommon phenomenon had a phyſical connexion with the earthquakes of *Sicily* and *Calabria*; but our Academician proves the contrary, we think, with full evidence, by a ſeries of comparative experiments which he made at the time with atmoſpherical air charged with the vapours of this miſt, and taken in four different places. It appeared, from theſe experiments, that this miſty air contained no mephitic acid, no acid of any other kind, no diſengaged phlogiſton, and that it ſcarcely differed at all from common atmoſpherical air. Whence then this extraordinary miſt? It owed its origin, ſays our Author, to the moiſture of the earth, which, at the time of its appearance, was covered with a kind of cruſt, extremely dry, from the temperature of the air, which was ſo arid that it ceaſed to be a conductor of the electrical fluid, and from the intenſity of the heat which multiplied the exhalations from the earth. Theſe exhalations, principally compoſed of water and electrical matter, being reſtrained by the aridity of the exterior cruſt in their efforts to riſe into the atmoſphere, were violently divided and attenuated in their aſcent: their aqueous molecules extremely rarified by the heat, combined with a large portion of electrical matter, of which the air, become non-conductor, could not deprive them, formed veſicles, and, growing light, roſe to a certain height above the earth: where they remained ſuſpended, offuſcated the tranſparence of the aerial fluid, and thus produced the miſt in queſtion. Our Academician accounts ingeniouſly, and yet with great ſimplicity, upon optical principles, for the reddiſh colour that covered the diſk of the ſun and of the moon during this miſt.

Mem. VI. *On the Methods employed to deſtroy the* Chryſalis *of Silk-worms.* By M. CHAUSSIER. To deſtroy the chryſalis without hurting the quality of the ſilk, has always been found exceedingly difficult. The vapours of camphor have been lately employed for this purpoſe, and with more ſucceſs than the methods formerly uſed. In the place of theſe, however, as not anſwering the purpoſe completely, our Author ſubſtitutes oil of turpentine, and ſhews how it muſt be employed, in a circumſtantial detail, for which we refer thoſe whom it may concern to the memoir itſelf.

Mem. VII. *Botanical and medical Reflections on the Nature and Properties of the Agaric of Oak.* By M. WILLEMET. The agaric is here conſidered as the ſuperabundance of a vegetable juice that exiſts in the tree, or as a morbid matter which is in a

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ſtate of depuration; in which caſe it muſt be excluded, as a *fungus*, from the ſexual ſyſtem of plants. Its great efficacy, and the manner in which it acts in the ſtopping of hemorrhages, when it can be applied to the blood veſſels, is alſo celebrated.

Mem. VIII. *Anatomical Eſſay on the Structure and Uſe of the Epiploon.* By M. CHAUSSIER. Some new and curious obſervations are to be found in this memoir.

Mem. IX. *On the following Queſtion: Is Gold really diſſolved in the nitrous Acid?* By M. MORVEAU. This eminent chemiſt, in oppoſition to M. Tillet, who held that the gold is attacked, but not diſſolved, neither wholly nor in part, in the nitrous acid, affirms that a ſmall portion of it is really diſſolved.

Mem. X. *Analyſis of the Water of the Lake of Cherchiaio, near Monte Rotondo in Tuſcany.* By M. MARET. This water, as appears by the reſult of the analyſis, contains acid of borax, ſulphur, clay, a large portion of pure air, and a little lime.

Mem. XI. *Concerning the Ice that aſſumes, at the Surface of the Earth, the Form of Needles or perpendicular Filaments.* By M. RIBOUD. The Academician accounts for this phenomenon by the rarified vapours, or igneous emanations, which carry along with them aqueous vapours, and meet with a ſudden cold as they riſe out of the ground. They are cryſtalized in ſeparate filaments, becauſe they eſcape in filaments through the pores of the earth; and pyramidal needles are obſerved, becauſe it is in this form that the congelation of water commences. Accordingly, M. RIBOUD perceived a number of ſmall holes in the ground; and each of theſe was the baſe of a needle or filament of ice.

Mem. XII. *Concerning the Origin of the Bodies of Ice that are carried down great Rivers in the Times of hard Froſt.* By M. GODART. We have here various obſervations which ſeem to prove that in running waters, congelation does not begin at the bottom, but that the ice is precipitated there, either by the motion or by the weight of the ſand and pebbles or flints, that are carried along with the current. Hence M. GODART concludes, that the icy cruſt is produced at the ſurface of a river, but never at its bottom; that it is the element both of the compact and ſpungy ice; that it forms the compact ice at the ſurface, when the waters are in a ſtate of reſt, and the ſpungy ice at the bottom, in proportion to their weight, and the force of the currents.

Mem. XIII. *Obſervations on a Cataract, accompanied with a Diſſolution of the vitreous Humour.* By M. CHAUSSIER. The intenſe pain ſuffered by the patient in this diſorder determined the operator to extract the cataract: but after having made an inciſion in the cornea, the vitreous humour being as fluid as water, eſcaped almoſt entirely, ſo that the cryſtalline ſunk into

into the eye-ball, and was carried behind the iris. Upon this M. CHAUSSIER ſuſpended his attempt to extract the lens, and only dreſſed the wound. The next day he found the eye-ball reſtored to its plenitude, and the cryſtalline on the borders of the inciſion; ſo that he extracted it with the greateſt facility. This fact has induced the Author to think, that in this operation there may be caſes in which it would be expedient to let ſome time intervene between the inciſion of the cornea, and the extraction of the cryſtalline.

The *meteoro-noſological* hiſtory of the ſix laſt months of the year 1784 terminates this volume.

ART. V.

Recherches Phyſiologiques et Philoſophiques ſur la Senſibilité, ou la Vie animale, i. e. Phyſiological and Philoſophical Inquiries concerning *Senſibility*, or animal Life. By M. DE SEZE, M. D. Member of the Academy of Sciences at Bourdeaux. 8vo. Paris.

WE have often heard theological doctors (who had corrupted the ſimplicity, and clouded the perſpicuity of religious truth, by mixing with its pure and primitive luſtre, the fallacious lights of ill-employed erudition and metaphyſical theories) wiſely admoniſhed to return to their *bibles*, and to draw thoſe truths that reſtore or confirm the health of the ſoul, from their original and genuine ſources. A ſimilar admonition, with reſpect to the ſcience that has for its object the health of the body, is addreſſed to his medical brethren by the ingenious Author of theſe *Inquiries*. When we read the preliminary diſcourſe that is prefixed to this volume, we think we hear him addreſſing himſelf to the faculty in the following manner. "Sons of Hygeia! in what labyrinths have you involved yourſelves by departing from the ſimplicity of nature and of truth, ſeduced by fallacious analogies, ingenious fancies, ill-judged coalitions of ſciences that have no real relation to each other, the bewitching charms of novelty, and the towering pride of ſyſtem? Come back to Hippocrates—come back to the oracle of Cos—who expoſed, in their true colours and characters, the diſeaſes to which humanity is ſubject, pointed out the irregular motions they produce, and the more or leſs happy efforts employed by nature to repel or cure them. Return to Hippocrates, who, in his immortal works, has told us, not what he had *fancied*, but what he had *ſeen*. Woe unto you, who, ſeduced by the dubious principle of a great modern * (that all the ſciences are but branches proceeding from one common trunk), have ſubjected the *animal* body to the laws that are followed by *inanimate* ſubſtances, and explained its functions by the laws of

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* Boerhaave.

mechanics,

mechanics, chemiſtry, hydraulics, and ſo on. Are ye all mad? Do you think that any man but a poet would look upon the human body as a machine, which has its pumps, levers, pullies, ſuckers? and are ye ſo fooliſh as to think, before you have better proofs, that *life* reſults from the action of fluids on ſolids, and the reaction of ſolids on fluids? How do you prove, my very ingenious but deluded brethren, that the human body is an hydraulic machine? Have you ever perceived, either with your microſcope (which alters the ſenſations that light has given us, and at beſt makes us ſee objects through a dubious medium), or with your eagle-eyes, ſenſation, feeling, or ſpontaneous mobility in a mere machine? Are you ſure that there is any one ſyſtem of phyſics whoſe laws extend to all natural bodies; and why may not animated bodies be conſidered as ſubject to the laws of a ſyſtem peculiar to themſelves? *Senſibility*, which is their principle of motion, their firſt ſpring, has no affinity or relation to the moving powers known to us: and will you pretend to compare an active machine poſſeſſed of *ſenſibility* in all its parts, with one that is inactive, inſenſible, and inanimate?"

It is thus that our Author exhorts (what he calls) the *mechanical* phyſicians to return to the ſimplicity of the ancients, whoſe natural ſagacity, together with their acute, patient, and perſevering ſpirit of obſervation, was an equivalent for the brilliant diſcoveries and inventions that have been the boaſt of ſucceeding ages. The Hippocratic doctrine of a principle of *ſenſibility*, which vivifies all the parts of the human body, is, in his opinion, the great baſis of all medical truths. This doctrine, which was obſcured ſomewhat by Galen, *ſuffocated* by the Arabian peripatetics, and Paracelſus, renewed by Van Helmont, and adopted and develloped by Stahl and de Bordeu, our Author endeavours to illuſtrate, and confirm, by a long ſeries of propoſitions, intimately connected with and founded upon facts, more than upon opinions. The work would ſuffer greatly by being abridged. It deſerves a peruſal, whether the doctrine be true or dubious; for it is compoſed with no ſmall degree of ſagacity and erudition.

ART. VI.

Mémoire ſur l'Origine et la Nature de la Matiere animale, i. e. Concerning the Origin and Nature of *animal* Matter. By M. Bochaute, Member of the Academy of Bruſſels. Paris. 1785.

BY *animal matter* this Author underſtands a ſubſtance chemically compoſed in the elaboratory of nature, palpably obſervable in animals, of which it conſtitutes the main maſs, but very obſcurely perceivable in plants, though it ſeems to be the baſis of their organization. His deſign is to prove, that nature compoſes this ſubſtance only in the vegetable kingdom,

dom, from which it paſſes (either directly or indirectly), completely formed, into animals for their nutrition. This ſubſtance, which is diſtinguiſhable by the ſingular and fœtid odour it emits in combuſtion, is the only natural body that is ſuſceptible of putrid fermentation. It is, in animals, the principal ſubſtance of bones, cartilages, nails, ligaments, tendons, fibres, nerves, membranes, of the blood, the lymph, the white of eggs, of paſte, the cheeſy part of milk, &c. and, in vegetables, it conſtitutes the principal part of the ſeed, the parenchyma of roots, &c. We cannot follow our Author in his analyſis of this animal matter, nor in his accurate account of the order in which its products are exhibited during the analyſis made with fire. We recommend theſe details to the curioſity of the chemical reader, for to us they appear acute, judicious, and inſtructive. This *animal ſubſtance* was firſt diſcovered by the famous Beccari, completely formed in a paſte of wheat-flour, which he had analyſed merely by waſhing it with water. In this ſimple operation he, with the utmoſt eaſe, ſeparated the paſte into two ſubſtances of a very different kind: the one was fine flour *(amidon)*, which was precipitated to the bottom of the water, the other a glutinous elaſtic ſubſtance, which, being dried, was half tranſparent, and not only perfectly reſembled horn, but emitted, when burnt, the ſame fœtid ſmell that horn ſends forth when in combuſtion. Rouelle the younger, as our Author obſerves, ſought for the animal ſubſtance in other vegetables beſide wheat, and he found it in the green juices that are preſſed out of freſh plants, and more eſpecially in the green muddy matter which is ſeparated from the juices by water, in a moderate degree of ebullition. Our Author purſued the experimental analyſis of Rouelle ſtill farther, employed it on a great number of plants, and obtained Beccari's glutinous animal ſubſtance from them all. Theſe experiments, and their reſults, are here exhibited in an ample detail.

Art. VII.

Leçons de l'Hiſtoire, ou Lettres d'un Père à ſon Fil ſur les Faits intereſſans de l'Hiſtoire Univerſelle, i. e. Letters from a Father to his Son concerning the moſt intereſting Facts and Events of Univerſal Hiſtory. By the Author of the *Comte de Valmont*. Vols. I. & II. 12mo. Paris. 1786.

THE Abbé Gerard is juſtly celebrated for his *Comte de Valmont*, in which agreeable and inſtructive work he diſplayed the truth, excellence, and importance of religion, in a manner equally proper to inform the underſtanding and to touch the heart. Theſe hiſtorical letters give him a new title to the eſteem and gratitude of the Public. They are calculated to render the ſtudy of hiſtory eaſy and agreeable, as well as inſtructive,

ſtructive, to a multitude of readers, who are diſcouraged and diſguſted by voluminous details of unintereſting events and laborious accumulations of arid and heavy erudition. He has ſelected from the hiſtory of the world thoſe facts and events that are moſt worthy of attention, by their certitude and moment, by the conſequences deducible from them, and the uſeful and affecting leſſons which they are adapted to teach. Nor has he neglected the particular circumſtances and facts that tend to throw light on the hiſtory and characters of eminent men; he has even given ſummaries of the doctrine and writings of ſeveral, who have obtained a diſtinguiſhed rank in the annals of philoſophy and uſeful erudition. He has divided his work into epochas. The remarkable events that have happened in all nations, under each epocha, are exhibited together, that the reader, after having peruſed the hiſtory of one nation, may not be obliged to return to the chronological point whence he ſet out, in order to read the hiſtory of another. But though the events of all nations are exhibited in the ſame epocha, they are free from confuſion; they are placed in ſuch a natural order as connects them together, ſo that, amid an agreeable diverſity, there is no diſorder. The ſituation of each people is alſo well aſcertained and indicated in maps, in which the Author has been aſſiſted by the learned M. *Mentelle*, his particular friend, who is one of the moſt eſteemed geographers in France.

The two volumes now before us, of this commendable work, contain fifteen letters and five epochas, which carry the hiſtory down to the year 1209 before the birth of Chriſt.

Before he arrived at this term, he had many rugged ways to paſs, and ſeveral difficulties to encounter. The ambiguous chronology of remote periods, the boaſted origin and antiquity of certain nations, the coſmogony and religious opinions of theſe nations, and the true ſtate of the arts and ſciences in the early ages of cloudy and gigantic renown—all theſe difficulties he has encountered with as much ſucceſs as could be expected, and (what we deem particularly meritorious, becauſe it is rare) he has not laviſhed ample details of uſeleſs, and therefore tireſome erudition, on objects which are not ſuſceptible of illuſtration. He has, nevertheleſs, arranged, with greater art and ſimplicity, the hiſtorical chaos of antiquity, than moſt other writers have done; and few, if any, have drawn more inſtructive and affecting moral leſſons from the manners and characters of the nations whoſe hiſtory he has written.

ART.

ART. VIII.

Numa Pompilius, &c. i. e. Numa Pompilius, ſecond King of Rome. By M. DE FLORIAN, Captain of Dragoons, Gentleman of the Chamber to his S. Highneſs the Duke of Parma, and Member of the Academy of Madrid. 8vo. 418 Pages. Paris. 1786.

THIS work is an humble imitation of the *Adventures of Telemachus*; and if it has real merit in point of correctneſs of ſtyle, purity of ſentiments, elegant ſimplicity in the expreſſion of thoſe ſentiments, and many other good qualities, which render a moral romance inſtructive and entertaining, it is not a little recommended to indulgence (if indulgence were wanted) by the delicate modeſty of its Author. M. DE FLORIAN is afraid, above all things, of being, in the leaſt, ſuſpected of having deſigned to contend with the immortal Author of Telemachus; and he has taken an ingenious method of removing all ſuſpicion of this kind; for in an engraving that faces the title, we ſee *Minerva* upon an altar, holding in her hand a book open, on the upper part of whoſe page is written the word *Telemachus*. On the loweſt ſtep that leads to the altar, a *Genius* is repreſented as proſtrated before the goddeſs and the immortal work of Fenelon, and preſenting a book, not open, on whoſe cover is inſcribed the word *Numa*. All this expreſſes elegantly the modeſty, and at the ſame time the laudable ambition of M. DE FLORIAN; and it is evident, that though he has not, and indeed could not, without great preſumption, have flattered himſelf with the hope of producing another Telemachus, yet he has endeavoured to attain, as nearly as might be, the ſpirit, and to purſue the ſteps, of its illuſtrious Author. He follows Fenelon *(non paſſibus æquis)* with unequal ſteps; yet he walks in the ſame path with dignity, and alſo with applauſe; for the firſt edition of his work was ſold in a few months, and a ſecond is juſt publiſhed in two ſmall volumes, enriched with thirteen plates elegantly engraved.

It may be thought that M. DE FLORIAN lay under diſadvantages, even from the choice of his hero; for though there are reſpectable lines in the character of Numa, and ſignal inſtances of wiſdom, capacity, and public virtue in the courſe of his government; yet his reign does not abound in events ſufficient to furniſh materials for an epic poem. But it is the *education* of Numa, and not his *reign*, that conſtitutes the principal ſubject of the preſent work. The great end our Author has in view, is, to repreſent a *young prince*, ſeduced, for a time, by ambition and *love*, recovering from his deluſion, convinced of his deviations from virtue and true glory, and then eſpouſing a virtuous princeſs, and becoming a wiſe and pacific ſovereign. This plan is well executed; the fable of the *poem* (for ſuch we may call it,

though written in prose) is well contrived: the incidents are numerous, entertaining, and affecting; and the morality that prevails through the whole work, is pure and elevated.

ART. IX.

Description générale de la Chine, &c. i. e. A general Description of China, containing an Account of the *present State* of that Empire: in two Parts. The first includes a topographical Description of the Fifteen Provinces into which the Empire is divided, the Description of Tartary, of the Islands, and tributary Countries which are under its Jurisdiction, the Number and Situation of its Cities, its Population, the various Productions of its Soil, and the principal Details of its Natural History.—The second Part exhibits a Summary of the recent Accounts which have been transmitted to Europe of the Government, Religion, Manners and Customs, Arts and Sciences, of the Chinese. The whole compiled and digested by the Abbé GROSIER. Large 8vo. 798 Pages. Paris. 1786.

THIS title sufficiently announces the general contents of the work. The details are curious, instructive, and entertaining, and form, without doubt, the most accurate and complete account that has yet been published (within so moderate a compass) of the Chinese empire.

ART. X.

Recherches sur la Cause des Affections Hypocondriaques appellées communement Vapeurs, &c. i. e. An Inquiry into the Cause of the Hypocondriac Complaints, commonly called Vapours. To which is added, a Diary or daily Account of the State of the Body, as it is affected by the Temperature of the Air, and the more or less perfect State of Perspiration. By M. CLAUDE REVILLON, M. D. Member of the Academy of Sciences at Dijon, and Correspondent of the Royal Society of Medicine at Paris.

THIS second edition of a work published in 1770 *, may be considered as a new work, as the Author has been induced, by new observations and experiments, to change, or at least to modify his opinion with respect to the cause of the disorder called *vapours*. Formerly he considered this disease as the effect of an irregular or diminished perspiration. At present, he thinks that the electrical fluid which is diffused through the atmosphere, has a singular influence on the nervous system, and therefore concurs in a great measure in developing the symptoms of hysterical and hypochondriac disorders. His observations on this subject are worthy of attention, particularly those upon the different winds, which, by augmenting or diminishing the electricity of the atmosphere, and the insensible perspiration of the

* See Rev. vol. lxiii. p. 136.

human

human body, have a conſiderable influence on thoſe who are afflicted with the diſorder in queſtion.

The *diary*, added by the Author to this new edition, which contains the ſtate of *his own* body for above two months, ſhews M. REVILLON's weight at different hours of the day, the quantities of food he took, the quantity of matter he evacuated by ſenſible excretions or inſenſible perſpiration, and the agreeable or diſagreeable ſenſations he felt at different times. The ſtate of the atmoſphere, and the variations of the barometer, are placed in a collateral column with this diary.

ART. XI.

Hiſtoire d'Herodote, &c. i. e. *Herodotus*, tranſlated from the Greek (into French), together with hiſtorical and critical Obſervations and Remarks, an Eſſay on the Chronology of Herodotus, and a Geographical Table. 8vo. 7 Vols. (72 Livres). By M. LARCHER, Member of the Royal Academy of Inſcriptions and Belles Lettres. Paris. 1786.

HERE is one of thoſe tranſlations which muſt be diſtinguiſhed from the multitude. M. LARCHER poſſeſſes all the qualities of a tranſlator and a critic, and the Public will certainly crown with their approbation, this new diſplay of his erudition and critical ſagacity. Some copies of this work have been publiſhed in 4to, on fine paper.

ART. XII.

Théatre des Grecs, i. e. The Grecian Theatre. By F. BRUMOY. A new Edition, enriched with fine Engravings, and augmented by the entire Tranſlation of the Greek Tragedies and Comedies, of which there were only *Extracts* given in all the preceding Editions: accompanied alſo with Compariſons, Obſervations, and critical Remarks. By Meſſrs. DE ROCHEFORT and DU THEIL, Members of the Royal Academy of Inſcriptions and Belles Lettres. Volume I. 8vo. Paris. 1785. Vol. II. 1786.

ANOTHER tranſlation of great merit. Father BRUMOY plucked only ſome of the moſt beautiful *flowers* from the tragic poets of Greece, and gave them to us as noſegays, in his much and juſtly eſteemed work. The editors of this new and augmented edition of that work exhibit to us the whole *garden*, in which, indeed, *weeds and flowers promiſcuous ſhoot*, but which, nevertheleſs, preſents a noble and a beautiful *enſemble*.

To the *three* celebrated diſcourſes on Greek tragedy which Father *Brumoy* had prefixed to his work, M. DE ROCHEFORT, the new editor, has added a *Diſſertation*, in which he deſcribes and developes, with ſolid erudition and good taſte, the genius and ſpirit of the Greeks in reſpect to the drama: and to each piece he ſubjoins a critical examination and valuable notes, founded on the principles laid down in his diſſertation. He has

alſo given us theſe pieces, according to their chronological order, that the reader may perceive the progreſs of the drama among that ingenious people, who have been our inſtructors and guides in all the fine arts; and he has made a judicious choice of the beſt tranſlations of thoſe pieces, of which *Brumoy* had only publiſhed extracts: his own verſions are the beſt in the collection; and we are proud to call him the French MELMOTH.

There are many intereſting points of view in the *Diſſertation* above mentioned. The Author ſhews, among other things, the intimate connexion that the arts in general, and more eſpecially the dramatic art in Greece, had with morality and religion, which form the eſſential baſis of true political ſcience and good government. Hence poetry, painting, and muſic, were employed in all the great religious feſtivals; and tragedy had always a diſtinguiſhed place in the ſolemn feaſts of Bacchus. Tragedy, ſays he, produced remarkable effects of a moral and religious nature, on the minds of the people, and (according to his explication of a difficult and obſcure paſſage of Ariſtotle *) by exciting *terror* and *pity*, purified the mind from the irregularity and exceſs of ſuch *paſſions*, and the dejection and anguiſh they occaſion. We had formerly an opportunity of ſhewing, that this explication of the paſſage in Ariſtotle is unſatisfactory, erroneous, and ſtill more obſcure and forced than the paſſage itſelf †. As the word παθηματα in this paſſage ſignifies *calamities* or *ſufferings*, and not *paſſions*, the meaning of Ariſtotle is evidently this, that, by exhibiting certain *calamities* on the ſtage, tragedy may tend to remove ſuch calamities out of human life, by exciting the pity and terror of the audience at the repreſentation of them. On the whole, this additional diſcourſe does great honour to the erudition, the judgment, and the *heart* of its Author. M. DE ROCHEFORT, through the whole tenor of it, diſplays a very extenſive knowledge of the Grecian drama, in its origin and ſpirit, in all its modifications and improvements; and he ſhews (what renders him ſtill more reſpectable in our eyes) that *ſenſus decori et honeſti*, that innate *taſte*, improved by culture, for moral beauty—for what is honeſt, decent, and virtuous, without which erudition and ſcience are of little conſequence, nay often become pernicious to the true improvement of human nature.

The remainder of this firſt volume contains three tragedies of Æſchylus, tranſlated by M. DU THEIL; accompanied with critical remarks, and a life of the poet, by M. DE ROCHEFORT. The other four tragedies of Æſchylus, and the Ajax of Sophocles, form the contents of the ſecond volume. The *Ajax* comes

* Δι ἐλέου και φόβου περαίνουσα τὴν τοιὼτων παθημάτων καθαρσιν.

† See Monthly Review, vol. lxiv. p. 555, 556.

forth

forth in the tranſlation of M. de Rochefort, who has prefixed to it the *life of the poet*, accompanied with judicious *obſervations* on the difficulties which attend the tranſlation of the Greek poets. It is with regret that we learn, that theſe are the laſt aids which the Grecian Theatre is to expect from the labours of M. DE ROCHEFORT; who, for reaſons unknown, has renounced any further concurrence in this undertaking, and propoſes to publiſh apart *his* tranſlation of *Sophocles*. To loſe ſuch a co-operator, who tranſlated *Homer* with applauſe, and is, at this day, one of the leading men in French literature, muſt be detrimental, if not fatal, to the progreſs and ſucceſsful execution of the work before us.

ART. XIII.

La Science des Canaux Navigables, &c. i. e. The practical Science of navigable Canals, or the Theory of their Conſtruction, Part I. dedicated to the King. By M. DE FER, Captain of Artillery, correſponding Member of the Royal Academy of Sciences at Turin, of the Academy of Dijon, &c. 2 Vols. 8vo. Illuſtrated with ſeveral Plates. Paris. 1785.

M. De la Lande publiſhed a heavy folio volume on this ſubject in 1779, which met with but feeble marks of approbation, even from thoſe who had in other reſpects the moſt favourable opinion of his abilities. The work here announced, when finiſhed, will conſiſt of eight volumes; and the two, now publiſhed, have met with the beſt reception. Though it is more eſpecially deſigned to indicate practicable and eaſy methods of eſtabliſhing a general interior navigation in France, of altering the *cervées*, and introducing a deſirable œconomy into the execution of all thoſe plans and undertakings that are carried on at the public expence, yet it is of ſuch a nature as may render it uſeful to other nations. Thoſe who have a profeſſional inducement to examine what is offered as an improvement in the branches of internal commerce, induſtry, and agriculture, in the laying out of public roads, and in the promoting internal navigation, will here find views and materials that may deſerve their attention.

ART. XIV.

Eſſai Analytique ſur l'Air pur, et les differentes Eſpeces de l'Air, i. e. An analytical Eſſay concerning pure Air, and different Kinds of Air. By M. DE LA METHERIE, M. D. 8vo. 474 Pages. Paris. 1785.

THE numerous experiments that have been made, for ſome years paſt, on the different kinds of air, have induced this ingenious philoſopher to bring together the reſults of theſe experiments, and to eſtabliſh, upon all theſe facts and reſults, cer-

tain and general principles. He conſiders fire and pure air as two elementary principles which have a remarkable affinity to each other, and whoſe different combinations form all the aeriform ſubſtances that have been obtained by the operations and experiments of modern chemiſts. The details into which he enters, relative to theſe combinations, and the different kinds of air, or aeriform ſubſtances, that are derived from them, are curious and intereſting: they exhibit ſeveral new facts, and are ſingularly recommendable for the method and preciſion of their arrangement.

ART. XV.

De l'Eſprit du Gouvernement œconomique, i. e. On the œconomical Spirit of Government. By M. BOESNIER DE L'ORME. 8vo. Paris. 1786.

THOUGH we cannot adopt all the opinions held forth in this work, yet it abounds with ingenious points of view, and contains a variety of obſervations and facts, which a wiſe ſtateſman may turn to his profit, and that of the public. The Author's great object is national felicity, and we believe him ſincere in his zeal for its advancement. To point out its true ſources, he treats ſucceſſively of the right of property, and the origin of ſociety; of agriculture, arts, manufactures, and commerce; of the union of the different operations of induſtry in one great end; of the functions of government; and the advantages that ariſe from the unequal diſtribution of landed property.

ART. XVI.

Voyage en Suiſſe, ou Tableau hiſtorique, civil, politique, et phyſique de la Suiſſe, i. e. Travels through Switzerland. By M. MAYER. 2 Vols. 8vo. Paris and Amſterdam. 1786. (7 Livres 4 Sols.)

THE motto of this book, if we were to deviſe it, would be, *multum in parvo*, much ſolid matter in a ſmall compaſs. M. MAYER is not one of thoſe ſuperficial travellers who are pleaſantly expoſed in the following compariſon:

Never by tumbler through the hoops was ſhown
Such ſkill in paſſing ALL, *yet touching* NONE.

Far from it: he bears all the marks of an attentive obſerver, an acute reaſoner, a ſpirited painter of the objects he exhibits; but his political reflections on the Helvetic conſtitution are, undoubtedly, the moſt ſhining parts of his work. He has profited, indeed, conſiderably, by the travels of his predeceſſors, particularly the accurate and judicious Mr. Coxe, and he does not diſdain to make an ample uſe of their labours; but he has added more than the widow's mite to the treaſure of information which we already poſſeſs with reſpect to Switzerland. He has gone over the ground, with their books in his hand, and with ardent curioſity

ofity in his eye. In ſhort he writes away, adding, correcting, and modifying; and exhibits a complete view of Switzerland, as if nobody had deſcribed it before him.

ART. XVII.

Leçons elementaires de Mechanique, i. e. Elementary Lectures on Mechanics. By the Abbé JANTET, Profeſſor of Philoſophy in the College of Dole. 8vo. 454 Pages. With 9 Plates. Paris. 1785.

IN this work, remarkable for the perſpicuity, preciſion, typographical neatneſs, and the extenſive knowledge of mechanics, which it diſplays, the Author ſets out by laying down the elementary principles of the ſcience of mechanics. He deduces from one ſingle propoſition the general laws of the balance: he afterwards points out the center of gravity, the laws of uniform motion, the principal diſcoveries of *Galileo*, and the deſcent of heavy bodies. He explains the theory of central forces, and the application of that theory to motion in conic ſections: he demonſtrates that, by the laws of gravity, the planets can only deſcribe conic ſections: he treats alſo of the motion of the center of gravity, of the percuſſive powers of bodies, and the obſtacles with which bodies in motion may meet.

The principle of *equality of preſſure* (which is proved by all the experiments made upon fluids, though not perhaps ſuſceptible of demonſtration by reaſoning) is a truth whence the whole ſcience of hydroſtatics may be deduced. It is, accordingly, from this principle, that the Abbé JANTET derives the laws of the equilibrium of incompreſſible or elaſtic fluids, ſubjected to the free action of their gravity, and the laws of the equilibrium of fluids with the ſolid bodies, which are immerſed in them. A general view of hydraulics, with ſome of the plaineſt doctrines relative to the motion of fluids in the various directions that are obſervable in water-works, to the percuſſion of fluids and the refraction of the rays of light, which paſs from one medium into another, terminates this uſeful work.

ART. XVIII.

Idylles, ou Contes Champêtres, i. e. Idyls, or Rural Stories. By Mademoiſelle LEVESQUE. 16mo. Paris. 1786.

IF the name of this young lady was not prefixed to her work, we might have conjectured that *Geſner* was her ſire; for the ſoul of *Geſner* ſeems to breathe in her charming poems. The ſweet ſerenity of the rural ſcene, the various beauties which it exhibits, the mild and peaceful virtues of which it is the aſylum, the lovely affections that conſtitute the comfort of domeſtic life, are the ſubjects on which this virgin muſe, in her *ſixteenth year*, pours forth her chaſte, tender, unaffected ſtrains. Theſe ſtrains,

though in proſe, have all the ſoft and affecting melody of paſtoral poetry: they are dedicated to her parents; and what tender and delightful emotions muſt ſuch an offering, from ſuch a hand, have excited in their breaſts *?

The ſubject of the firſt of theſe idyls is, *The dangers of love*, which, though repreſented with a tender *naïveté*, ſeem rather to be painted from fancy than from feeling. The titles of the following idyls are, *Filial Love*—the *Dream*—the *Birth-day*—*Liſis and Alexis*—the *Spring*—the *Midnight Converſation*.

ART. XIX.

Collection univerſelle des Mémoires particuliers relatifs à l'Hiſtoire de France, i. e. A general Collection of particular Memoirs relative to the Hiſtory of France. 10 Vols. 8vo. Paris.

THIS valuable Collection comes forth ſucceſſively, and exhibits a circumſtantial view of characters, events, and revolutions, accompanied with intereſting notes and obſervations on all the moſt important points of French hiſtory. The tenth volume goes no farther down than to the firſt book of the memoirs of *Philip de Comines*, ſo that a multitude of volumes is yet to be expected.

ART. XX.

Obſervations ſur les Obſtacles qui s'oppoſent aux Progrès de l'Anatomie, i. e. Obſervations on the Obſtacles that retard the Progreſs of Anatomy. By M. TENON, Regius Profeſſor in the College of *Chirurgerie*, and Member of the Royal Academy of Sciences. 4to. 47 Pages. Paris. 1786.

BUY the book, anatomical Readers! it is ſmall, and cheap; it is judicious, and therefore worthy of a peruſal. It is publiſhed with the approbation of the whole anatomical Faculty, and alſo of the Academy of Sciences; and all this, ſurely, is ſufficient to recommend it.

ART. XXI.

Recherches ſur la Direction du Fluide magnetique, i. e. Inquiries concerning the Direction of the magnetic Fluid. By M. BRUNO, Maſter of the Ceremonies to MONSIEUR, the King's Brother. 8vo. 206 Pages. With 8 Plates. Paris. 1785.

OUR Author flatters himſelf, that after a long ſeries of experiments made on a variety of natural and artificial loadſtones, he has at length arrived at the knowledge of *all*, or almoſt all, the laws to which the magnetic fluid is ſubjected.

* The father of this lady is M. LEVESQUE, Author of the Hiſtory of Ruſſia (of which we have given an account), who has been lately promoted to the profeſſorſhip of hiſtory at Berlin.

This

This knowledge has led M. BRUNO to form what he calls a new idea, and *new* indeed it is to *us*, and will appear probably ſo to many of our Readers. This idea is, that we are all miſtaken when we ſay or think that the magnetic fluid is emitted from one pole or extremity, and circulates to, and enters the oppoſite one: for our Author's experiments have convinced *him*, on the contrary, that this fluid, or effluvia, precipitates itſelf toward the poles, through all the points of a ſpherical circumference; that it afterward re-unites itſelf at one common center, and that at this center a re-action is produced toward all the points of a ſpherical circumference. He may be in the right or in the wrong for aught we know; for we do not well underſtand him: but we are tempted, by analogy, to apprehend, that he is in the wrong, when we ſee him affirming, in another place, that the inclination of the earth's axis may be explained by the action of the magnetic fluid on our globe.

As to the attraction and repulſion of the magnet, our Author attributes them to the elaſticity and preſſure of the air and the ſurrounding fluids. Theſe impel the iron towards the part where it will find the leaſt reſiſtance; and that part is the ſpace occupied by the magnetic fluid, in which there is a ſmaller quantity of air (or of any other groſſer fluid) than that which acts upon the loadſtone. We ſhould be glad to ſee the experiments that led to ſuch reſults.

ART. XXII.

Deſcriptions des Machines electriques à Taffeta, &c. i. e. A Deſcription of electrical Machines made with Taffeta, with an Account of their Effects, and their various Advantages. By M. ROULAND, Profeſſor of Experimental Philoſophy in the Univerſity of Paris. With Plates. 8vo. Paris.

A GENTLEMAN, ſurprized at the beauty and brilliancy of the electrical pencils and corruſcations which he had produced by rubbing, in the dark, with a cat's ſkin, two large taffeta curtains, conceived the idea of employing ſilk in his electrical machine. M. ROULAND caught the idea, and in a large machine has employed taffeta inſtead of the two plates of glaſs that are uſed in the machine of M. *Van Marum*, of whoſe prodigious effects we lately gave an account *. The conſtruction of this machine, in which there is no glaſs, and which is much leſs expenſive, and leſs liable to accidents, than that of the Dutch philoſopher, has been examined by commiſſioners appointed for that purpoſe by the Royal Academy of Sciences: and their report is, that the machine of M. ROULAND is ingeniouſly conſtructed, and exempt from the accidents to which others

* See Appendix to our 73d volume.

are

are expoſed—that it opens a new field for electrical experiments, and is adapted to produce the greateſt effects. This report, given into the Academy by Count *de Milly*, Meſſieurs *Lerei*, *Briſſon*, and *de la Place*, is every way worthy of the confidence of the Public.

ART. XXIII.

Etudes de la Nature, i. e. The Study of Nature, or rather *Studies* of Nature. By J. HENRY BERNARDIN DE ST. PIERRE. 3 Vols. 12mo. With Plates. Paris. 1785.

THIS is a firſt-rate publication. Its plan is irregular, but moſt extenſive; for it takes in the whole compaſs of nature (that is, what we can ſee or conjecture of it), both in the *phyſical* and *moral* world. It is, in point of originality, one of the moſt remarkable productions we have met with; for, beſide a multitude of new ideas, the old ones acquire an aſpect of novelty in paſſing through this Author's pen, and we do not recollect any writer who has drawn ſo conſtantly from an internal fund of native genius and deep obſervation. Ancient ſyſtems, eſtabliſhed principles, ſage authority, received notions, new diſcoveries, are *nothing to him*, until they have been melted down in his crucible (if we may uſe that expreſſion), and examined in all their conſtituent parts. He attacks, without reſpect of perſons, what he looks upon as erroneous; but his attacks are always conducted with decency, candour, and amenity: he pulls down many new ſyſtems, and revives ſeveral old ones: he ſeems, indeed, to be over-fond of deviating from the beaten track: but he never quits the main path of genuine religion, though he ſeparates from it the ſpirit of fanaticiſm, that gives it an odious aſpect, and the follies of ſuperſtition, which would render it contemptible. His ſtyle is eloquent, animated, and often pictureſque and poetical. He deſerves to be tranſlated—but who ſhall tranſlate him? as we may apply to him the Hibernicism in the *batho*:

None but *himſelf* can be his *parallel*.

ART. XXIV.

La Religion défendue contre l'Incredulité du Siecle, &c. i. e. A Defence of Religion againſt the Attacks of modern Infidelity; containing a Summary of Sacred Hiſtory, and ſome preliminary Reflections, relative to the Deſign of this Work. 12mo. 6 Vols. Paris. 1785.

THOUGH we need not foreign aid to repulſe the adverſaries of religion, it is nevertheleſs an intereſting, and may ſometimes prove a uſeful object of curioſity, to know how a controverſy of ſuch moment is carried on by our neighbours, and particularly in a country, where a bold and pernicious aſſociation of ſophiſts have been long undermining or endeavouring

vouring to undermine the ſacred foundations of religion and morality. We have frequently had occaſion to mention productions of conſiderable merit, which have defended the ſanctuary of truth againſt theſe cruel ſpoilers, whoſe ſect ſeems now verging towards oblivion, though they have deluded many. The preſent work deſerves an eminent place among theſe productions. The ſolid reaſoning, the extenſive erudition, and the ſpirit of moderation which it every where diſplays, render it peculiarly commendable.

Art. XXV.

Commentaires de Céſar, avec des Notes hiſtoriques, critiques, et militaires. i. e. The Commentaries of Cæſar, enriched with hiſtorical, critical, and military Annotations and Remarks, by Count Turpin de Criſſé, Lieutenant General of the King's Armies, and Member of ſeveral Academies. 4to. 3 Vols. Adorned with 43 Plates, a Medallion of Cæſar, and the Portrait of the Author. Paris.

WHO could be more proper to write annotations and remarks on the *Commentaries of Cæſar*, than the learned commentator on the Theory of *Vegetius*, and the Memoirs of *Montecuculi*, whoſe extenſive erudition and lively genius, are accompanied with the experience of ſeventeen campaigns? Accordingly, in this valuable and ſplendid work, he does not explain the text, but the expeditions of the Roman conqueror. He unfolds the motives of his conduct, contemplates him amid the obſtacles he had to ſurmount, deſcribes the characters of his friends and enemies, weighs the great intereſts, and appreciates the objects, which animated at that time the firſt perſonages on the public ſcene; and from theſe important ſources he draws the maxims and leſſons of military inſtruction with a maſterly hand.

Count Turpin has publiſhed the text of Cæſar as it ſtands in the ſplendid edition of Dr. *Clarke*, and he has employed the French tranſlation of *Wailly*, which he has corrected where he found it neceſſary. The plates that enrich the work will enable the reader to follow Cæſar in his expeditions, marches, encampments, and battles, with the greateſt eaſe; and the nations, cities, and rivers, mentioned by the Roman chief, are placed in alphabetical order at the end of it, with their ancient and modern names. Prefixed to theſe volumes we find a Preface, or *Introductory* Diſcourſe, compoſed with great ſpirit and energy, in which, after deſcribing the extraordinary genius, capacity, and talents of the conqueror of Gaul, Count Turpin maintains with eloquence the honour of the military profeſſion, againſt what he calls the paradoxes of certain philoſophers.

Art.

ART. XXVI.

Mémoires d'Agriculture, d'Oeconomie rurale et domeſtique, &c. i. e. Memoirs of Agriculture, &c. Publiſhed by the Royal Society of Agriculture at Paris, for the Year 1785 (the Summer Quarter). 8vo. Paris. 1786.

THOUGH the labours of this learned Society be more eſpecially calculated for the meridian of France, they are executed on ſuch an extenſive plan, as muſt render them generally uſeful. The ſpirit that animates the enlightened and opulent members of the Society, is generous and patriotic. They come to the ſuccour of the poor peaſant, whoſe wretched ſtate of indigence and oppreſſion deprives him of the means of acquiring the knowledge, and making the experiments, that are neceſſary to the improvement of his farm; and, at the ſame time, their views extend to the advancement of the practical ſcience of agriculture, in all its branches. The firſt thing we meet with in the volume before us, is a compendious hiſtory of the Society; which is followed by an account of their *Deliberations*, from the 21ſt of April to the 11th of Auguſt 1785. Theſe turn on a variety of uſeful objects, among which we find the liſt of *Queſtions*, &c. delivered to the Abbé Mongés, who is one of the circumnavigators on board the frigate commanded by M. de Peyrouſe. In theſe queſtions, they deſire information with reſpect to the methods and inſtruments of agriculture employed by the nations that inhabit the coaſts of the South Sea—to the black colour with which they dye their garments, the vegetables that form their tiſſue, and thoſe of which they make their beautiful mats. They deſire alſo ſets of the mulberry-paper tree, of whoſe bark the greateſt part of the paper in Japan and China is made; and the linſeed of New Zealand, with an account of the beſt manner of introducing into France the culture of that plant. They deſire moreover, to facilitate the importation of other trees and plants that grow in New Holland and New Zealand, the ſtrawberry trees of Chili, and ſome of the uſeful animals of the South Sea iſlands, ſuch as the hogs of thoſe countries, and a kind of dogs, that do not bark, and are excellent food.

Under this article of the *Deliberations* of the Society, we ſhall juſt mention (becauſe we think it may be uſeful) one of the obſervations of M. *Thouin*, member of this Society, of the Academy of Sciences, and chief gardener of the Royal Garden of Exotics. This obſervation relates to the plant rhubarb. 'Rhubarb,' ſays he, 'is already cultivated with ſucceſs in different parts of Great Britain, and in the *environs* of Paris; but it has been hitherto cultivated only on account of its medicinal root, though it might be employed with ſucceſs to other purpoſes. The Tartars make of the ſtalk of this plant a kind of marmalade, which is agreeable to the taſte, very ſalubrious, and mildly

mildly laxative. This conſerve, which is employed as a univerſal remedy for children, is prepared by ſtripping the bark from the ſtems, &c. and boiling the pulp with an equal quantity of ſugar, or the beſt honey. The leaves alſo of the rhubarb plant are employed by the ſame people in their ſoups: as they have an agreeable acidity, ſimilar to different kinds of ſorrel; which, in the botanical ſyſtem, is in the ſame claſs with rhubarb.'

The memoirs contained in this Volume are as follows: Mem. I. *Concerning the chaulage*, &c. (i. e. mixing with the corn a certain quantity of quick-lime and water), *conſidered as a preſervative againſt ſeveral diſeaſes to which corn is ſubject*. By M. Parmentier.—Mem. II. *On the manner of gathering and preſerving the leaves of trees, and giving them to cattle as food*. By the Baron de Servieres.—Mem. III. *On the cauſes of vinous fermentation, and the beſt method of improving the quality of wines*. By the Marquis de Bullion.—Mem. IV. *Concerning the manner of cultivating and employing maize as fodder*. By M. Parmentier.—Mem. V. *Concerning the cultivation of turnips, the different methods of preſerving them, and rendering them proper for the nouriſhment of cattle*. By M. Brouſſonet.—Mem. VI. *On the method of preſerving and managing the plums or prunes of Brignoles*. By M. d'Ardoin, Correſpondent of the Society at Salernes in Provence.—Mem. VII. *On the manner of augmenting the real value* (in commerce) *of blighted corn, and of obtaining from it, bread of a good quality*. By M. Parmentier.—The eighth and concluding memoir contains *Obſervations on various branches of rural œconomy in different diſtricts within the Juriſdiction of Paris*. By Meſſrs. Thouin and Brouſſonet.

Several things in theſe *deliberations*, *memoirs*, and *obſervations*, ſhew that the French have profited by an acquaintance with the writings and labours of Britiſh cultivators; but there are alſo ſeveral things, which ſhew that they are not incapable of returning the favour.

ART. XXVII.

Recherches ſur la Nature et les Effets du Mephitiſme, &c. i. e. An Inquiry into the Nature and Effects of the mephitic Vapour that ariſes from Neceſſary-houſes. By M. HALLÉ, Member of the Royal Society of Medicine. *Publiſhed by Order of Government*. Paris. 1785.

WE ſhould not have made any near approach to this ſtinking ſubject, were it not perfumed by the concomitant odour of public utility, and its tendency toward the advancement of natural ſcience. He is but a ſhabby philoſopher who is led by the noſe. But without farther reflections, let us come to the point. An *oculiſt* of Lyons, called *Jannin*, pretended to have diſcovered a method

method of deſtroying, by the uſe of vinegar, the mephiticiſm of privies, which have ſometimes ſuffocated the poor workmen employed in emptying them; but, on examining the matter experimentally, the united commiſſioners of the Academies of Sciences and Medicine found, that the diſcovery of our *oculiſt* was merely *viſionary*. M. HALLE', the Author of the *Inquiry* now before us, was one of theſe academical quack-catchers, and after having detected the inſufficiency of the pretended anti-mephitic doctor, he availed himſelf of the experiments that were made upon this occaſion, in order to throw ſome new light upon the nature and effects of *mephitic* vapour.

His *Recherches* are divided into two parts. In the firſt he gives us an hiſtorical account of *anti-mephiticiſm*, in which we learn, among other things, that the experiments of the oculiſt *Jannin*, performed before the commiſſioners, coſt one man his eye-ſight, another his life, made ſeveral others fall into aſphixies, more or leſs complete, and affected very diſagreeably almoſt all the commiſſioners; ſo that, obſerves our Author, the mephiticiſm, inſtead of being deſtroyed, was rather diffuſed by the uſe of vinegar, and all the neighbourhood was infected with the ſtench.

The *ſecond* part of this inquiry is elaborate and curious. M. Hallé conſiders *mephiticiſm* as a property which certain vapours have to act upon animals in ſuch a manner as ſuddenly to ſuſpend the exerciſe of their vital functions: he ſhews that all aeriform fluids, which are unfit for reſpiration, are really mephitic; that the effects of mephitic vapours always bear the characters of ſpaſm or ſtupor, i. e. the marks of a nervous ſyſtem ſtrongly affected, and are not merely confined to the effects of a ſuppreſſed reſpiration. He then conſiders the aeriform fluids that are diſengaged from the larger temples, or ſmaller fanes, where ſecret offerings are made to the filthy goddeſs *Cloacina*; which fluids, according to the experiments of M. Lavoiſier, are calcareous and inflammable gaſes. Some writers ſuppoſe that there may be alſo hepatic and alkaline gaſes in the accumulated maſſes of theſe ſubſtances; but the alkaline gas abſorbed by the water, is rarely, if ever, collected into a maſs, and indicates its exiſtence only by a ſtrong and penetrating ſmell. The ſmells that are produced by the *fœcal* ſubſtances are divided by our Author into five kinds, the excremental, alkaline, hepatic, putrid or nauſeous, and a four effluvium ſimilar to that which is emitted from the ſubſtances evacuated in certain diarrhœas. All theſe odours are here deſcribed with the moſt inſtructive and fœtid perſpicuity; and the various effects and ſituations of theſe vapours in privies, cloſe-ſtools, and larger collections of the ſubſtances in queſtion, are accurately enumerated, in conſequence of repeated operations and experiments.

The aſphixies cauſed by *lead*, which our Author, in conſequence of obſervations here related, conſiders as eſſentially different from all thoſe produced by gaſes, are accurately deſcribed, and divided into claſſes, together with the methods hitherto employed as preſervatives againſt theſe calamities. The formation of currents of air, the proper uſe of fire and ventilators, but above all, the uſe of lime either in powder or in milk, which have been repeatedly tried by Meſſrs. *Parmentier*, *Cadet*, and *Laborie*, have not been deſtitute of ſucceſs, though methods ſtill more effectual are at preſent in contemplation. The city of Paris, and other populous French towns, ſeem to be more infeſted with this excremental mephiticiſm than thoſe of other countries, as would appear by the number of memoirs and pamphlets that are publiſhed on this ſubject, and the frequent examples of unfortunate *goldfinders*, who periſh in the exerciſe of their profeſſion. It might be curious, though it would be difficult, to aſcertain the phyſical or conſtitutional cauſes of this phenomenon. This diſcuſſion is too deep for us. From a work, to which the Author refers us *, we ſhould be led to conclude that the French are too prone to throw all kinds of heterogeneous filth into the places deſtined to receive their ſecretions and ſuperfluities; for in the work now mentioned, which is entitled, *Obſervations on Neceſſary-houſes*, the writers obſerve, that a variety of theſe houſes are rendered mephitically dangerous in the higheſt degree, when accumulated fragments of dead bodies, or large quantities of vegetables, plaiſter, or rubbiſh, are imprudently thrown into them. Above all, ſay they, the water of ſoap-leys thrown into privies, hath terrible effects. Upon this occaſion our Author recollects a remarkable fact mentioned by *Boyle*, *Lancifi*, and *Diemerbroek*, relative to the ſtrong ſeptical action of ſoap in the time of a plague. Diemerbroek relates, that, during the terrible plague at Nimeguen, the ſoap employed in waſhing linen, always excited the infection of that peſtilential diſeaſe in thoſe who handled it; that when he himſelf approached the waſhing-tub, he was ſeized with peculiar impreſſions of anxiety and diſguſt; and that in many houſes, which ſeemed exempt from the contagion, it manifeſted itſelf the moment they began to waſh and ſoap their linen. Theſe facts may be uſeful even to thoſe who, by their cleanlineſs and prudence, ſeem to be the leaſt in need of ſuch admonitions.

* *Obſervations ſur les foſſes d'aiſance, par Meſſieurs* CADET, PARMENTIER, *et* LABORIE.

ART.

ART. XXVIII.

Obſervations générales ſur les Maladies des Climats chauds, &c. i. e. General Obſervations on Diſeaſes that reign in warm Climates, the Cauſes whence they proceed, the Method of treating them, and the Means of preventing them. By M. D'AZILLE, the King's Phyſician at St. Domingo, and correſpondent Member of the Royal Academy of Medicine. 8vo. Paris. 1785.

THOUGH this ſenſible, learned, and humane phyſician confines his obſervations to the iſland where he reſides; yet he gives many uſeful leſſons in regard to other parts of the world. He paints, in lively colours, the bad management of the French hoſpitals, which is ſo fatal to the health and well-being of the coloniſts, and ſhews how theſe eſtabliſhments ought to be regulated in all countries, in order to anſwer the ſalutary purpoſes for which they are erected. It is alleged as a general defect in the French hoſpitals, at home as well as abroad, that thoſe patients who are in a ſtate of recovery, are not removed to a ſeparate apartment from the ſick and the dying; and that thus, breathing the infected air of the hoſpital, they often relapſe into a ſtate worſe than that in which they were before. The management of the French hoſpitals in the colonies is let out to undertakers, who, to fill their purſes, turn the hoſpitals into charnel-houſes, and are, indeed, *undertakers* in every ſenſe of that word. We do better, it is to be hoped; but let us do better ſtill.

ART. XXIX.

Hiſtoria Politica de los Eſtablicimientos, &c. i. e. A politicalHiſtory of the tranſmarine Settlements of the European Nations. By Odoardo Malo of Lucca. Volumes I. and II. 8vo. Madrid. 1785.

THIS work is recommended to curioſity by the importance and extent of its ſubject, and the high rank and literary merit of its Author *. But as we have not the original at hand, we here communicate to our Readers the account of it that hath appeared in a foreign journal.

In the *introduction*, the noble Author gives his readers a general idea, and a methodical enumeration of the commercial ſettlements and colonies of ancient nations; alſo an account of the ſucceſſive ſtate of theſe nations, from the earlieſt hiſtory to the diſcovery of the Cape of Good Hope, and the iſles and continent of the new world.

It may be almoſt confidently affirmed, that the firſt emigrations were made by land; that a long ſpace of time elapſed before any people were ſo intrepid as to attempt a paſſage over the

* We have no doubt that this is the work of the Duke d'Almadovar, formerly miniſter from Madrid at the Britiſh court.

waves to diſtant and unknown regions, and that, even when the art of navigation had opened a communication between countries which the ocean had ſeparated, the progreſs of that art, from its firſt diſcovery to the entire eſtabliſhment of the Roman empire, was ſlow and imperfect. The ancients had ſcarcely any knowledge of thoſe extenſive countries that lie to the eaſt of Germany, and ſtill leſs were they acquainted with the vaſt regions that form at preſent the kingdoms of Denmark, Sweden, Pruſſia, Poland, and the Ruſſian empire. In Africa their knowledge was confined to the countries which form the coaſts of the Mediterranean, and to thoſe that are ſituated on the weſtern borders of the Red Sea. In Aſia they knew nothing of the rich and fertile provinces beyond the Ganges; nor do we find that they viſited the vaſt regions of Tartary, formerly occupied by the wandering tribes of Sarmatians and Scythians: nevertheleſs the progreſs that they made in commerce and navigation, poor and ſcanty as their geographical knowledge was, juſtly excites the admiration of our Author. The account of their efforts and diſcoveries, in the *introduction* to this work, is accurate; but Dr. Robertſon left nothing new to be ſaid on that ſubject.

Book I. of the work itſelf, is divided into eight chapters, and contains the firſt maritime trials of the Portugueſe in the Atlantic Ocean, the progreſſive growth of their marine, their arrival in India, China, and Japan, the flouriſhing ſtate of their navigation, and its decline. The principal facts, relative to this branch of hiſtory, are well known; and we have an elegant ſummary of them given by the celebrated writer above mentioned in his introduction to the Hiſtory of America. But our Author's circumſtantial narrative of the Portugueſe voyages is truly intereſting, and exhibits a pleaſing view of the knowledge and talents by which the operations of theſe adventurers were conducted, and of the ſpirit and genius of the royal patrons by whom they were encouraged and protected.

The *ſecond* book, which alſo contains eight chapters, is entirely taken up with Dutch hiſtory; and it is one of the moſt intereſting and inſtructive of the whole work. We can never repreſent to ourſelves a Spaniard writing or reading of the riſe and progreſs of this republic without biting his lips: and yet we ſee here the Duke d'Almadovar relating, with as much impartiality and temper as could be expected from human and national infirmity, the exploits and revolutions of the Dutch, the foundation of their republic, their firſt voyages to the Eaſt, their wars with the Portugueſe, their conqueſts in the iſles and on the continent of Aſia, the eſtabliſhment of their Eaſt India Company, and other objects of Belgic policy and commerce.

The *third* book, with which the *ſecond volume* commences, relates to the commercial ſettlements and conqueſts of the Engliſh in the Eaſt Indies.

In the firſt chapter we have an account of the commerce that was carried on in the Britiſh iſles, from the time of the Phœnicians, Carthaginians, and Gauls. The noble Author paſſes here in review the principal epochas of Engliſh hiſtory, the firſt Britiſh navigators, the eſtabliſhment of the Engliſh Company, and the expedition of Lancaſter, who ſet ſail in the year 1601, and arrived the year following at Achem, a famous port at that time. The ſucceſsful voyage and happy return of this able officer determined the Company to form ſettlements in India. The original nature of theſe ſettlements, which were merely commercial, the ſtate of the Portugueſe and Dutch colonies, who were already in poſſeſſion of ſeveral provinces, fortified towns, and commodious harbours, which gave them ſignal advantages above their new competitors, and the attempts of the Engliſh to obtain a ſimilar footing in India, are largely deſcribed in this chapter. In the following one we find an account of the diſputes to which this rivalſhip gave riſe, as alſo of the league that was formed between the Engliſh and the Perſian monarch *Schach Abbas* to drive the Portugueſe from Ormus, which was taken by the combined forces of the confederates, in the year 1623. The advantages which the Engliſh derived from their new ſettlement in Perſia excited the jealouſy of the Dutch, who frequently rendered their ſituation uneaſy, and would probably have ruined their affairs in that part of the world, had not Cromwell declared war againſt Holland, and thus contributed a good deal to prevent the total decline of the Eaſt India Company.

The privileges and protection granted to the Company in 1657 by this extraordinary man, who reſtored its declining vigour, and rendered it reſpectable in Arabia, Perſia, and India, form a part of the contents of the third chapter. The hiſtory of the Company is here continued; all the changes and revolutions it underwent in the reign of Charles II. the loſſes it ſuffered, the debates occaſioned by the continuation and renewal of its excluſive charter, the erection of a new Company in 1698, and the union of the two in the beginning of the preſent century, are largely treated in the reſt of this chapter.

The *fourth* chapter begins with the war that broke out between the Engliſh and the French in 1744, which is conſidered in regard to the influence it had on the maritime commerce of theſe two nations. We find alſo in this chapter an intereſting deſcription of Arabia, an account of the character and manners of its inhabitants, and of the revolutions that have happened in that country, together with a circumſtantial account of the trade carried on by the Engliſh in that part of the world. In the following chapter we have an ample deſcription of the Perſian Gulph, and of the pearl-fiſhery in the Iſland of Baharem. In treating of this branch of commerce, the Author ob-

ſerves, that theſe pearls, though of a darker hue than thoſe of Ceylon and Japan, are of a larger ſize, and more regular form, and leſs ſubject to the diminution of their luſtre in warm countries.

The Maldive Iſlands, and the coaſt of Malabar, are amply deſcribed in the *ſixth* chapter, with an account of the different ſtates into which this extenſive country is divided, and an accurate enumeration of its various productions.

The *ſeventh* chapter contains a deſcription of Canara, of the Iſlands of Salſete and Bombay, and of the preſent ſtate of Goa, which our Author is pleaſed to call the center of the riches of India, and the greateſt commercial ſettlement *in the world.* The ſtate of the Mahrattas and the revolutions of Surat come alſo under conſideration in this chapter; and the next exhibits a view of the preſent ſtate of the coaſts of Coromandel and Orixa, which are inhabited by nations that differ from each other in their manners and languages. The internal and external commerce, particularly of the Engliſh on theſe coaſts, their important ſettlements, the cotton manufactures, their wars with *Hyder Ali Khan*, and many other intereſting objects of policy and commerce, are amply treated in this chapter.

The ſettlement of the Engliſh at Bencoolen, in the Iſle of Sumatra, is the firſt object of diſcuſſion we meet with in the *ninth* chapter. The Author ſhews how this ſettlement was formed, and what the colony ſuffered from the deſpotiſm and rapacity of the Engliſh agents. The ſettlement that was formed in the Iſle of Balambangan was ruined by the ſame cauſes, after it had coſt its founders about 400,000 pounds. Having given an account of the conqueſt of Bengal by the Engliſh Company, the Author next deſcribes the navigation of that Gulph from the River Ougli and the mouths of the Ganges. He enumerates alſo the productions and manufactures of Bengal, and gives a curious account of the ancient cuſtoms of the inhabitants of Biſnapore, whoſe manners and character are ſaid to be the ſame at this day that they were a thouſand years ago. This is one of the moſt intereſting chapters of the work. In the three following we have a deſcription of the iſlands of St. Helena, Anſovan, &c. with an account of their commerce, and the obſtacles it met with; alſo a circumſtantial relation of the events that have happened at Bengal in theſe later times.

To this work is ſubjoined an *Appendix*, conſiſting of nine articles, in which the noble Author treats of the Britiſh conſtitution, of the two Houſes of Parliament, of Britiſh liberty, of the civil and criminal juriſprudence of Great Britain, of civil and military employments, and other matters relative to the government of this country.

ART. XXX.

Hiſtoire de la Societé Royale de Medicine, &c. i. e. The Hiſtory and Memoirs of the Royal Society of Medicine, for the Years 1780 and 1781 *. 4to. Paris. 1785.

THIS fourth volume ſets out with the *eulogies* of nine learned members of the Society, who were ornaments to their profeſſion by their characters and abilities, *viz.* the Drs. *Fothergill*, *Montigny*, *Du Hamel*, *Pringle*, *Herman*, *Buttet*, *Vetillart du Ribert*, *Hunter*, and *Sanchez*. Theſe are followed by a liſt of the works publiſhed by ſeveral members ſince the year 1779, and an account of the reports and memoirs that have been preſented to the Society ſince the publication of their third volume. Some of theſe reports are highly intereſting, particularly one made by order of government, relative to the nature, ſymptoms, and cure of a *puerperal* fever. This epidemical fever, whoſe ſymptoms are terrible, and which often terminates in the death of the patient at the concluſion of the third or the commencement of the fourth day, manifeſted itſelf at Paris, in ſeveral hoſpitals, and alſo in private houſes, with peculiar and fatal violence of late years. The efforts of medical art had long proved ineffectual for its cure. At length M. DOULCET, one of the phyſicians of the *Hotel Dieu*, hit upon a method of treating it, which was attended with remarkable ſucceſs. In the ſpace of four months near two hundred women were perfectly recovered from this terrible diſorder, while five or ſix patients only, who refuſed the remedy, were victims to its fury, and their own obſtinacy. We cannot enter into the minute and accurate details contained in this memoir relative to the fever in queſtion. We ſhall only obſerve, that in order to treat it, according to the method ſo ſucceſsfully employed by M. DOULCET, the firſt moment of its appearance muſt be carefully obſerved, and then, without delay, 15 grains of ipecacuanha are to be adminiſtered in two ſeparate doſes, at an interval of an hour and a half. The next day the ſame doſes are to be repeated, whether the ſymptoms have ceaſed or ſtill continue. If they continue the third day, the ſame doſes are to be again adminiſtered, and repeated the fourth day in caſe of neceſſity. In the intervals, the effect of the ipecacuanha muſt be ſeconded by a potion, compoſed of oil of ſweet almonds, an ounce of the ſyrop of marſhmallows, and two grains of kermes mineral. The ordinary drink of the patient muſt be linſeed or ſcorzonera tea, edulcorated with ſyrop of marſhmallows. About the ſeventh or eighth day the patient

* For the firſt volume of this inſtitution, with an account of its plan, ſee Rev. vol. lxii. p. 511.—For the third volume, ſee Rev. vol. lxviii. p. 553.

muſt

muſt be gently purged, three or four times, as the caſe may require.

The next object we meet with in the *hiſtorical part* of this volume, is the *meteorological correſpondence* of the Society, accompanied with twenty-ſix large tables, which contain the obſervations of F. COTTE relative to the temperature of the air, the variations of the barometer and thermometer, the heat and cold, the winds and weather, and the reigning diſeaſes in 1780 and 1781. The temperature of the year in 1780 was the ſame with that which was obſerved in the correſpondent years of the lunar period of 19 years, *viz.* 1704, 1723, 1742, and 1761. The weather in 1781 was extremely warm and dry; all the productions of the earth were premature, and crops of every kind were rich and abundant. The ſame temperature and the ſame fecundity were obſerved in 1705, 1724, 1743, and 1762, the years of the lunar period of 19 years, which correſpond to the year 1781. The influence of the ſmaller periods indicated by M. *Toaldo* were not confirmed by the obſervations of Father COTTE.

Of the remaining obſervations that are contained in the hiſtorical claſs, thoſe that relate to *medical practice* are

Obſervations *on an Aperture in the Stomach.* By M. GEOFFROY.—*On a remarkable Alteration in the Colour of the Skin.* By M. DE CHAMSERU. This is an *icterical* diſeaſe, of a new ſpecies, in which the body of a female child, eight years old, was covered with a dark, blackiſh, violet colour, accompanied with other diſagreeable ſymptoms. It was ſuppoſed to proceed from a thick, viſcous, ſuperabundant blood, and a languid circulation. Some accidental circumſtances prevented the phyſician from purſuing the treatment which the diſeaſe ſeemed to require. In a ſimilar caſe, by attenuating the blood and augmenting the action of the fibres, the juice of antiſcorbutic plants gave conſiderable relief to the patient; but we have no account of a complete cure.

On a Caries *which was occaſioned* (as appears) *by a ſudden Impreſſion made by a Current of Air on a Perſon who was heated and almoſt exhauſted by hard Labour.* By Meſſrs. VARNIER and LAGUERENE.

On the Diſſections of two Bodies which exhibited Phenomena totally different from thoſe which the Diſeaſes ſeemed to indicate. By M. HALLÉ. One was a ſchirrous induration of the membranes of the ſtomach; the other, a ſingular alteration of the natural ſtate of the kidneys.

A Series of *Obſervations* made by M. VICQ D'AZYR *on different Kinds of animal Concretions*; and on other Subjects. By the Same.

On a Man who had a monthly Flux of Blood, which iſſued from the End of the little Finger of his right Hand. By M. CARRERE. This ſingular flux was always preceded by a head-ach, which

ceaſed when the evacuation was finiſhed. When attempts were made to ſuppreſs this evacuation, the ſuſpenſion occaſioned diſorders in other parts of the body, ſuch as peripneumonies, dyſenteries, and ſpitting of blood, which complaints ceaſed when the evacuation was reſtored *.

The *materia medica* and medical chemiſtry have alſo furniſhed ſeveral articles for the hiſtorical part of the volume before us; ſuch as

Obſervations and Experiments on the Saliva, or Spittle of Horſes. By M. H. DE LA CHENAIE, Profeſſor in the Veterinarian School at Paris. The nature of the ſaliva conſidered in general —the chemical and phyſical properties of the *pure* ſaliva of the horſe—the manner in which it is affected by different degrees of heat in open or cloſed veſſels—the action of water and ſaline matters on pure ſaliva—and the examination of the ſaliva taken from the mouth of the horſe, and mixed with the other fluids of that cavity—all theſe points are here treated with brevity, ſkill, and attention.

REPORT of the Memoir compoſed by Dr. *Joſeph Flores*, member of the Univerſity of Guatimala in New Spain, which contains an account of a *Specific lately diſcovered in the Kingdom of Guatimala for the Cure of the Cancer, and ſome other Diſorders frequent in that Country.* This method of cure conſiſts in making the patient eat, during three days or longer, if the virulence and obſtinacy of the cancer require it, a kind of lizard, which is common in the province of Guatimala, and which the inhabitants call *lagartija.* The Indians, as we learn from the Spaniſh memoir †, cut off the head and the tail of this reptile, and having ſeparated from it the entrails and the ſkin, eat it raw, and even with ſome feeble remains of life. This method of employing the remedy being impracticable in Europe, it would, perhaps, be worth the pains of an inventive practitioner to contrive ſuch a preparation of the ſubſtance of this reptile, as might be tranſportable, in pills or boluſſes, into our parts of the world, but to make, previouſly, a trial of the efficacy of ſuch a preparation on a certain number of patients in the province of Guatimala. The Society obtained from Spain, by the good offices of Count de Vergennes, a certain number of the lizards of Guatimala, and alſo of thoſe which are found in Spain, which ſeem to differ little, if at all, from the American lizards. Meſſieurs *D'Aubenton* and *Mauduyt* have been appointed by the

* This is not a new or unknown caſe. See Lowthorp's Abridgment of the Philoſophical Tranſactions, vol. iii. p. 248.—the caſe of Walter Waſh from the finger, and ſimilar periodical evacuations from other parts of the body.

† Publiſhed at Guatimala, and republiſhed at Madrid in 4to in the year 1782.

Society,

Society, to make trial of their reſpective virtues in cancerous and cutaneous diſeaſes, and alſo to comprehend in their experiments the French lizards, which ſeem to differ little from thoſe of Spain. The caſes of perſons cured of the moſt virulent and inveterate cancers by theſe reptiles in the province of Guatimala, are circumſtantially deſcribed by M. CARRERE, the Author of this *report*. They are very remarkable, and render further inquiries into this matter highly deſirable, as they may terminate in diſcoveries of great conſequence to medical ſcience and to humanity. The manner in which this remedy operates ſeems to confirm ſtrongly the accounts which have been given of its efficacy. It promotes evacuations, more eſpecially abundant ſweating, and a conſiderable ſalivation, which diſcharges a thick yellowiſh matter. Where theſe evacuations do not take place, the want of them is compenſated by an ample excretion of acrimonious and fœtid urine, which contributes equally to the relief of the patient.

A LETTER from the Chevalier D'ARBALESTRIER, dated February 14, 1781, mentions the *lobelia ſyphilitica*, a plant which grows in Canada (and which was ſent to him from thence), as a moſt efficacious remedy for the venereal diſeaſe. In his botanical excurſions on the Alps, he found a plant, ſimilar in its appearance to that now mentioned, called *phyteuma*, with a decoction of which he radically cured ſeveral ſoldiers, who were in the moſt advanced ſtage of that abominable diſeaſe. This plant is alſo remarkable for its efficacy in the cure of many chronical diſorders, occaſioned by a vitiated lymph.

On the deadly Effects of a Muſhroom, which may be denominated *Agaricus Conicus*. By M. PICCO, correſponding Member at Turin. We have here an account of ſix perſons who were poiſoned by this muſhroom, of which the Author gives a particular deſcription, accompanied with drawings. Four of them died in conſequence of their refuſal of the remedies that were offered: the other two were reſtored to health. The ſymptoms of the diſorder are here circumſtantially deſcribed; the cure is performed by emetics; for vomiting, excited without loſs of time, is, according to our Author, the principal relief againſt the corroſive and ſopoſific poiſon of muſhrooms, when followed by the uſe of ſoftening and mucilaginous ſubſtances to correct the impreſſion made on the *primæ viæ*, and prevent inflammation, which, in ſuch caſes, generally terminates in a gangrene.

We find a remarkable poſtſcript annexed to this narration, which is as follows: 'I have received a letter from M. J. Reycends, dated the 29th of laſt Auguſt. He tells me, that he learned from M. ENOCH, ſuperior of the Oratory in the ſeminary of Grenoble, that a family at Ghent, which had been poiſoned by muſhrooms, were cured by an infuſion of pear-tree

leaves, drank as tea, after having ineffectually tried ſeveral other remedies. This reminds me of the great confidence that was placed in the leaves of the wild pear-tree by the ancients, who recommended it to thoſe who had ſuffered by eating muſhrooms.'

Experiments relative to the Influence of the different Plants and Grains upon the Qualities of the Bread uſed by Peaſants and Farmers (in France). By the Abbé TESSIER. Though theſe experiments relate to the plants that grow among corn, and ſome kinds of grain that are mixed with it in the barn, in a particular diſtrict (*La Beauce*), yet ſomething analogous to this mixture may be found in other places and other countries; and therefore the experiments may prove more generally uſeful than they ſeem to be, at firſt ſight. The Society has been often conſulted on the epidemics, which have been ſuppoſed to ariſe from theſe heterogeneous mixtures. The grain or plants which, in the diſtrict of *Beauce*, were found among wheat, rye, barley, and oats, were the hare-bell or grape-flowers; the cow-wheat; the darnel; the ray or rye graſs; tares, or vetches; alſo the ſmut or blight, which, though mentioned as a grain, is rather a diſeaſe of the corn. The Abbé TESSIER deſcribes concifely, yet with remarkable perſpicuity and preciſion, theſe plants and their ſeeds. He has mixed their flours with one another in different ways, ſometimes taking each alone, and ſometimes adding to each ſome leaven and the flour of good corn in certain proportions. Theſe experiments have enabled him to indicate the marks which aſcertain the exiſtence and proportion of each grain in the bread of the poorer part of the community, who are fed with the remains of the ſieve, or with what is left on the threſhing-floor, and in the granary, when the beſt part of the corn is ſeparated from it.

The *hiſtorical part* of this volume is terminated by an ample table of the ſpecific weight of ſeveral ſubſtances employed in medical practice, and by obſervations on the number of births, marriages, and deaths at Montpellier during the ſpace of ten years; that is, from 1772 till 1782 incluſive.

MEMOIRS.

Mem. I. *Concerning the Temperature of the Years* 1780 *and* 1781, *with an Account of the Diſeaſes that reigned at Paris during theſe two Years.* By M. GEOFFROY. We have here a preciſe account of the ſtate of the air, in each ſeaſon, in each month, and its influence in producing diſeaſes, whoſe ſymptoms and treatment are largely deſcribed in this intereſting and inſtructive memoir.

Mem. II. *Concerning Epidemics.* By M. RAIMOND, M. D. In this memoir, remarkably for its ſolidity, preciſion, and perſpicuity, the learned Member diſcuſſes the following important queſtion;

queſtion: *What connexion is there between* epidemical *diſeaſes and other diſorders which happen in the ſame place, and at the ſame time, and are called* intercurrent *and* intervening? *What are the* complications *that take place between them, and what influence ought theſe complications to have on the method of treating them?* This was propoſed by the Society as a prize queſtion, and as the pieces given in did not prove entirely ſatisfactory, the queſtion was propoſed a ſecond time with a double premium, which was obtained by the Author of this memoir. An epidemic dyſentery in the ſouthern provinces of France in the years 1779 and 1780, was the occaſion of this queſtion. In the *firſt part* of this memoir the Author endeavours to aſcertain the connections and relations that ſubſiſt between epidemical and intercurrent diſeaſes, by their evident *occaſional cauſes*, and by their *ſymptoms*. The former are the general properties of the air, which reſult from the nature of the weather, the ſtate of the ſeaſons, and the *conſtitution* of the years, *i. e.* the permanence or continuance of a certain temperature (ſuch as dry heat, humid cold, dry cold, or humid heat), during one or more years. The nature and characters of the latter are enumerated, in an intereſting analyſis of a great variety of epidemical and intercurrent diſeaſes, which (as the Author concludes from this analyſis) are derived from the ſame cauſes. The method of cure, founded in theſe obſervations, is the ſubject of the *ſecond part*.

Mem. III. *A medical Account of the Conſtitution or Temperature of the Year* 1778, *together with a Hiſtory of the epidemic Dyſentery that reigned during the Year* 1779, *in the Town of* Pommeraie ſur Sevre, *in the Lower Poitou*. By M. DURAND. This piece, on the ſame ſubject with the preceding article, met with a favourable reception from the Society.

Mem. IV. *Concerning the Topography of the Town* St. Andeol, *medically conſidered*. By M. MADIER, Correſpondent of the Society. This memoir, though but locally intereſting, may, however, be of more extenſive utility, conſidered as a model worthy the imitation of thoſe who examine the ſituation of places as conducive or detrimental to the health of their inhabitants.

Mem. V. A Diſſertation on the following Queſtion: *Does there really exiſt a miliary Fever, eſſential in its Principle, and diſtinct from other exanthematous Fevers? and if ſo, in what Habit of Body is it moſt to be expected?* By M. AUFAVRE, correſponding Member. In order to proceed methodically in the examination of this queſtion, the Author ſets out by giving a hiſtory of the *miliary fever*, which contains an accurate deſcription of that diſeaſe; he indicates the ſymptoms which precede and accompany it, and points out the different ways in which it terminates. He, afterward, mentions the perſons, conſidered

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with reſpect to their conſtitution and method of living, who are moſt liable to this diſeaſe, and ſhews its remote or prediſpoſing cauſes from meteorological obſervations. Led by theſe previous diſcuſſions and obſervations to the knowledge of the original *ſeat* of the diſorder, and the *matter* that properly conſtitutes it, he maintains, that the former is the *membrana adipoſa* or cellular ſubſtance, and the latter, the *mucus* of that membrane reduced to a ſtate of diſſolution, while the principal diſſolvent of this mucus is a matter emitted by inſenſible perſpiration, which had long been retained in the ſmall cells of the mucous membrane. This hypotheſis is ſupported by clinical obſervations and numerous practical facts. It is alſo by ſuch facts that our Author proves the real exiſtence of an ESSENTIAL *miliary fever*, while he indicates the characteriſtics which diſtinguiſh it from the other exanthematous fevers. Finally, he ſhews, that in its principle it belongs to the catarrh, and that in its commencement and progreſs, it is inflammatory and putrid.

Mem. VI. *Concerning a Preſervative againſt contagious epidemical Diſeaſes.* By M. CARRERE. This is not a new diſcovery, but the revival of an old one, the merit and importance of which are confirmed by new examples, and judicious obſervations. It has often been obſerved in epidemical diſorders, that perſons who had an habitual running or diſcharge, either natural or artificial, were preſerved from the contagion. Our Author was the phyſician of a family in which eleven perſons were ſeized with an epidemical diſeaſe; the father alone, who had an ulcer in his leg, in a ſtate of abundant ſuppuration, eſcaped the infection. A multitude of ſimilar caſes are mentioned in this memoir, on the authority of the moſt reſpectable teſtimonies. Theſe have induced M. CARRERE to recommend, as equally effectual, a draining aperture, formed by a bliſtering plaiſter, a cautery, or a ſeton, which may be more eſpecially neceſſary to thoſe who are obliged to attend or approach the perſons that labour under epidemical diſorders. During a plague in the empire of Morocco, which, in the ſpace of five weeks, carried off 85,000 perſons, a Jew phyſician, who took care of the ſick, and many others, were ſaved from the contagion by the means of cauteries or iſſues.

Mem. VII. *On Inoculation.* By Dr. GIROD —Mem. VIII. *Concerning ſome Abuſes that have been introduced into the Practice of Inoculation, and the Precautions that are neceſſary in order to render this Operation as ſalutary and advantageous as poſſible.* By M. DE HORNE. We join together theſe two memoirs, though they are ſeparated by intervening ones in the volume before us. In the *firſt*, M. GIROD relates the ſucceſs of his practice in this important branch of his profeſſion. In the ſmall town of Millau in Rouerge, between the 20th of March and the 20th of June,

229 perſons (from the age of 8 months to 19 years) were inoculated without the loſs of one; while, at the ſame time, of 234 perſons, who were attacked by the ſmall-pox in the natural way, 32 died in the diſorder, and ſeveral others fell victims to its fatal conſequences. Among many intereſting obſervations contained in this memoir, we cannot omit the mention of one which does peculiar honour to the candour and frankneſs of our Author. He obſerves, that thoſe who had been inoculated by the common people, without any preparation or medical attendance, went through the diſorder with more ſucceſs than thoſe who were under the care of regular phyſicians. This recals to our remembrance the old proverb—*that too much cookery ſpoils the broth*; but whatever truth and wiſdom there may be in this maxim, we would prefer a ſoup made by a cook before that which came from the hands of an oſtler, *ceteris paribus*.

The abuſes in the practice of inoculation, that are reprobated in the *ſecond* memoir, are, 1*ſt*, the attempts to diminiſh the number of puſtules by the uſe of myſterious remedies to enervate the force of the virus, and by diverting its courſe from the ſkin in order to convey it through the rectum:—2*dly*, A want of attention to the choice of a proper temperature of the air, equally removed from violent heat and intenſe cold.—3*dly*, An indiſcriminate application of this practice to perſons of all ages and conſtitutions.—4*thly*, The uſe of a variolous matter for the inſertion of the ſmall-pox, taken, without diſtinction, from perſons of a ſound or vitiated conſtitution.—5*thly*, The inſertion of too great a quantity of the virus.—6*thly*, The neglect of a judicious preparation of the body, with ſeveral other abuſes, for which we refer the reader to this judicious and inſtructive memoir.

Mem. IX. *Concerning the purgative Remedies that are good for Sheep.* By M. DAUBENTON. This curious memoir is well adapted to correct an error which has hitherto prevailed in the treatment of domeſtic animals. It has been thought ſufficient to proportion the doſes of the remedies, that are employed in the diſorders of the human ſpecies, to the ſize of animals, without examining by proper experiments, whether theſe remedies operate on different kinds of animals in the ſame manner as they do on the human body. Experience and obſervation have convinced M. DAUBENTON that they *do not*; that there is a great diverſity in their effects; and that there are remedies which operate powerfully on men, and, nevertheleſs, produce no ſenſible effect upon animals. This conſideration excited him to undertake a ſeries of experiments in order to aſcertain the effects of ſeveral remedies for ſheep, and more eſpecially purgatives. Theſe are enumerated here, and accompanied with obſervations

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and reflections, which will prove highly inſtructive and uſeful to the proprietors and inſpectors of the fleecy flock.

Mem. X. *Obſervations on the different Methods of adminiſtering Electricity, and the Effects they have produced.* By M. MAUDUYT. This piece, which, on account of its merit and importance, has been publiſhed ſeparately by order of government, is a ſupplement to two memoirs on medical electricity publiſhed in a preceding volume. It is deſigned to exhibit a full and collected view of all the *different methods* of adminiſtering electricity, and *all* the *diſeaſes* to which it has been applied, with more, or leſs, or no, ſucceſs. It contains little new to an Engliſh reader, as it is, for the moſt part, an abridgment, though a very judicious one, of M. CAVALLO's *Eſſay on the Theory and Practice of medical Electricity*, publiſhed in 1780, and of Dr. WILKINSON's Latin diſſertations, publiſhed at Edinburgh in 1783.

Mem. XI. *Reflexions on the Effects of vitriolic Ether and nitrous Ether in the animal Oeconomy.* By M. LAVOISIER. Thoſe who make uſe of ether, either as a calmer, or as a remedy for head-achs ariſing from bad digeſtion, will find uſeful inſtruction in this memoir, with reſpect to its operation, and the method of adminiſtering it.

ART. XXXI.

Della Pittura, &c. *i. e.* A Memoir concerning Eucauſtic Painting with Wax. By M. J. M. ASTORI, Honorary Member of the Academy of Painting at Venice. 8vo. 1786.

MUCH learned labour has been employed to aſcertain the method uſed by the ancients in their *encauſtic* painting. The various attempts that have been made to recover this method, by Count *Caylus*, Meſſrs. *Bachelier*, *Muntz*, the Chevalier *Lorgna*, the Abbé *Requeno*, and other virtuoſos, are well known. Whether this ancient art has been ſo recovered, as it was formally practiſed, is ſtill doubtful. But methods that come near to *Pliny*'s ambiguous deſcription of it, have been ingeniouſly contrived and carried into execution with remarkable ſucceſs; and M. *Muntz*, among others, has propoſed ſeveral ingenious improvements in the art of encauſtic painting. M. ASTORI comes laſt, though not the leaſt, in this ſeries of improvers and inventors. He obſerves, that the ancients thickened their colours with wax, and this they had the art of keeping conſtantly in a ſtate of fluidity, which no modern attempts, ſays he, have been able to effect without the preſence of fire. His method of producing this permanent fluidity, is ſimilar to that mentioned in our ſixty-fifth volume, p. 95; with which proceſs we were favoured by a gentleman well verſed in the art of painting.

He keeps kali, or ſoda, in maceration, for a conſiderable time, in a quantity of cold water, ſufficient to cover it, ſo that the water

may

may become ſaturated with the ſalts of the kali. To prepare the wax, he melts it in a ſmall pot, and, before it boils, he pours upon it the water of the kali, filtrated through grey paper, having previouſly infuſed into the water between 8 and 10 drops of the beſt Spaniſh honey. He agitates this mixture over a fire, until all the ingredients are perfectly diſſolved and blended together. He then puts the wax into a veſſel, where it remains in a ſtate of ſoftneſs, like that of liquid pomatum, and fit for uſe. The liquidity of this mixture may be augmented by diluting it with warm water. After this part of the proceſs is finiſhed, the colours, mixed up with water, are diluted in the water of gum arabic, in a quantity proportioned to that of the wax. The wax-compoſition is alſo diluted apart, and afterward the whole is mixed up together, and blended and incorporated into one liquid body. When mineral colours are employed, the wax muſt conſtitute one half of the mixture, a fourth when lac is uſed, and a third when any other colours are preferred.

Before the colours are drawn upon the canvaſs, it muſt be rubbed over with white-lead, gum arabic, and *water of wax*; this latter is a water, in which wax, prepared in the manner above mentioned, is diſſolved. When the picture is finiſhed, it muſt be waſhed over with the wax water, repeatedly poured along its ſurface; and after being wiped, it is to be placed near a gentle heat, ſufficient only to make the wax emit a little ſmoke; and this warmth will make the colours riſe from the canvaſs with a more vivid luſtre. When the picture is grown cool, it is to be rubbed with a cloth, to render its ſurface ſmooth and ſhining.

Our Author obſerves, that his wax water may be employed as an excellent varniſh to preſerve prints, which are expoſed in frames, from the noxious impreſſions of the air; and he indicates the manner of uſing it for this purpoſe. He alſo thinks that it may be uſefully employed for the preſervation of pictures drawn with oil colours, and alſo of crayons. He has not yet finiſhed all his plans for the improvement of *colouring*, that important branch of the art of painting, which has ſuffered ſo much by the deſtructive influence of time: he is ſtill going on with his experiments, and he has attempted a combination of the oil of poppies with wax. With this mixture he propoſes to finiſh a piece, which, with reſpect to the duration and beauty of its colours, will unite all the advantages of ancient and modern painting.

Such is the account of this work which we have received from one of our foreign correſpondents; the original we have not yet been able to procure. The reader will obſerve a deficiency in the deſcription of the proceſs; though the particular quantity of the honey is mentioned, the proportions of the other ingredients are not ſpecified. We have tried various proportions, but

but have never been able to accompliſh a union of the wax with the other ingredients. By *cauſticating* the alkali we readily obtained a perfect ſolution of the wax; and we ſuſpect that the kali aſhes uſed by our Author had been *newly* burnt, and on that account were in ſome degree cauſtic.

ART. XXXII.

Kongl. Vetenſkaps Academiens Handlinger, i. e. Memoirs of the Royal Academy of Sciences at Stockholm for the Year 1781.

WE ſhall now proceed to give a more particular account of the principal articles in theſe memoirs, the general contents of which we barely announced in the Appendix to our 70th volume, p. 570.

Mem. I. *Concerning the conſtituent Parts of the Tungſten.* By M. CHARLES WM. SCHEELE. The conſtituent parts of this kind of iron are little known. Cronſtedt calls it *ferrum calciforme, terra quadam incognita intime mixtum.* That on which the experiments here related were made was taken from the mine of *Bitzberg*, and was of a pearl colour.

We cannot circumſtantially relate all the experiments made on this metal by the learned Academician, without going beyond the bounds which a multitude of other articles preſcribe to this. We ſhall therefore content ourſelves with indicating their reſults. M. SCHEELE obſerves, that fire made no remarkable change in the *tungſten*, and that neither glaſs of borax nor boiling water act upon it. The ſolution of it by ſpirit of nitre, when precipitated by alkali of tartar, furniſhes a white precipitate, of an acid kind, which is ſoluble in boiling water, in the proportion, however, of twenty parts of water to one of the precipitate. It gives a red hue to the dye of *lacmus*, and is acid to the taſte.

Several experiments were made to aſcertain the nature of this acid. Being dried and expoſed to flame by a tube, it contracted a browniſh yellow hue, became afterwards brown, finally black, and neither produced ſmoke, nor exhibited any indication of fuſion. Being combined with borax it was changed into a blue glaſs, and, tried with microcoſmic ſalt, into ſea-green glaſs. It loſes gradually this colour when it is preſented to the point of a flame: a ſmall quantity of nitre removes the colour immediately: but it returns when the blue part of the flame is directed to the ore; whence it appears that the colour is revivified by the phlogiſton of the flame. When the acid of *tungſten* has been pulveriſed and brought into ebullition with a ſmall quantity of the ſpirit of ſalt or nitre, the powder becomes yellow, and, with ſpirit of vitriol, contracts a blue colour. When it is diſſolved in water and ſaturated with alkali of tartar, it furniſhes a neutral ſalt in very ſmall cryſtals. When it is combined with volatile alkali and *ſal ammoniac*, it appears under the form of ſmall points

points like thoſe of needles. If this neutral ſalt be diſtilled, the cauſtic volatile alkali riſes, and the acid remains in the retort, in dry powder, coloured with yellow. Combined with white magneſia the acid in queſtion forms an intermediate ſalt, which it is not eaſy to diſſolve in water. It does not change the ſolutions of alum and lime; but it decompoſes the earth, that is known under the denomination of *terra ponderoſa acetata*. The precipitate is not ſoluble in water. It precipitates in a blue colour the *ſtannum ſalitum*, and in a white, the following metallic ſolutions, viz. the *ferrum*, *zincum*, *cuprum*, *vitriolatum*; *argentum*, *mercur: plumbum*, *nitratum*; and *plumbum ſalitum*; but it does not produce any change in the corroſive ſublimate, or in the ſolution of gold.

To aſcertain ſtill farther the peculiar nature of the acid of *tungſten*, our Author obſerves, that when it is calcined in a crucible, it is no longer ſoluble in water; that it has the property of attracting the phlogiſton, as appears from the blue colour which it receives from vitrifying fluxes; that it precipitates, in green, the ſolution of liver of ſulphur, and, in white, the ſolution of phlogiſticated alkali; that it aſſumes a beautiful blue colour when poliſhed iron, zinc, or tin are placed in a ſolution of it by water, and when ſome drops of the ſpirit of ſalt are mixed with this ſolution. Other properties of this acid are here enumerated; but we are obliged to abridge. As the acid of *molybdena*, or black lead, derives a blue colour from the metals now mentioned, ſome may be led by this circumſtance to identify this acid with the acid of *tungſten*. But our Academician proves, by ſeveral facts and experiments, that, notwithſtanding this ſingle point of reſemblance, theſe two acids have many different properties, which diſtinguiſh them palpably from each other.

This memoir is followed by an *Appendix* added to it by the late Sir TORBERN BERGMAN, which contains ſeveral obſervations on the *tungſten*.

Mem. VI. *Experiments on the Elaſticity and Diſtribution of Heat, conſidered with reſpect to the Aſcent and Refrigeration of Vapours in rarefied Air.* By M. J. C. WILCKE. The experiments of Otto Gueric, on the aſcent and ſubſequent deſcent of vapours in the air-pump, is well known. It was thence concluded that air, when rarefied, is no longer capable of ſupporting, and therefore lets fall (as ſpecifically heavier) all thoſe heterogeneous ſubſtances which before were ſuſpended, and, as it were, diſſolved in it. But, while this principle was employed to explain the deſcent of the mercury in the barometer, the falling of rain, and other phenomena of our atmoſphere, the moſt remarkable circumſtances of the experiment of Otto Gueric were by no means explained, ſays our Academician, in a ſatisfactory manner.

manner. Theſe circumſtances are—*that the vapours which deſcend from the air, when rarefied, aſcended previouſly, and were ſpread abroad through the atmoſphere; that the rarefaction of the air occaſioned their aſcent; and that the cauſe of theſe phenomena is the expanſion and diſtribution of heat.* Our Academician, having repeated and diverſified this experiment, found that the reſult was the ſame which preceding philoſophers had derived from it, when he introduced a humid body into the receiver: but when he employed a receiver that was clean, dry, and a little warmed, and a leather done over with wax or tallow—when, at the ſame time, the plate of the machine and the air of the chamber were thoroughly dry, no vapours ever appeared at the firſt motions of the piſton; and when, by exhauſting and then letting in the air at different times, or by any other operation, ſome humid particles were introduced into the receiver, then, vapours were obſerved aſcending in the receiver, and *that* in proportion to the moiſture or dryneſs, the coldneſs or warmth of the air. From theſe experiments our Academician drew the following concluſions; *that it is neceſſary to introduce ſome humid ſubſtance into the recipient, in order to render the vapours which it contains, viſible*; that *theſe vapours riſe, in effect, from humid ſurfaces placed under the recipient*; that *they are expanded in the rarefied air before they redeſcend in the form of clouds and drizzling rain*; and that thus *the aſcent of theſe vapours, and their ſubſequent deſcent, muſt be conſidered as two diſtinct effects, intimately connected with the rarefaction of the air.*

After having diſcuſſed and refuted the explications that have been given of this phenomenon by ſeveral learned men, M. WILCKE relates the experiments *he* made in order to diſcover the cauſe of this aſcent and deſcent of vapours in rarefied air. It is evident, *ſays he*, that heat and cold have ſome particular and immediate affinity with the aſcent of vapours in the air-pump; becauſe the greateſt part of theſe phenomena depend more eſpecially on the degree of abſolute and relative heat, which exiſts in the air, the water, the glaſs, and even the machine, at the time of the experiment. They appear always to greater advantage when the air and the bodies are warm, than during a keen and ſharp cold. It is alſo eaſy to perceive how differently they are affected by a warm or by a cold receiver. The former prevents the free expanſion of the vapours; the latter promotes it. The former remains clear and pure; the latter, as ſoon as the air is introduced, is obſcured on all ſides with vapour and moiſture. Our Academician thinks that hence, without any farther reſearches, it is natural to conclude, that *the paſſage and diſtribution of heat among bodies placed under the recipient and in rarefied air, muſt be conſidered as the true cauſe of the aſcent, the modification, and the deſcent of vapours.* He does not, however, reſt

his

his proofs here; for, *says he*, in order to complete my own conviction and that of others, and to unfold more particularly the mechaniſm of theſe effects, I made the following experiments:

1. Two thermometers were nicely conſtructed, exactly correſponding with each other. The one was ſuſpended under a dry receiver: the other was placed near it, but on the outſide of the receiver. After having left them in this poſition for as long a ſpace of time as was ſufficient to make them contract the temperature of the medium, in which they were placed, I pumped out the air, and found, that after the *vacuum* had been produced, the inſide thermometer had fallen two degrees, but that it roſe again when the air was introduced anew. This effect ceaſed when the tube of the thermometer was opened; which proves that it was owing to the expanſion of the ball of the thermometer, and the preſſure of the external air. The temperature of the chamber was afterwards changed, and it was then obſerved that the two thermometers roſe and fell exactly together; and this evinces the equal and correſpondent diſtribution of heat in the external denſe air, and in the internal rarefied air. This takes place as long as the ball of the interior thermometer continues dry; but as ſoon as it contracts the ſmalleſt degree of moiſture, the correſpondence is interrupted, and the variations are remarkable.

2. If the ball of the interior thermometer be immerſed in a veſſel filled with water, and the air be pumped out, it remains at the ſame point during the whole of this operation; but it falls ſeveral degrees the moment that it is taken out of the water, and does not riſe again to its former height till the ball becomes dry, and all the moiſture has evaporated.

3. To preſerve the moiſture the longer, and in a greater abundance about the ball, it was ſurrounded with a piece of fine linen, thoroughly wet; and, as ſoon as the piſton began to work, the liquor fell five or ſix degrees, and ſometimes fourteen, when the *vacuum* was completed; the temperature of the chamber and that of the water being about ten degrees. The thermometer roſe again when the moiſture had evaporated, but did not return to its former height until the ball was entirely dry.

M. Wilcke remarks, that in the preceding experiments the vapours, which ariſe from the veſſel full of water, form a palpable obſtacle to the fall of the thermometer, which always deſcends ſome degrees lower under a dry receiver, where there are no other vapours but thoſe which ariſe from the ball; and the greateſt deſcent takes place when the ball is moiſtened before the thermometer is placed under the receiver.

After having proved, by theſe experiments made with water, that *the rarefaction of the air is favourable to evaporation, and, at the ſame time, to the refrigeration and deſcent of the thermometer*, our

Academician employed liquors of a more volatile nature, and more ſuſceptible of evaporation.—4. The ball of the thermometer, being ſurrounded with a piece of fine linen, was moiſtened with ſpirit of wine, highly rectified, and the conſequence was, that the thermometer fell from the 17th degree above the freezing point to the 8th, and even to the 12th below it: with vitriolic ether it deſcended from the 18th degree above 0 to 18 degrees below it *. By this method of proceeding, water, in a warm chamber, was converted into ice with great facility, by placing it in a glaſs veſſel ſuſpended under the receiver.

5. An equal quantity of ether was put into two tea-cups, one of which was placed under the receiver, and the other without. The ether evaporated much more ſpeedily *in vacuo*, juſt as warm water cools ſooner in *vacuo* than in the open air.

As in the preceding experiments a great quantity of viſible vapours are emitted from the ball of the thermometer, which is ſuſpended in rarefied air, it is evident that theſe vapours ariſe from humid ſurfaces, and carry with them the heat of the bodies of the ſurfaces from which they proceed; and that thus the aſſumption and the paſſage of the heat from the maſs of bodies in rarefied air, muſt be conſidered as the immediate and true cauſe of the eruption and aſcent of the vapours. The following experiments will enable us to form a ſtill clearer idea of the heat itſelf, and of the mechaniſm of its effects in the air-pump.

6. A round plate of poliſhed copper of the ſame diameter with the receiver, and ſupported by a glaſs foot in a horizontal ſituation, was placed under a receiver at about the middle of its height. On working the pump, the receiver was filled with vapours, and when a wax candle and the eye were placed in the level of the plate, it was eaſy to perceive diſtinctly, *when the plate was heated*, that the vapours kept themſelves conſtantly at a certain diſtance from the metal, which was ſurrounded with a clear diaphanous ſpace. Over this the vapours were ſuſpended, fell and vaniſhed without arriving at the ſurface of the plate, which was afterwards found to be as dry and unſullied as it had been before the experiment. On the contrary, *when the plate was colder than the receiver*, no trace of ſuch an atmoſphere was to be ſeen; and the vapours moving in all directions on the cold ſurface of the metal, covered it with a kind of dew.

After the relation of the experiments now mentioned, and of others of a ſimilar kind made for the ſame purpoſe, our Academician offers ſome judicious obſervations on the analogy between theſe phenomena and thoſe of electricity. His concluſion is, that they muſt both be explained by the ſame theory; and he deduces from them the following propoſitions:

* The ſcale of the Swediſh thermometer makes the freezing point 0, and boiling water 100.

Heat

Heat is a moſt ſubtile and expanſible matter, whoſe parts repel each other reciprocally.

This matter is alſo moſt powerfully attracted by that of other bodies: hence the reaſon why it not only penetrates and fills their pores, ſurrounds their ſurfaces, and dilates them by its elaſticity and abundance, but alſo ſeparates, and, under the name of evaporation, carries off with it the ſmalleſt parts of bodies. Of theſe it forms *ſolutions or elaſtic vapours*, whoſe *kind* is determined by the nature of the matter of which theſe bodies are compoſed, and whoſe degree of elaſticity depends upon the quantity of the repulſive heat.

Different kinds of matter attract the heat with different degrees of force, according to the nature of each matter. Thus, in the preceding experiments, the heat is attracted the moſt powerfully by the air, leſs by water, ſtill leſs by glaſs, and leaſt of all by the mercury of the thermometer.

The ſame kind of body or matter receives and retains, according to its different ſtates and modifications, a different quantity of heat. This we ſee clearly when a ſufficient quantity of heat transforms the bodies into ſolutions or elaſtic vapours, or when they are under the preſſure of an exterior force: in the firſt of theſe two caſes, their parts are ſurrounded with the heat that is neceſſary to ſeparate them from each other, and ſurmount their mutual attraction; in the ſecond, they can neither receive nor retain all the heat, which, in a ſtate of full liberty, would get the better of their attraction. Thus a warm air, when ſtrongly compreſſed, diſcharges, like a ſponge, the heat which it contains *, but reſumes it when it becomes more free, and can dilate itſelf. In the ſame manner the elaſtic heat expands itſelf in that direction where it finds the leaſt reſiſtance.

Hence it follows, that as ſoon as the quantity and preſſure of the air within the receiver are diminiſhed by the effect of the pump, the equilibrium of the heat is diſturbed, the particles of air which remain in the receiver have more room to acquire and retain, as a kind of atmoſphere, a greater quantity of heat than before. This heat is furniſhed by the ſurrounding bodies, and comes principally from thoſe which have it in exceſs, or which attract and retain it with the leaſt force: by its peculiar elaſticity it directs its courſe towards that quarter where the equilibrium ceaſes, and the reſiſtance is diminiſhed at the ſame time; and, when the nature of the body admits of this, it carries off from it the more ſubtile exterior parts; and, in this ſeparation, theſe parts attract, and are ſurrounded by, a greater portion of heat, which is diſengaged from the body whence they have been ſeparated, and which is conſiderably cooled by

* Boerhaave Elem. Chem. P. II. p. 480.

this evaporation. The body loſes a degree of heat proportional to the force with which the heat is attracted by theſe diſſolved and evaporated particles. Thus, ſubſtances produced by the agency of fire, as ſpirit of wine, and ether, which contain ſuch a quantity of heat, that it is ſcarcely poſſible to keep them in well-cloſed veſſels, carry off, on this account, the more heat in their evaporation, and cool proportionally the bodies from which they have been ſeparated. The mercury, therefore, muſt fall in the thermometer when the moiſture that is collected around the ball is deprived of its heat by the air, the glaſs by the moiſture, and the mercury (which retains the heat the moſt feebly) by the glaſs. In this caſe the mercury, by the loſs of its heat, is diminiſhed in its volume, occupies a ſmaller portion of ſpace, and thus marks the degree of cold.

When theſe ſubtile particles, carried off by the heat, and ſurrounded with their atmoſpheres, meet with a body which has the ſame, or a greater degree of heat, the body is repelled by them to ſome diſtance. But if a refrigerated body wants more heat than it can derive from the ambient air, the vapours are carried towards it, to ſupply its defect by their exceſs, and the air alſo deprived of heat becomes a conductor. Then theſe vapours, loſing their heat and their atmoſpheres, adhere to the ſurface of the body, and appear there in the form of drops; but an exceſs of heat repels them from it, under the form of vapours, towards the parts that are the coldeſt.

The ſame cauſe precipitates the vapours that are raiſed by heat in a rarefied air. This air, becoming more free by its rarefaction, is capable of receiving a greater quantity of abſolute heat, than it had before: beſide, it attracts heat more ſtrongly than water does. Thus it not only promotes the aſcent of vapours from the maſſes which furniſh them, but alſo deprives the aſcending particles of their heat: then theſe particles approach each other, and are brought together in larger drops which deſcend by their own weight, in forms of ſmall clouds and drizzling rain; and refract the light. But if the matter, which is moved into vapours, attracts the heat with as much, or with more force, than the air does, then the particles of this matter retain the repellent atmoſphere which they have acquired, and form a kind of elaſtic air, which mixes with this atmoſphere, ſubſiſts with, and augments its quantity and its preſſure. This is exactly the caſe with ether; when a ſmall part of it is mixed with common air by evaporation, an inflammable air is formed in the mixture.

[illegible] ſions of this theory of the elaſticity of heat, and of the difference that there is between the degrees of force with which [illegible] by different bodies, we may, ſays our Academician, [illegible] comprehend how (according to the expreſſion of Sir *Isaac Newton*

Newton) the particles that have emaned from a body meet with a real repulſion when they get beyond the ſphere of attraction of that body, as alſo when one of theſe particles has eſcaped from the ſphere of attraction of another. The ſame theory explains alſo not only all the phenomena that have now been examined, but alſo an infinite number of effects that are produced by heat and fire; eſpecially if, with M. *Scheele*, we admit, that in heat itſelf, as in electricity, there are ſeveral more ſimple ſubſtances whoſe ſeparation or re-union would furniſh probably effects analogous to thoſe which have been now under conſideration. Our Academician therefore looks upon the preceding experiments as a demonſtrative proof of the elaſticity, and of the unequal diſtribution of heat, and theſe two properties, as the cauſe of the aſcent, and of all the other modifications of vapours in the air-pump.

M. *Wilcke*, in the following part of this memoir, applies his theory to the meteors which are obſerved in the atmoſphere of our earth, and from this application of it he deduces the following propoſitions:

Air and fire are, by their elaſticity, and their unequal diſtribution, the true and only cauſe of the aſcent of vapours, and of the meteors which reſult from thence. The firſt ſeparation of the vapours, which are emitted from bodies, is produced by heat, which forms an atmoſphere round each particle of theſe bodies. Their ſubſequent aſcent is cauſed by theſe elaſtic atmoſpheres, which, in an air alſo ſaturated with heat, dilate more freely, and find leſs reſiſtance, or are attracted with more force, by an air more rare in its upper region, leſs compreſſed and impregnated with more relative heat.

It is by the influence of the ſame cauſe that vapours and other bodies are the more refrigerated in proportion as they riſe higher in the atmoſphere, where the heat that accompanies them dilates itſelf with more facility, and where even the air itſelf is the moſt adapted to deprive them of their warmth: ſo that there reigns always in theſe higher regions a greater degree of relative cold than on the earth.

The diminution of the denſity and preſſure of the air, which is indicated by the deſcent of the mercury in the barometer, produces the reunion of the vapours in the form of rain, not merely by their fall, which is the effect of their own gravity, but more eſpecially by impelling them downwards by the influence of heat, which, to reunite itſelf to the air, eſcapes from the particles which it has raiſed, and thus gives them a tendency to run together, or to conglomerate themſelves into falling drops. This, an obſerver may perceive clearly when the barometer deſcends, and when a clear and ſerene ſky is covered with clouds, from whence the vapours fall in rain. Thus the tenour and motions of the

barometer have a more intimate connection with the ſtate of heat (which is here the true cauſe), and with the variations of the atmoſphere, than with the aqueous vapours, which are no more than an acceſſory effect, and do not act as an efficient and primitive cauſe. A more exact knowledge of nature, and of the mechaniſm of heat, will furniſh, ſome time or other, a more accurate and complete explication of theſe phenomena.

ART. XXXIII.

Entretiens d'un jeune Prince avec ſon Gouverneur. Dialogues between a young Prince and his Governor. Publiſhed by Mr. G— L—, Member of ſeveral Academies. 8vo. 4 Vols. London. (Paris.) 1785.

WE know not who is the Author of theſe dialogues, but he ſeems to be one of thoſe ſpeculative writers that conſider mankind, not as they really are, but as they would have them to be: and, as in theſe Utopian performances, the prince and the ſubject are equally the creatures of his own imagination, he can mould them as he pleaſes, and raiſe a ſyſtem of government, which, though it may appear very plauſible on paper, it would be extremely difficult, if not impoſſible, to reduce to practice.

He has divided his work into three parts, to which he has given the titles of *Natural*, *Social*, and *Political Inſtitution*.

The firſt part, to uſe the words of the Author, 'conſiders the exigencies of man, and the means of ſupplying them.' It treats of the manner of conducting the education of his pupil, of exciting his curioſity, of inſtructing him in phyſical and moral truth, and in the firſt principles of the ſocial union.

The ſecond part treats of man as a member of ſociety, and explains the various ſpecies of property. Theſe take up the firſt and ſecond volumes, and are by far the beſt part of the work; they contain many judicious, though not new obſervations. The Author affects to be profound, but is ſo rather in his ſtyle than in his reaſoning; and he aſſumes an appearance of originality, from the peculiar turn of his expreſſion, rather than from the novelty of his ideas. As an inſtance of this, he inculcates the neceſſity of benevolent inſtitutions under the ſtrange title of *diſburſement of the patrimony of beneficence*.

The third part, which fills the two remaining volumes, treats of inſtitution. Theſe volumes are calculated merely for an abſolute monarchy: for though the Author profeſſes to have written, and the Editor to have publiſhed, a book for the inſtruction, not only of France, but of princes and ſubjects of every nation, we apprehend it will tend but little to the edification of thoſe who live under governments that are founded on a regard to the rights of mankind, and the liberty of the ſubject.

Such

Such will be apt to conſider the Author's foundation as falſe, and his ſuperſtructure as viſionary and romantic.

He aſſerts that an abſolute monarchy is the only government which is agreeable to the order of nature. To the republican form he is an inveterate enemy; and of the Engliſh conſtitution his opinion may be collected from the following expreſſions: 'There are nations where aſſemblies of the nobility and people deliberate and vote upon public affairs. To ſuch we may give the name of mixt government, or any other appellation we pleaſe: but it is not a monarchy; it is not a government conſiſtent with nature; it is not calculated for duration.' With reſpect to the two firſt points, it is not worth our while to diſpute them with the Author; and with regard to the laſt, we truſt the event will prove him an ignoramus.

Yet, with all his averſion to free conſtitutions, he cannot be totally blind to the advantages of liberty: he diſplays, in the moſt forcible terms, the miſery and ill conſequences ariſing from the ſervitude of the peaſants; and aſſerts, that the freedom and ſecurity of the huſbandman is the baſis of national power. He obſerves, that if France, notwithſtanding its oppreſſive ſyſtem and wretched adminiſtration of finance, together with all its other political vices, be able to undertake and carry on great deſigns; it is becauſe, in ſome of its larger provinces, the fertility of the ſoil, and the nature of the markets, enable the inhabitants to carry on and improve the cultivation of their lands to a very high degree; by which immenſe revenues accrue to government. The powerful exertions that Great Britain is enabled to make amidſt all its diſadvantages, which he paints in very ſtrong, and, we hope, in exaggerating colours, he aſcribes to the protection and encouragement afforded to agriculture, and to the ſecurity of the farmer in the poſſeſſion of his property, and the produce of his labours.

In juſtice to our Author, we muſt acknowledge that, though his principles are inimical to the natural rights of mankind, he is a zealous advocate in the cauſe of cultivated humanity. He endeavours to inſpire his pupil with an inviolable regard to the obligations of morality, and the ſentiments of benevolence, with an utter averſion to every ſpecies of oppreſſion, and a conſtant attention to promote the happineſs of his ſubjects, eſpecially of thoſe in the lower claſſes. Though it may be improbable that the plans he has ſuggeſted ſhould be carried into execution, their benevolent tendency admits of no diſpute. A prince of the amiable character here delineated would doubtleſs exert his power to render his people happy; but how few ſuch does hiſtory commemorate; and, if we are to judge of the future by the experience of the paſt, how few ſuch monarchs are to be expected! Beſide, when we reflect that the intelligence of the

wiſeſt is confined within very narrow limits, and the influence even of the moſt powerful circumſcribed within a ſmall ſphere; how many inſtances of oppreſſion, committed by thoſe who act under the ſanction of regal authority, may eſcape the knowledge, or elude the juſtice of the beſt and moſt abſolute monarchs! This, in effect, our Author acknowledges, when he obſerves, that a king has power enough to do good, but not ſufficient to prevent wrong being done in his name. This conceſſion evidently ſhews that the liberty of the ſubject requires ſome ſecurity more effectual and permanent, than the benevolent diſpoſition of the prince.

ART. XXXIV.

Verhandelingen van de Natuur en Geneeſkundige Correſpondentie Societeit in de Vereenigde Nederlanden, opgericht in 's Hage. Tranſactions of a phyſical and medical Society of Correſpondents in the United Provinces, eſtabliſhed at the Hague. Vol. II. & III. 8vo. Hague. 1785 & 1786.

EACH volume of this work is divided into two parts, the former containing meteorological, and the other medical obſervations, made in various parts of the United Provinces. The firſt part contains alſo ſome curious remarks concerning the influence of the moon with reſpect to the weather, and a compariſon of it in the ſeveral months of the years 1780 and 178 , with the correſponding lunations of two Chaldean periods, *viz.* in 1744 and 1745, and in 1762 and 1763, and alſo with thoſe of two metonic cycles in 1742 and 1743, and in 1761 and 1762. The coincidence of the weather with that in the correſponding lunations of the ſaros was much greater than in thoſe of the metonic cycle, and though attended with ſeveral deviations, was, upon the whole, very remarkable. The Society have alſo brought Mr. Sennebier's and Profeſſor Toaldo's prognoſtics to the teſt, and have found them generally confirmed by the event.

The ſecond part of each volume contains what may be termed medical annals, conſiſting of accounts, drawn up by phyſicians or ſurgeons of the different places, of the diſeaſes which occurred during the years 1780 and 1781 in the ſeveral cities and diſtricts of the United Provinces, and of ſuch local circumſtances and cuſtoms of each as may be either advantageous or prejudicial to the health of the inhabitants. This plan might be rendered more elegant as well as uſeful, if the materials were properly digeſted by an able hand. For though ſome of the accounts are drawn up with judgment and preciſion, many of them are exceſſively prolix, and ſwelled with trifling and unimportant details. The caſes are generally ſuch as are common in low marſhy ſituations, and the treatment of many of them ſuch as

is,

is, alas! but too common in that country. We here find ſeveral inſtances of the patient's falling a victim to the indiſcriminate uſe of the lancet, in nervous and putrid diſorders; particularly in a malignant and putrid ſore throat, which was epidemic at St. Maarten's-dyk; in which the diagnoſis was ſo evident, and the ill effects of veneſection ſo apparent in the firſt patient, that we cannot but be aſtoniſhed at the phyſician and ſurgeon, who could perſiſt in bleeding the two next patients, with reſpect to whom the conſequences were equally fatal.

Art. XXXV.

Poeſie di Oſſian Figlio de Fingal, &c. The Poems of Oſſian, Son of Fingal, an ancient Celtic Bard, lately diſcovered, and tranſlated into Engliſh Proſe by James Macpherſon, and from that turned into Italian Verſe by the Abbé Melchior Ceſarotti, with various Annotations by the two Tranſlators. 3 Vols. 12mo. Nice.

WHILE many of the literati in England were diſputing about the authenticity of the poems uſually aſcribed to Oſſian the ſon of Fingal, and racking their invention to diſcover arguments by which their antiquity might be denied, and by hypercritical niceties concerning the dreſs in which they were offered to the Public, were endeavouring to ſhew that they poſſeſſed a much ſmaller ſhare of poetical merit than the vulgar Public, as they affected to call the bulk of the people, were willing to allow them, our neighbours on the continent, without entering into ſuch nice diſtinctions, received them as poetical morſels of ineſtimable value; ſo that they were quickly tranſlated into the German and Italian languages, and were received by the Public with little leſs ardour than if theſe tranſlations had been themſelves original poems of the higheſt merit. The work we now review is the *third* edition of this tranſlation, and was publiſhed as early as the year 1780, though it has by an accident that too frequently occurs with regard to foreign books, eſcaped our notice till this time.

The Italian tranſlator, a man of taſte and good talents, as appears by his notes, conſiders the authenticity of theſe poems as ſo indiſputable, that he never deigns to offer an argument in proof of it, but ſuppoſes it undeniable. And without becoming the profeſſed panegyriſt of his Author, like Pope, Dacier, and others, he takes frequent occaſion to point out peculiar beauties as he goes along, which will give much pleaſure to the admirers of the Celtic bard. Nor is this praiſe indiſcriminate, for he embraces every opportunity of pointing out the blemiſhes he obſerves, though he thinks that the firſt far overbalance the laſt. He does not run a profeſſed parallel between Homer and Oſſian; but he takes frequent occaſion in his notes to compare them, and he often gives the palm to the latter. Our ſpirited

critic

critic seems to be aware of the offence that this may give to certain classes of readers, and endeavours to obviate their objections by the following remarks in his preface, which we give in his own words, as a specimen of that freedom of thought and boldness of expression that generally characterise his observations.

'M' è noto che le mie osservazioni non andarono molto a grado di quella classe d'uomini che vorrebbe stabilire un' idolatria letteraria, e ch' essi affettarono di crederle prodotte da quella disposizioni di spirito, da cui mi glorio d' essere maggiormente lontano. Siccome non v'è nulla di piu commune quanto l'alterar i colori delle cose, e attribuir a quelli che dissentano da noi quelle opinioni che possono mettergli in odiosità presso il maggior numero, così credo necessario di spiegar con precisione e candore i miei sentimenti a quelli, da cui solo puo esser prezzo dell' opera il farsi entendere. Questi non sono nè i malevoli che non si disarmano a verun patto, nè quei pesanti eruditi, a cui una stupida ammirazione tien luogo di gusto, e l'autorita di ragione: sono i giovani chiamati dalla natura allo studio delle lettere, ma che non hanno ancor formato abastanza il loro giudizio, sono i ragionatori che fondarono le loro opinioni, qualunque sieno, non sulla prevenzione, ma su i principi; sono finalmente anche certe persone assenate, moderate, e candide, ma che non sembrano conoscere abastanza in che differiscano tra loro una liberta nobile e una condannabile temerita. A tutti questi io dichiaro, ch'io non ho mai preteso di levare ad Omero la giusta reputazione che gli e dovuta, come a *primo pittor delle memorie antiche*; come ad inventos fra noi, e padre della poesia epica; come finalmente a quello il di cui genio diversamente modificato inspirò poscia tutti quelli che si distinsero in questa glorioса carriera; ch'io non ho mai niegato ch' egli non sia un poeta grande ed ammirabile per molti capi; ch'egli non abbia regolarità di condotta, richezza d'expressione, varieta di caratteri, armonia imitativa di numero, pieghevolezza di stile, grandissima naturalezza animata spesso da molta sublimità. Ma ho niegato ciò non pertante, e niego tuttora, ch'egli perciò debba risguardarsi come il *Pontefice* della poesia; ch' egli solo abbia il privelegio dell' infallibilita, e debba essere adorato piutosto che giudicato; che le sue virtù siano incommensurabilmente superiori a quelle degli altri; ch' egli debba in ogni sua parte considerarsi come modello; che o non si trovino deffetti, nelle sue opere o queste non sieno che picciole macchie che si eccliссano nella sua luce, che finalmente egli sia tante maravigliоso, e perfetto quanto avrebbe potuto esserlo in mezzo alle sue circonstanze.—Dall' altro canto, io conosco tutto ciò che puo ragionevolmente apporsi al mio originale; conosco che mancano ad Ossian quasi tutti quei pregi che nascono dalla squizitezza dell' arte, e dalla perfezione della società, ch' egli ha spesso dell' uniforme, del cupo, del' faticante,

dell'

dell' ineſatto, e talora anche dello ſtrano e dell' improbabile: ma ſoſtengo che i ſuoi difetti ſono aſſai più ſcarſi di quel che poteva aſpettarſi dalla ſua età, e che ſono ſuperati di gran lunga da molte ſue proprie, ſingolari, e ſorprendenti virtù; ch' egli ha non ſolo tutte quelle che poteva dare il ſuo ſeculo, ſpinte ad un grado eminente, ma che egli, ſolo fra gli antichi, ne poſſiede inoltre alcune altre che potrebbero far onore ai poeti dei ſceoli piu raffinaté. *Dati i coſtumi, le opinioni, le circonſtanze dei tempi, trarne il miglior uſo poſſibile per dilettare, iſtruire, e muovere con un linguaggio armonico e pittoreſco:* ecco il problemo che un poeta ſi accinge a ſciogliere colla ſua opera; ed io oſai credere, forſe a torto, ma non gia temerariamente, che Oſſian per piu d'un capo l' abbia ſciolto più felicimente d'Omero. Del reſto non beſogna mai ſbagliare il punto di viſta ſotto cui dee reguardarſi un poeta, ne collocarle in una claſſe non ſua. Non dee ricercarſi da Oſſian la elegante aggiuſtezza di Virgilio, ne la nobile, e conveniente elevatezza del Taſſo, *ne la viſte ſuperiori, l'intereſſe generale, la poeſia della ragione ornato di tutti gl' incanti dello ſtile che riſplendono nel grande autor dell' Enriade.* Oſſian e il genio della natura ſelvaggia: i ſuoi poemi ſomigliano ai boſchi ſacri degli antiche ſuoi Celti: Spirano orrore, ma viſi ſente ad ogni paſſo la divinità che vi abita.'

The reader will no doubt ſmile at the exaggerated compliments paid to Taſſo and Voltaire in this ſhort extract; but allowance muſt be made for the national partiality of an *Italian* critic for Taſſo: and the reader will recollect that this paſſage was written during the period of Voltaire's deification, when men of letters on the continent ſeemed to vie with each other who ſhould draw the longeſt bow in compliment to him. This is the only apology we can make for a writer whoſe thoughts are, in other reſpects, manly, and in general juſt. Taſſo has without diſpute painted *one* character in the moſt delicate and bewitching ſtyle, and coloured it with the freſheſt tint of nature; but unleſs it were for the character of *Armida* alone, we ſhould not have known that ever the ſoul of Taſſo had been able to penetrate into the myſterious mazes of the human heart.

From the above extract, and the general ſtrain of all his criticiſms, it appears that the Abbé Ceſarotti criticiſes Macpherſon's tranſlation of the poems of Oſſian as if they were the original works of the Celtic bard himſelf, and it is to this tranſlation only that his criticiſms can apply. But who is now to learn that a poem ſtript of its original dreſs is loſt; loſt, as an object of taſte, and only preſerved as to the facts and ſentiments it contains? Without attempting to tranſlate Milton's Paradiſe Loſt into another language, let any one try to turn it into Engliſh proſe, or Engliſh rhyme, and he will then perceive the force of our obſervation. All thoſe beautiful inflexions of

ſtyle,

ſtyle, thoſe happy expreſſions which convey an irreſiſtible and indefinable charm, would there be loſt; and though the baſis of the thought ſhould ſtill be retained, yet, inſtead of dwelling upon each favourite paſſage with enthuſiaſtic rapture, the man of taſte would then wonder why he ſhould have been ſo much delighted. This muſt be the caſe with every poem tranſlated into another language; but if we give credit to the Engliſh tranſlator, the works of Oſſian muſt have ſuffered more than any other poem of the epic ſtrain that ever has been publiſhed, becauſe in the original they admit a variety of numbers that never has been admitted into any other poem of the epic kind. Shall then Oſſian, thus ſtript of his moſt glorious attire, be ſtill able to ſtand a compariſon with the firſt poets in every age in their higheſt perfection?—'Shall the Britiſh eagle,' in the emphatic language of his tranſlator, 'which the flame of night met in the deſert, and ſpoil'd of half his wings,' ſhall he even in this enfeebled ſtate be judged worthy to be compared with others in their higheſt ſtate of perfection? What then would be the reſult of the trial, had he too been brought forward with equal advantage? But to drop the figure—If Oſſian is to be compared with Homer, Virgil, Taſſo, or Voltaire, let not the proſe tranſlation of his works be compared with theſe ſeveral poems in the original; let it be compared with any tranſlation of theſe that has been made. This juſtice requires, if we wiſh to draw a parallel at all: but this our tranſlator does not attempt. He ventures boldly to compare the tranſlation with the original works. How poor is Taſſo in his beſt tranſlation, when compared with the Engliſh Oſſian; and what a comparatively unintereſting character is even Armida when drawn in the coarſe daubings of thoſe who could not comprehend the meaning of the exquiſitely delicate touches of their great maſter? And lives there a man who would dare to put in competition with the Henriade any tranſlation of it that ever was attempted?

The Italian tranſlation, which may be ſaid to be but the ſhadow of a ſhade, muſt be ſtill farther removed from the original work than the Engliſh Oſſian;—but it has been received with high applauſe. In one reſpect the readers of that work have an advantage over the readers of the Engliſh Oſſian, the Italian tranſlator having prefixed a general account of the Celtic mythology; the underſtanding of which renders many paſſages clear, which were obſcure to Engliſh readers who never had thought on that ſubject. What a confuſed and unintelligible maſs would the Iliad of Homer, and the Æneid of Virgil appear to a reader who never had heard the leaſt account of the Grecian mythology?

Ceſarotti has endeavoured to imitate Oſſian by varying the meaſure of his verſes, having introduced ſeveral lyric pieces where Mr. Macpherſon had indicated that it was ſo in the original: but

but our tranſlator, though in the general narrative he is nervous, perſpicuous, conciſe, and more happily renders the original he copied than we could have expected, yet in his lyric pieces we do not think he has equally ſucceeded. In theſe we neither find that enchanting felicity of expreſſion in varied rhymes which ſo peculiarly delight every claſs of readers in the lyric pieces of Metaſtaſio, nor that ſedate majeſty, and harmonious flow of unrhyming cadences, which ſo happily characterize the Paſtor Fido of Guarini. Ceſarotti's *talents* ſeem to be better adapted to the majeſtic movements of heroic verſe than to the lighter elegancies of lyric compoſition.

As a ſpecimen of the execution of this work we ſhall ſelect a few paſſages; chiefly ſuch as have been taken notice of for ſome peculiar excellencies, as theſe will be more readily recollected by Engliſh readers without obliging them to turn to the book itſelf.

The following addreſs of Cuchullin is toward the end of the firſt book of Fingal:

'Dolce è la voce tua, Carill, e dolce
Storia narraſti: ella ſomiglia a freſca
Di Primavera placidetta pioggia
Quando ſorride il ſole, e volan leve
Nuovole ſottiliſſime lucenti.
Deh, tocca l'arpa e ſammi uder le lodi
Dell' amor mio, del ſolitario raggio
Dell' oſcura Dunſgaglia *; ah tocca l'arpa,
Canta Bragella; io la laſcia ſoletta
Nell' iſola Nebbioſa. Il tuo 'bel capo
Stendi tu, Cara, dal nativa ſcoglio,
Per diſcoprir di Cucullin la nave?
Ah che lungi date ratiemmi o Cara,
L'invidio mari quante fiate, e quante
Per le miei vele prenderai la ſpuma
Del mar canuto, e ti dorrai deluſa!
Riterati, amor mio, notte s'avanza,
El freddo vento nel tuo crin ſoſpira.
Va nelle ſale de' conviti miei
A ricovrarti, e alle paſſate gioje
Volgi il penſier; che a me tornar non lice,
Se pria non ceſſa il torbine di guerra.
Ma tu fido Conal, parlami d'arme
Parla di pugne, e fa m'eſca di mente;
Che troppe è dolce la veggoza figlia
Del *buon* Sorglan, l'amabile Bragella
Dal bianco ſin, dalle corvine chiome.'

This paſſage is in general as well rendered as a poetical tranſlation readily admits of: and Ceſarotti has been more than uſually happy in the ſimile towards the beginning, 'ella ſomiglia, &c.' But perhaps the moſt natural, if not beautiful paſſage of the

* Dunſcaich, nome del palagio di Cucullino.

whole

whole in Macpherson, 'O Connal, speak of wars and arms, and send her from my mind, for lovely with her raven hair is the white-bosom'd daughter of Sorglan,' loses much of its beauty by that tame introduction 'ma tu fido Conal.' And the epithet *buon* Sorglan is by no means pleasing here, nor authorised by the original.

The beautiful address to the moon, in the beginning of the poem called Darthula, is thus translated:

'Figlia del ciel, sei bella, e di tua faccia
Dolce il silenzio; amabile ti mostri,
E in oriente i tuoi cerulei passi
Seguon le stelle; al tuo cospetto, o luna
Si rallegran le nubi, e'l seno oscuro
Rivestion liete di riflessa luce.
Chi ti pareggia, o della notte figlia
Lassu nel cielo? in faccia tua le stelle
Hanno di se vergogna, e ad altra parte
Volgono i verdi scintellanti sguardi.
Ma dimmi, o bella luce, ove l'ascondi
Lasciando il corso tuo, quando svanisce
La tua candida faccia? hai tu, com' io,
I tuoi palagi, o ad abitar ten vai
Nell' ombra del dolor? cadder dal cielo
Le tue sorelle? O pia non son coloro
Che nella notte s'allegran tuo?
Sì, si luce leggiadra, esse son spenti
E tu spesso per piagnerli l'ascondi.
Ma verrà notte ancor, che tu, tu stessa
Cadrai per sempre, e lascierai nel cielo
Il tuo azzurro sentier; superbe allora
Sorgeran gli astri, e in rimerarti avranno
Gioja cose, com' avean prima vergogna.'

A poet who had had a stronger bias for lyric composition would have thrown this address into that form, especially as Macpherson says the original is so. This passage, we think, affords no favourable specimen of the translation. The following address to the sun is more happily executed:

'Sento il Sole, o Malvina; al mio riposo
Lasciami; forse quelle amabili ombre
Scenderan ne' miei sogni; Udir già parmi
Una debole voce: il Solar raggio
Gode di Sfavillare in su la tomba
Del garzon di Barcluta; io sento il suo
Dolce calor che si diffonde intorno.
O TU che luminoso erri e rotondo
Come lo scudo de' miei padri, O SOLE,
Donde sono i tuoi raggi? é da che fonte
Trai, l'eterna tua luce? Esci tu fuora,
In tua bellezza maestosa, e gli astri
Fuggon dal cielo: al tuo apparir la Luna
Nell' onda Occidental ratto s' asconde

Pallida

Pallida e fredda: tu pel ciel deſerto
Solo ti movi. E chi porla ſeguirti
Nel corſo tuo? Crollan le quercie annoſe
Dalle montagne, le montagne iſteſſe
Scheman co gli anni, l'Ocean s' abbaſſa,
E ſorge alternamente; in ciel ſi perde
La bianca Luna: ma tu ſol tu ſei
Sempre lo ſteſſo, e ti rallegri altero
Nello ſplendor d' interminabil corſo.
Tu, quando il mondo atra tempeſta imbruna
Quando il tuono rimbomba, e vola il lampo,
Tu nella tua beltà guarde ſereno
Fuor delle nubi, e alla tempeſta ridi.
Ma indarno Oſſian tu guardi: ei piu non mira
I tuoi vividi raggi, o che ſorgendo
Con la tua chioma gialleggiante inondi
Le nubi orientali, o mezzo aſcoſo
Tremoli d'occidente in ſu le porte.
Ma tu forſe, chi ſa? ſei pur com' io
Sol per un tempo, ed avran fine, o Sole,
Anchi i tuoi di: tu dormerai già ſpento
Nelle tue nubi ſenza udir la voce
Del mattin che ti chiama. O dunque eſulta
Nella tua forza giovanile; oſcura
Ed ingrata è l'età, ſimile a fioco
Raggio di luna, allor che ſplende incerto
Tra ſparſe nubi, e che la nebbia ſiede
Su la collina; aura del Nord gelata
Soffia per la pianura, e trema a mezzo
Del ſuo viaggio il peregrin ſmarrito.'

Theſe paſſages ſufficiently prove that a tranſlated poem muſt be in all caſes conſidered as a work altogether different from the original, when viewed as an object of taſte. There is not indeed a phyſical impoſſibility of this ſecond work excelling the original, but experience ſufficiently proves that the probability is at leaſt a thouſand to one that it ſhall be worſe. And good reaſons might be given why it ſhould be ſo. But be it better, or be it worſe, it ſtill is a *different* work: and therefore no juſt criticiſm on the Author can be founded on any tranſlation whatever.

An— n. All the rest by M—e.

ART. XXXVI.

Hiſtoire Litteraire de Geneve, &c. i. e. The literary Hiſtory of Geneva. By the Rev. M. JOHN SENNEBIER. 3 Vols. 8vo. Geneva. 1786.

AN ardent ſpirit of patriotiſm ſeems to have engaged the learned and ingenious M. SENNEBIER to undertake the work here announced; but this alone would not recommend it to the peruſal of readers, who, by their birth and ſituation, are little

little intereſted in the glory of Geneva, if the materials of which it is compoſed were not worthy the attention of men of letters in all nations. Such, indeed, many of theſe materials are; but they occupy leſs than a third part of the work before us, and might, perhaps, be compriſed in even a ſmaller compaſs. In this literary hiſtory a multitude of writers are mentioned, who, by their birth, reſidence, or other circumſtances, were connected with Geneva; but of theſe a very great number have produced nothing in the line of literature and ſcience that was adapted to redeem them from total oblivion. They have been drawn forth, for a moment, to the light by the gracious hand of M. SENNEBIER; but no ſooner do we ſhut his book, than they ſink perpendicularly into

The ſilent cell
Where great King Arthur and his nobles dwell.

Do not conclude from this too haſtily, reader, that M. SENNEBIER's book is not worth peruſing; if you do, you miſtake the matter. In the firſt volume we, at leaſt, have read with pleaſure, and even with ſome profit, an *Eſſay on the utility which the inhabitants of a country may derive from the knowledge of its literary hiſtory.* This eſſay is judicious, elegant, and breathes the true ſpirit of practical philoſophy. As much may be ſaid for the ſecond eſſay on the *Influence of letters on religion, commerce, arts, and manners, eſpecially in Geneva.* This, however, is but a ſmall part of the praiſe due to the Author of this publication, as it will really, we think, in many reſpects prove entertaining to the ſcholar, and the true philoſopher, and inſtructive to thoſe who are in a lower claſs.

The whole work is divided into four books. In the firſt, our Author carries down the literary hiſtory of Geneva from its origin to the concluſion of the ſixteenth century. Its origin is dated at the introduction of Chriſtianity among the Geneveſe, about the middle of the fourth century. We have here a brief account of the biſhops who governed the church of Geneva in ancient times, in which there is nothing remarkable but the hiſtory of *John de Brogny*, who, from the ſuperintendence of a *hog's-ſtye*, was raiſed, by rapid ſteps, to a diſtinguiſhed place in the *conclave*, and might have eaſily ſeated himſelf in the papal chair, had it been the object of his ambition. He was learned and a good man; and he kept himſelf *clean* both in his firſt profeſſion and in his laſt preferment. This book is terminated by an account of that extraordinary man HENRY *Cornelius Agrippa*, whoſe immenſe learning, acute penetration, voluminous writings, accumulated misfortunes, and capricious character, rendered him a ſtriking example of the *vanity of the ſciences*, (which he ſo well deſcribed), with reſpect to true contentment and happineſs.

In

In the ſecond book, the Author brings down his hiſtory from the concluſion of the fifteenth century to the epoch of the Reformation. The ſixteenth century, which exhibits a perpetual conflict between learning and ignorance, genius and ſtupidity, religion and ſuperſtition, liberty and deſpotiſm, is, undoubtedly, one of the moſt intereſting periods in the hiſtory of the human mind. No era has been more diſtinguiſhed by learned men, eminent ſtateſmen, ambitious princes, able generals, arrogant Popes, uſeful diſcoveries, ſalutary changes and improvements, and alſo by odious abominations of intolerance and perſecution. The ſpirit of reformation, that made ſuch a remarkable progreſs during this period, contributed greatly to the improvement of ſeveral branches of erudition, more eſpecially of ſacred criticiſm; and as Geneva was often the ſcene of conteſt between the Romaniſts and thoſe who came forth, with boldneſs and capacity, to correct their errors and ſuperſtitions, our Author gives an intereſting account of the eminent men that appeared at this time in the field of polemics. The principal of theſe were *Bonnivard*, *Farel*, *Viret*, and *Bernard*.

John Calvin is drawn at full length in the third book, with his virtues and his faults, in his public miniſtry and his private life; and never have we ſeen judgment, candour, impartiality, and careful inquiry, more eminently diſplayed in any piece of biographical painting, than they are here, in the hiſtorical portrait of this eminent man. Since the French philoſophers are perpetually calling up, and beſpattering and mutilating, the ſhade of this reformer, in order to place it in odious contraſt with that of Voltaire, we think M. SENNEBIER entirely juſtified in the extent he has given to this article, in his literary hiſtory of Geneva. In this third book, which carries down the hiſtory to the year 1605, we find alſo a very intereſting account of *Theodore Beza*, of *Henry* and *Robert Stephens*, and other eminent and learned men. Theſe accounts are introduced by preliminary obſervations on the cauſes and circumſtances that rendered the ſixteenth century ſo remarkable for the improvement then made in theological ſcience and ancient literature. In inveſtigating theſe cauſes M. SENNEBIER does not forget to chaſtiſe the raſh and faſtidious petulance of certain modern ſophiſts, who treat theſe branches of knowledge with contempt, in order to exalt, by a kind of ſacrifice, the ſcience of phyſics, i. e. of matter and motion, to the firſt place in the ſphere of human knowledge. He maintains, that ſuch *literati* as thoſe of the ſixteenth century, contributed eſſentially to the improvement of philoſophy and the arts; and as he himſelf is acknowledged to poſſeſs a high rank among the natural philoſophers of the preſent age, his ſuffrage, in this matter, is undoubtedly reſpectable. The erudition, *ſays he*, of the *Stephens's*, the *Caſaubons*, &c. always was, and always will

will be conſidered as the primitive and the only ſource of true and ſolid knowledge, by thoſe who are capable of underſtanding it. Theſe great men, and their eminent followers, prepared the way for the progreſs made, even in the preſent times, in all the branches of ſcience; and how did they thus prepare the way? By the method of reaſoning they introduced; by the number of ideas they added to the former ſtock; by the incidental queſtions (incidental, our Author means, to mere philology) they were obliged to diſcuſs, by an accurate determination of the ſenſe of words, which ſhortens ſo remarkably the road to truth (for if *things* were originally the *way* to *words*, the latter, in proceſs of time, became the way to things), by the curioſity they excited, and by the taſte they formed in unfolding the beauties of the ancients. In the revival of letters, during the period now under conſideration, the gradation of light was conformable to, what has always been, the procedure of the human mind, which begins by obſerving facts and forming ideas; thence proceeds to expreſs, relate, and embelliſh them, and comes, at length, to combine and compare them, and to conſider them in all their relations and reſults. Thus the philologiſts (we would willingly give a denomination more claſſical to the literati of the ſixteenth century) formed, as it were, the dawn of arts and ſciences: the poets, painters, ſculptors, and architects, appeared together; the hiſtorians followed: the philoſophers came laſt, and, joining the literati, they embraced every branch of knowledge, and added to the general maſs what it ſtill wanted both with reſpect to ſolidity and extent.

Theology, as our Author obſerves, acted a very conſiderable part in this revolution of the ſciences, and contributed not a little to their improvement. Claſſical literature ſpread more and more its benign influence; the ancient authors of Greece and Rome were firſt read with avidity, and then with reflection; and the ſpirit of examination and analyſis was introduced into all branches of ſtudy. Religion was ſtudied with this ſpirit; and it was ſoon perceived how greatly the doctrines which were univerſally inculcated as the doctrines of Chriſtianity, differed from thoſe which are taught in the Goſpel. The cauſes of this difference were inveſtigated; and, in the *ſtubble* that covered and diſguiſed the *pure gold* of the ſanctuary, the hand of man was eaſily diſtinguiſhed from the work of God. But to aſcertain this diſtinction; and to ſhew that Chriſtianity had no part in the fetters which ſpiritual tyranny had forged for conſcience, nor in the reveries that ſuperſtition and fanaticiſm had ſubſtituted in the place of true religion, it was neceſſary to ſtudy the ſacred writings in the original languages, and to conſider theology in its eſſential relations to the happineſs of man, the order of ſociety, and the moral plan of the divine government. Theology, comprehending

prehending thus the maſter ſcience of morals, and the improvement and felicity of intelligent and reaſonable beings, became a principal and important branch in the tree of knowledge; nay, as it preſents to our meditation, the Deity, the human ſoul, and the univerſe, it may even be conſidered as the very body of the tree, to which all the branches belong, whence they derive their nouriſhment, and to which they owe their chief merit and their beſt fruits.

Indeed, if human ſcience does not terminate in the object of true and rational theology (which object is the *permanent* happineſs of human nature), it loſes its crown, or at leaſt an eſſential part of its value and luſtre. If ſome of its theories, in ſuch a caſe, may be productive of advantages to the preſent ſtate of ſociety, which, to each individual, is ſhort and tranſitory, the greateſt number of theſe theories are *much ado about* little or *nothing*, the amuſements of barren truth, or food to the vanity of ſhort-lived philoſophical dwarfs, who are permitted to look, for a moment, into the immenſe labyrinth of ſcience; and what more? to bewilder themſelves and expire. But theology, which conſiders the philoſopher as an infant, who will come to manhood in a future ſeaſon, gives ſolidity to every inquiry, and renders every effort and diſcovery intereſting, as ſteps to a full and durable enjoyment of truth, and of truth united with happineſs, by HIM, who is the ſource of both. But, beſide theſe conſiderations of a higher order, which deſerve the attention of many who affect to deſpiſe erudition, and will ſcarcely allow *theology a place* among the ſciences, M. SENNEBIER ſhews, that erudition and theology have greatly contributed to the introduction of thoſe branches of knowledge, that have rendered the preſent century ſo illuſtrious.

The continuation of this third book in the ſecond volume, exhibits to us, among many of the *obſcurorum virorum*, ſeveral ſhining literary characters, ſuch as the *Scaligers*, *Michael Varo*, *Goulart*, *Diodati*, the *Caſaubons*, and the *Le Clercs*, *d'Aubigné*, *Meſtrezat*, with many more, who had but ſuperficial and tranſitory connections with Geneva, but whom our Author is ambitious of drawing into its vortex. *Michael Varo*, the ſecond in this liſt, deſerves particular notice, as, though little known, he was really the predeceſſor of *Galileo*, *Kepler*, and *Newton*, in opening the path to true philoſophy. He was ſecretary of ſtate to the republic of Geneva, in 1573, and author of ſeveral works on ſome ſubjects of mathematics and natural philoſophy, the titles of which are mentioned in the preface to his Latin *Treatiſe concerning motion*, publiſhed in quarto, at Geneva, in 1584. This treatiſe is ſcarcely known. Our Author never ſaw it quoted; and he does not believe that it is any where extant but in the public library of Geneva, and in that of M.

Jallabert, member of the council of that city. M. SENNEBIER has extracted from that curious work, ſome paſſages relative to *attraction* and *gravitation*, which, had the work been known to the three illuſtrious men above mentioned, might have been ſuppoſed (ſays he) to have more or leſs contributed to their ſublime inveſtigations and diſcoveries. Our Author communicated to M. *Bailli* an account of *Michael Varo*'s work, of which that eminent writer has made honourable mention, in the ſecond volume of his *Hiſtory* of modern aſtronomy.

One of the articles that we read with the greateſt pleaſure in this volume, is that of *John le Clerc*, who ſhould never be ſuffered to ſink into oblivion. M. SENNEBIER diſplays both the ſoundneſs of his judgment, and the excellence of his heart, in doing juſtice to the memory of this highly eminent and worthy man. *Le Clerc* was a wiſe and moderate theologiſt, an ingenious and learned critic, an acute and able philoſopher, a faithful hiſtorian; and as a literary journaliſt, he never had a ſuperior, nor perhaps an equal, in erudition, accuracy, impartiality, and candour.

In the third and laſt volume we have an account of many authors *ſtill alive*, or *lately deceaſed*, whoſe characters and writings do great honour to Geneva, the place of their birth.

Of thoſe who are ſtill living, the moſt eminent are Profeſſor *Vernet*, one of the moſt judicious, learned, and rational divines of the preſent age; whoſe labours in eſtabliſhing the truth of Chriſtianity on ſolid foundations, and in exhibiting the doctrines and precepts of the Goſpel in their beautiful ſimplicity, deſerve the higheſt commendation: Mr. *Charles Bennet*, univerſally known and admired on the continent as a metaphyſical writer of the firſt merit and ſagacity, and an acute philoſophical and religious obſerver of the works of nature, which he deſcribes with uncommon accuracy and eloquence. His works have been lately publiſhed in nine volumes quarto, and in eighteen volumes 8vo: Meſſrs. *De Luc*, both eminent in the line of natural knowledge, and one of them particularly celebrated for his *Theory of the barometer and thermometer, his hiſtory of the earth and of man*, and ſeveral ingenious memoirs that have appeared in the Philoſophical Tranſactions: M. *de Sauſſure*, profeſſor of philoſophy, whoſe numerous writings have been received with applauſe by the connoiſſeurs in natural hiſtory, and to whom the Public is indebted for a portable hygrometer and electrometer. To theſe may be added Meſſieurs *Le Sage*, *Bertrand*, *John Trembley*, *Pictet*, with many more of high reputation in the various walks of ſcience, whoſe names form a long and reſpectable liſt, which would ſwell this article beyond the proper bounds. It is a juſt object of admiration, that a city, whoſe population does not amount to above 24,000 inhabitants, ſhould exhibit ſuch a number of emi-

nent men, among whom M. SENNEBIER, the Author of this work, deſerves a very diſtinguiſhed rank, on account of his extenſive knowledge in various branches of literature and ſcience.

If we go, with our Author, ſome years backward, we find another ſhining liſt of literary and philoſophical worthies; ſuch as *Abauzit*, *Burlamaqui*, *Butini*, *Calandrini*, *Cramer*, *Fallabert*, *Turretini*, *Romilli*, and many more, whoſe merits and labours are appreciated by our Author, in a very judicious and intereſting manner. As to the article of *J. J. Rouſſeau*, we are free to ſay, that it did not quite anſwer our expectations. The portrait here drawn of this ſtrange man, ſo ſublime in genius, and ſo extravagant in character, is imperfect in deſign, faint in expreſſion, and not ſufficiently vivid and glowing in the colouring. It does more honour to the candid and benevolent heart of M. SENNEBIER, than to the vigour of his pencil. He begins it by predicting, that both the enthuſiaſtic votaries of *Rouſſeau*, and his violent detractors, will be diſſatisfied with his account. *So much the better*, ſays he; *this diſſatisfaction will be a proof to me that I have hit upon the truth:* we verily believe that M. SENNEBIER has ſaid nothing but *the truth*, but we are as fully perſuaded that he has not ſaid the *whole truth*. It is impoſſible for a feeling mind to peruſe *Rouſſeau's* CONFESSIONS, and to eſtimate his character from *his own* account of its degradations and contradictions, and *his own* panegyric on its comparative excellence, when conſidered with thoſe of the firſt worthies of the human race, without the ſtrongeſt emotions of one kind or another. For his character exhibits, after all, the ſtrangeſt and the moſt humiliating contraſts;—lively and ſublime moral feelings perpetually counteracted by imperious paſſions, a proud and preſumptuous ſelf-love, and a mean, ſuſpicious, and reſtleſs ſpirit; in a word, a motley aſſociation of the moſt elevated ſentiments with the loweſt propenſities, and the whole ſet in fermentation by a brain palpably *moon-ſtruck*, and heated to a certain degree of inſanity. It has been alleged, in favour of *Rouſſeau*, that his avowal of his vices proved him to be frank, candid, and ingenuous; but this apology requires modification; for there is a degree of frankneſs that ſavours of cynical indelicacy and impudence; and there are vices which ought to be rather wept over in private, than daringly expoſed to the eye of the Public, when their manifeſtation can anſwer no uſeful purpoſe, and is more adapted to diſguſt than to correct. As a writer, indeed, *Rouſſeau* ſoars in the higheſt claſs. In beauty, force, and originality of expreſſion he is truly great—and who ever painted the paſſions like him?

One of the laſt articles we find in this volume contains an account of the character, and the literary and theological labours of the Rev. M. *Charles Chais*, who died laſt year at the Hague,

in the eighty-fifth year of his age, and had been one of the paſtors of the French church there, from the year 1728. This eminent man, who aſſociated the labours of a ſtudious life with all the pleaſing and intereſting qualities that conſtitute an agreeable member of ſociety, was ſingularly reſpected by perſons of all ranks and ſtations. His knowledge was extenſive, and embraced a great variety of objects. His converſation was uncommonly pleaſing and inſtructive; his public diſcourſes were ſolid and judicious, animated with a grave, affecting, copious, and maſculine eloquence, and delivered with grace, dignity, and a remarkable energy that commanded attention, and made a general and powerful impreſſion. His commentary on the hiſtorical books of the Old Teſtament, of which the two laſt volumes are ſoon to be publiſhed, is a valuable compilation of the beſt Engliſh expoſitors, enriched with ingenious obſervations of his own, and the remarks of ſeveral modern writers and travellers, who have thrown light, by their diſcoveries, on many paſſages of the ſacred writings. M. *Chais*, who was one of the firſt and principal promoters of the ſalutary practice of inoculation in Holland, compoſed an excellent diſſertation on that ſubject; deſigned chiefly to remove the religious ſcruples that retarded its progreſs. This diſſertation is extant in the *Memoirs of the Society of Haarlem*, of which he was a member. His other productions are enumerated in the work before us; and his literary and paſtoral character, as drawn by M. SENNEBIER, entitles him to a very high rank among the divines of the preſent century.

ART. XXXVII.

Della Patria, &c. i. e. Concerning the Country in which the Arts of Deſign and Painting were firſt cultivated. By Count J. B. GHERARD D'ARCO, &c. 8vo. Cremona. 1785.

THE queſtion diſcuſſed in this learned and ingenious publication is by no means ſo *un*-important as it may ſeem at firſt ſight. It is connected with the riſe and progreſs of the fine arts, and thus belongs more or leſs directly to the hiſtory of the human mind; and its diſcuſſion, moreover, embraces ſeveral curious points of literature relative to the geography, hiſtory, and migrations of ancient tribes and peoples. In the ſolution of this queſtion, the noble Author maintains, in oppoſition to an ancient, and alſo a modern and prevalent opinion, that the cradle of the fine arts, under conſideration, was neither rocked in Egypt nor in Greece, but in his native Italy. This is a bold aſſertion; and what a legion of poets, philoſophers, virtuoſos, and philologiſts has he to combat before he can eſtabliſh it! *Horace* comes, and tells him, that *conquered Greece captivated*, civilized *her fierce victors, and introduced the arts into ruſtic Latium*. *Winkelman*, and many others, relate the ſame ſtory; but our Author, little moved by this oppoſition, means to prove, that though in a

certain period of their hiſtory the Romans were, indeed, inſtructed in the arts by the people they had conquered, yet the latter had been their diſciples before they became their maſters.

There are, indeed, ſome ſpecious arguments that may be, and have been, produced in favour of *their* opinion, who think that the firſt introduction of the arts of *deſign* into Italy among the Hetrurians, is to be attributed to the Greeks. *Winkelman* refers it to the *Pelaſgi*, who, as he ſuppoſes, migrated from Greece at a very early period, in order to form ſettlements in Italy. But our Author arms himſelf with the authorities of Thucydides, Apollonius, Sophocles, and other ancient writers; and maintains that the *Pelaſgi* were not Greeks, but Hetrurians or Tyrrhenians, who, after many voyages, fixed for ſome time their reſidence in Greece (where they were always conſidered as ſtrangers), and afterward returned to Italy, whence they came. Several collateral circumſtances, which Count D'Arco is careful not to omit, tend to corroborate his hypotheſis. One is, the ſtate of navigation at the period when the Pelaſgi *came firſt*, according to Winkelman, or *returned*, according to our Author, into Italy: at that period, navigation, if it exiſted at all, was in its infancy in Greece; whereas it was then in a flouriſhing ſtate among the Hetrurians. At the ſame period alſo, the civil and political ſtate of Greece was nearly ſavage and barbarous, as our Author affirms on the credit of Thucydides, while ſeveral ancient writers make honourable mention of the political conſtitution of Hetruria. He obſerves farther, that the *Pelaſgi*, when they arrived in Greece, were in a manner held ſacred, on account of their extraordinary learning and knowledge, whereas their deſcendants, when they returned to Italy, were looked upon by their countrymen the Hetrurians as ignorant and unpoliſhed, becauſe they had not kept pace with the progreſſive improvement of the arts in their country, during their abſence.

Strabo makes mention indeed of certain Grecian colonies, who, about three centuries after the time of *Homer*, formed ſettlements in Italy, and built the cities of Spina and Ravenna; and this fact has been employed by *Winkelman* to confirm his hypotheſis; but our Author proves the tranſitory duration of theſe colonies, who were ſoon driven out of Italy by the Hetrurians. As to the *Auſonians*, they were originally a people of Liguria, who, about eighty years before the Trojan war, paſſed into Sicily, under a chief named *Siculus*, and thence into Greece; whence, as the *Pelaſgi* had done before them, they returned, after ſome generations, into their country, conducted by *Auſonius* *. It was after this epocha that certain Grecian colonies formed

* This is founded on the relation of Greek writers quoted by *Dionyſ. Halicar.*

ſettlements in the ſouthern parts of Italy, which were known under the denomination of *Magna Grecia*; to them therefore the introduction of the arts of *deſign* cannot, as our Author reaſons, be attributed, ſince they had been long before cultivated by the Hetrurians.

But if our Author's hypotheſis be the true one, how comes it that we find Greek letters, Grecian mythology, and even events of Grecian hiſtory, on the Hetrurian vaſes, urns, ſepulchral monuments, and other ancient remains? Our Author ſtruggles very learnedly with this objection; and he brings forth, with the aſſiſtance of *Mazzochi* (heavily loaded with Oriental and Grecian erudition), a copious variety of arguments and examples to remove it. There is ſome confuſion in the manner in which he employs this erudition; and a little more method and logic would have rendered his victory more evident and deciſive. However, he proves, with at leaſt a great degree of probability, ſome points which indeed ſeem to remove the objection: he ſhews that the Hetrurians and Greeks both derived their graphical or written characters from the Phenicians; the Hetrurians, firſt, in order of time, as they practiſed navigation and were a civilized people long before the Greeks; and this circumſtance accounts for the reſemblance which learned men have diſcovered (and perhaps exaggerated) between the Hetrurian and Grecian letters; a reſemblance which they have, according to our Author, erroneouſly employed to make us believe that the former were derived from the latter. He removes the objection brought from mythology, by obſerving that the Tuſcan divinities and heroes acquired the Grecian denominations in times poſterior to thoſe in which they were known and worſhipped in Hetruria, and he brings ſeveral remarkable examples, ſuch as the name of *Saturn*, the ſtories of the *Titans*, *Phaeton*, and *Tantalus*, to ſhew that the moſt ancient perſonages in Pagan mythology had an Italian origin. He obſerves, moreover, that the character and genius of the religion and ſacred rites of the Hetrurians announce the moſt remote antiquity, and that many of them, according to the expreſs affirmation of Plato *, were adopted in Greece. Herodotus is alſo brought in to prove the ſame thing; for he affirms that the Greeks took many of their religious ceremonies and divinities from the Pelaſgi, who, as we have ſeen above, paſſed originally from Hetruria into Greece, and afterwards returned into Italy. It is true, that a reſpectable number of learned men agree in conſidering the Achæans, Cretans, Lacedemonians, and other emigrants from Peloponneſus, as the founders of the greateſt part of the Heturian cities. But our Author does not think his opinion, concerning the point in

* *De Legibus.*

queſtion,

queſtion, at all affected by this argument, which M. *Villoiſon* has employed to prove that the Hetrurians derived the arts of *deſign* from the Greeks. Suppoſing theſe pretended emigrations to have been real, and not the fictions of Grecian vanity, which, on many occaſions, has made bold invaſions upon hiſtorical truth, in order to acquire the honour of a remote and ancient civilization, our Author thinks that *his* proofs of the *real* ancient civilization of the Hetrurians, and the flouriſhing ſtate of their marine before the name of Greece was known in hiſtory, are abundantly ſufficient to invalidate the concluſions drawn from theſe emigrations againſt his hypotheſis. This is the ſubſtance of the firſt chapter of the work before us.

In the ſecond, our Author, with a vaſt profuſion of real and extenſive learning, undertakes to prove, that Greece not only derived the arts of *deſign* from the Hetrurians, but that it was highly indebted to this ancient people for its progreſs in theſe arts. This tenet has ſtill more the appearance of a paradox than the former, and yet our Author has found out a method of rendering it plauſible. He ſets out by proving (as we may call it) *à priori*, that the Hetrurians *muſt* have made a more rapid progreſs than the Greeks, in the arts of *deſign*. Why? Becauſe on the ſpot where the firſt productions of an art appear, there is naturally to be expected the greateſt ſpirit of activity and ardour in cultivating, improving, and bringing it to perfection. But this metaphyſical argument is not deciſive; for the ſpirit of activity which is thus ſuppoſed to be animated by invention, may be counteracted by accidental circumſtances. *Winkelman* affirms, that the Hetrurians only carried the arts to a very limited and ſcanty degree of improvement and perfection, at which their progreſs ſtopped ſhort, like that of the Chineſe, who anticipated the Europeans in ſeveral diſcoveries, which they neither completed nor improved. He, indeed, alleges reaſons for this fact (if the fact be true), that are not more deciſive than thoſe brought by our Author to ſupport the other ſide of the queſtion. His reaſons are, 1ſt, the ſanguinary and gloomy character of the religious rites of the Hetrurians, and their propenſity to divination, which muſt have inſpired a melancholy frame and temper of mind, highly unfavourable to the culture and progreſs of the arts; 2dly, their continual wars with the Romans, which only ceaſed with their entire deſtruction as a people. This ſecond reaſon is abſurd in the extreme; ſince it is well known, or, at leaſt, is well proved, in the work before us, that the moſt refined period of the arts among the Hetrurians was ſome ages anterior to their wars with the Romans. To the firſt of theſe reaſons our Author objects, that the theogony and religious worſhip of the Hetrurians did not eſſentially differ from thoſe of the Greeks, and he makes ſeveral ingenious obſervations, which are deſigned

deſigned to perſuade us that the ſanguinary and gloomy character, aſcribed by *Winkelman* to the Tuſcan rites, was adapted to inſpire a certain boldneſs and energy of mind, which, inſtead of being an obſtacle, is rather a powerful incentive to the cultivation and improvement of the arts. Theſe obſervations are more eſpecially juſt with reſpect to certain ſubjects that come within the ſphere of painting and ſculpture, we mean thoſe of the *terrible* kind; and they, no doubt, have an important place in the ſphere of the arts. Our Author even thinks that the beauties which are derived from this energy and elevation of mind are far from being inferior to thoſe which proceed from the ſmiles of the *Graces* upon an elegant fancy. We do not think that theſe different kinds of beauties ought to be appreciated by compariſon, becauſe their merits are entirely diſtinct and reſpective, like thoſe of *Fuſeli* and *Albano*. Our Author (if he dared to do ſo) might have combated *Winkelman*'s argument by a parallel caſe, which proves it inconcluſive; for what rites are more gloomy, and, in ſome reſpects, more ſanguinary, than the macerations, penances, flagellations, and other ſelf-tormenting means of appeaſing the Deity, the terrors of the inquiſition, and the cruel ſeverities of monaſtic diſcipline, that degraded the fair and benevolent aſpect of Chriſtianity, in Italy, in the 15th and 16th centuries? and yet it was in the midſt of this gloom that the arts came forth (one knows not how) with a ſingular aſpect of grace and grandeur, conducted by the *Da Vinci's*, the *Raphaels*, the *Correggios*, the *Guidos*, and even the Friar *Bartolomeo*. It is often the ill hap of our ingenious men to imagine connections in nature, which are contradicted by facts; and this happens, more eſpecially, when theſe connections are eſtabliſhed on partial views of the objects thus connected.

This was evidently the caſe of the ingenious Abbé *Winkelman*: he fixed his attention only on the inauſpicious influence which the gloomy theogony and rites of the Hetrurians may be ſuppoſed to have had, in oppoſing the progreſs and culture of the arts among them; and he did not conſider the *other* circumſtances in the character and ſituation of this people, that were adapted to counteract *this* influence, and to favour their improvement in the arts. Our Author avails himſelf of theſe; and it happens luckily for his argument, that the two circumſtances, which, according to *Winkelman*, contributed chiefly to the progreſs of the arts in Greece, were remarkably combined in Hetruria, *viz.* a mild and happy climate, and a ſuperior elegance of form and beauty of features that diſtinguiſhed the women of that country. To theſe circumſtances may be added the *love of muſic and poetry*, which, agreeably to the teſtimonies of all ancient records, reigned among the Hetrurians, and the *benign influence* of a *free government*, which, according to *Winkelman*, contributed ſo much

to

to the cultivation and progreſs of the arts in Greece. All theſe circumſtances combined ſeem to promiſe a complete victory to our Author, in this keen, dubious, and elegant conteſt.

The field, however, is not yet entirely gained; his adverſaries rally; and they are reinforced by two experienced and ſkilful combatants, the celebrated Count *Caylus*, and the learned and ingenious Profeſſor *Heyn*, of Gottingen; who affirm, poſitively, that the Hetrurians changed, and conſiderably improved, their ſtyle and manner of operating in the arts, after the period of their commerce and communication with the Greeks. Nothing can be more maſterly than our Author's manner of repelling this attack: it is here that his victory ſeems complete; and after putting his adverſaries in confuſion, by involving them in palpable anachroniſms and contradictions, he beats them fairly off the field. What, *ſays he*, was the period when the Greeks aroſe to reputation, and became deſervedly models to other nations? It was after the defeat of the Perſians, a period many ages poſterior to that when the arts, even according to the acknowledgment of Count *Caylus*, had riſen to their higheſt improvement among the Hetrurians, a period when this latter people were exhauſted, dejected, and degraded by the wars in which they had been ſo long engaged with the Gauls, the Romans, and the Samnites. *Winkelman* himſelf obſerved, in his hiſtory of the arts (and the obſervation beats down his hypotheſis about his ears), that the moſt brilliant era of the grandeur, tranquillity, and arts of the Hetrurians, muſt be placed ſoon after the Trojan war. Count *Caylus* alſo remarks (as imprudently for his cauſe), in ſeveral paſſages of his writings, not only that the maſterly productions of this people ſuppoſed neceſſarily their having a perfect knowledge of the arts, but that *(hear him!)* they were marked with *characters of originality*, which rendered it impoſſible to confound them with the productions of any other people. All this proves evidently, that it was at a period much poſterior to the era of the perfection of the arts among the Hetrurians, that this people borrowed any thing from the Greeks, who had been their diſciples long before they became their maſters.

Our Author not only repulſes his adverſaries in all their attacks, but he turns their own arms againſt them. If they avail themſelves of the multiplicity of different *ſtyles* and *manners* obſervable in the works of Hetrurian arts, to ſupport their hypotheſis, he very ingeniouſly ſhews, that an invincible argument is deducible from this very circumſtance in favour of the remote antiquity of the arts in Hetruria, of their deriving their origin from that country, and of their having been carried on there during a long ſeries of ages. From the circumſtance alſo of the arts ſtarting up in Greece all at once, of their having been carried to perfection in a very ſhort time, and declining ſoon after the death

death of Alexander, he concludes, that the Greeks derived them from the Hetrurians: for, *ſays he*, it is only by a ſlow and gradual progreſs that the arts can be brought to any high degree of improvement and elegance; ſo that when their progreſs is rapid, and they come ſuddenly to perfection in any country, this muſt be owing to ſome happy incident, ſuch as the view of excellent models, furniſhed by ſome other nations, where they had been anteriorly cultivated with ſucceſs, and brought to a high degree of improvement. It was thus that, at the revival of the arts in Italy in the 15th century, the genius of *Raphael*, receiving a kind of inſpiration from the contemplation and ſtudy of the graceful and majeſtic remains of ancient ſculpture, ſo rapidly ſoared to perfection.

What this good reaſoning is meant to prove, is farther confirmed by an appeal to facts. Our Author obſerves, that in the productions, ſtill remaining, of the moſt brilliant period of the arts in Greece, an unprejudiced eye, directed by competent knowledge, will eaſily perceive, that the Grecian artiſts have imitated the ſtyle, and even borrowed the *coſtume* of the Hetrurians of the earlieſt ages. This fact our Author proves by many examples that give it, at leaſt, the very higheſt degree of probability. He points out the ſtriking conformity between the ſculptures of *Phidias*, and thoſe that are obſervable on the Hetrurian vaſes, and other ancient monuments. He finds the *Doric* capital in ſeveral Tuſcan remains, that are palpably anterior to the progreſs of the arts, and even to their birth, in Greece. For theſe, and many other details of a ſimilar kind, which deſerve the attention of the antiquary and the artiſt, we refer them to the work of our very learned and ingenious Author; who concludes his ſecond chapter with this obſervation, that it is often difficult to diſtinguiſh the productions of Hetrurian art, from thoſe of the firſt periods of the arts in Greece, on account of their reſemblance to each other, and (which is ſtill more remarkable) that ſeveral pieces of ſculpture, diſcovered in later times in Tuſcany, reſemble the productions of Greece in the moſt improved period of the arts in that country.

Our Author diſplays a great fund of geographical and topographical knowledge in his third and laſt chapter, which is deſigned to prove, that the ſeat and center of the fine arts in Italy, in the remoteſt times, was the city of *Mantua*; but here we ſhall leave him in the place of his nativity, after thanking him cordially for the agreeable entertainment and real inſtruction we have received from his learned, elegant, and ingenious work.

ART.

ART. XXXVIII.

Voellig Entdecktes, &c. i. e. The Secrets of Nature revealed, both with reſpect to the Work of Generation, and the Method of accompliſhing the Deſire of the Parents with reſpect to the Sex of their Offspring. By M. JOHN CHRISTIAN HENCKE, Organiſt of the Church of Hildeſheim. 8vo. Brunſwick. 1786.

AFTER a laugh, or at leaſt a ſmile, which will naturally be excited by the contraſt that there is between the title of this work and the profeſſion of its Author, we ſuppoſe that many of our readers will expect, from this title, a waggiſh publication. If it had been ſuch, we ſhould not have announced it; that it is not ſuch we immediately preſumed from even the liſt of ſubſcribers that is prefixed to the work, among which we find no leſs than *ſixteen German univerſities*. On examining the work, we perceived that it was a very *ſerious* buſineſs on the part of our organiſt, and that it is by no means his deſign to put us off with a jig, a *canoni*, or a hornpipe. With reſpect to his diſcovery of the ſecret of Dame Nature, we ſhall leave it where we have found it, becauſe, of whatever conſequence it may be, we cannot draw it forth to view without ſullying our page and our fingers. We have, however, been induced to announce the work for the ſake of anatomical connoiſſeurs, though, if we are not miſtaken, there are obſervations upon record that ſtrike at the foundation of our Author's ſyſtem; a great part of which, beſide, is not new.

ART. XXXIX.

Winke, &c. i. e. Advice to good Princes, to thoſe who are charged with the Education of Princes, and to the Friends of the People. By M. EHLERS, Profeſſor of Law. 8vo. Keil. 1786.

THERE is a great quantity of good advice in the five diſſertations that compoſe this volume, and the ſubjects diſcuſſed in them are by no means trite or vulgar. The curious queſtion, how far it is adviſable to carry the inſtruction of the people, and in what reſpects their being well informed is uſeful and expedient? is the ſubject of the *firſt* diſſertation. The *ſecond* treats of ſeveral dangerous conſequences that may ariſe from ſome inconſiderate regulations that have taken place in the Greek Church, and in ſome Proteſtant Churches in Germany, with reſpect to *toleration*. It is well known, that the extraordinary privileges and advantages that have been granted to the ex-Jeſuits by the Empreſs of Ruſſia, have proved favourable to the introduction of the Roman Catholic belief and worſhip into ſeveral places where they were before unknown. The ſame effect has been produced, though in a leſs degree, by the unmodified liberty of public worſhip, and even the privilege of eſtabliſhing

bliſhing *miſſions*, that have been granted to the *Romaniſts* in ſome Proteſtant ſtates. The learned and judicious Profeſſor expoſes the inconveniences of theſe meaſures with a public-ſpirited zeal, that is by no means unaccompanied with knowledge and charity. The ſubject is delicate, as every plan of preſcribing limits to toleration requires the acuteneſs of a clear head, joined to the liberal feelings of a generous and benevolent heart. If the Roman Catholic ſyſtem (and we may form hopes that ſuch a revolution is beginning to dawn) could be diveſted of the lordly ſpirit of deſpotiſm, and the wicked ſpirit of perſecution and intolerance that has been blended and identified with its very eſſence, through a long courſe of ages, the ſubject of toleration would be no more a matter of diſcuſſion; all difficulties would vaniſh. Our Author is a perfect maſter of this ſubject, which is connected with that of his *third* diſſertation. In this, to prevent the introduction of ſuch religious doctrines as may be pernicious to the well-being of the ſtate, he produces a confeſſion of faith, which, he thinks, ought to be adopted by perſons of all communions who ſettle in any country, and claim a toleration and the free exerciſe of their religious worſhip. This confeſſion is formed upon a large and liberal plan, and excludes none from the rights and privileges of citizens, who embrace thoſe great truths of natural religion, which are connected with the eſſential intereſts and well-being of civil ſociety; ſome of its articles are, however, ambiguouſly expreſſed, ſo as to be in the interpretation ſuſceptible of a degree of latitude that might defeat the end for which it is propoſed. As to Atheiſts, even *they* are deemed by our Author objects of toleration, provided they neither propagate their opinions in converſation nor in their writings, nor form themſelves into ſeparate ſects and communities, nor combat the doctrines that are generally received. The ſame ſubject is continued in the *fourth* diſſertation, in which the Author gives us another form of a general confeſſion of faith, and ſays many ſhrewd things on the expediency and utility of ſuch forms and confeſſions. The *fifth* and concluding diſſertation of this volume, contains the principles and maxims that ought to determine the degree of toleration, that may be granted to the ſocieties which are diſtinguiſhed by the denomination of religious orders. This ſubject, which the preſent criſis of eccleſiaſtical and monaſtic polity in the empire and elſewhere renders ſeaſonable and intereſting, is diſcuſſed by the acute and judicious Author with the moſt candid impartiality.

Another volume of our Profeſſor's *good advice* is promiſed; and thoſe who have read this, expect it with a degree of impatience that does him honour and juſtice.

ART.

ART. XL.

Urſprung, &c. i. e. On the Nature and Progreſs of Science, of Writing, and of a Sacred Language among the firſt Inhabitants of the World. or, an Explication of the Fables and obſcure Traditions concerning *Adam*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Joſeph*, and *Moſes*, deſigned to illuſtrate ſeveral important Symbols, and myſterious Doctrines, both of ancient and modern Times. 8vo. Breſlau. 1786.

THE diſcoveries made by the learned Author, in this inveſtigation, do not ſeem to repay the labour and erudition they have coſt him, by their merit and importance. He points out to us, indeed, certain epochas, in which ancient hiſtorical records were ſymbolically interpreted; but he does not carry us back to the ſource, nor ſhew us how they were underſtood by thoſe from whoſe primitive relations they were tranſmitted down from age to age. He throws, it is true, ſome new rays of critical light upon the Kabaliſtic fables; and this will be probably conſidered as the moſt intereſting part of his work, at leaſt by the philologiſts.

ART. XLI.

GEORGII RUDOLPHI BOHMERI *Commentatio Phyſico-botanica de Plantarum Semine*, i. e. A Phyſico-botanical Diſſertation concerning the Seed of Plants. By M. Geo. R. BOHMER. Wittemberg. 1785. 8vo.

ALL that has been ſaid by ancient and modern authors on the ſubject here announced, is compendiouſly contained in the compaſs of 390 pages of this judicious work. We ſay *judicious*; for M. BOHMER is not one of thoſe compilers and bookmakers, who need no more than a pair of ſciſſars to furniſh us with heavy, voluminous, folio publications. He compares, appreciates, and often rectifies the obſervations of the authors which he has here collected concerning the germination and duration of ſeed, the manner of augmenting their fecundity, and many other objects relative to this branch of botany and natural hiſtory. He has alſo ſubjoined to this work, a curious *Diſſertation* concerning the cellular tiſſue of vegetables.

ART. XLII.

Avis au Public, i. e. An Advertiſement addreſſed to the Public. By M. PALLAS, Member of the Imperial Academy of Peterſburg. 1786.

THIS eminent Naturaliſt, already ſo well known by his celebrated voyages and learned publications, announces here a vaſt and arduous deſign conceived by the Empreſs of Ruſſia, the execution of which is undertaken by her order. This illuſtrious Princeſs is always aiming at great things. Her plans of empire, of commerce, of civilization, and literary improvement,

ment, are all formed upon a grand ſcale. She has extended her dominions from the Frozen Ocean to the borders of the Euxine, and ſeems to ſtand there on her tiptoe, ready to ſtep over to the other ſide. How many languages are ſpoken under her ſceptre? This queſtion brings us to the ſubject of M. Pallas's *adverti ſement*, which is the publication of an *Univerſal and comparative Gloſſary of all Languages*, under the auſpicious protection and encouragement of CATHARINE II. The Ruſſian empire can reckon within its boundaries above a third of the languages that are ſpoken on the ſurface of our globe, and a great number, with which even the learned are hitherto unacquainted. Within the narrow diſtrict of *Caucaſus*, which is inhabited by ſeveral ſmall nations, eight or nine languages, and twenty-two dialects, are ſpoken. In Siberia, the languages and dialects are ſtill more numerous, and Kamſchatka furniſhes nine dialects of three different languages. Thoſe who are charged with the execution of this immenſe plan have begun their work, and the languages and idioms of the Ruſſian empire are the firſt objects of their inquiries. Among other things, we are told that the true pronunciation of the words will be indicated and expreſſed in this gloſſary, with the utmoſt accuracy and certainty (which is no eaſy matter), and that a preliminary diſcourſe concerning the languages, and their filiations, analogies, and affinities, will be prefixed to this GREAT WORK.

ART. XLIII.

Natur-Hiſtoriche Briefe, &c. i. e. Letters concerning the Natural Hiſtory of Auſtria, Saltzburg, Paſſau, and the adjacent Provinces. By M. PAUL SCHRANK. 2 Vols. 8vo. 1785.

THESE letters are agreeably written, and contain excellent obſervations on the natural productions and riches of countries little known, even with reſpect to the manners and cuſtoms of their inhabitants.

ART. XLIV.

Uber de enſtehung des Nordlichts, &c. i. e. Concerning the Origin of the *Aurora Borealis*, or Northern Lights. By M. J. ANTHONY CRAMER, Profeſſor of Mathematics in the Ducal College of Hildeſheim. 8vo. Bremen. 1786.

IT is in the phlogiſton, collected about the pole, that M. CRAMER thinks he has perceived the true cauſe of the *Aurora Borealis*; of which he explains all the phenomena in, at leaſt, a probable manner, on this principle.

☞ — all by M—e; except art. 35.

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P. 277, par. 2, l. 8, for 'partial,' r. *impartial*.
— 318, l. 1, for 'The Earl of Chesterfield,' r. *The late Earl of Chesterfield*.
— 351, l. 6, from the bottom, for $1\frac{1}{3}$, r. $3\frac{1}{3}$.
— 368, in the last line of Matthews's Article, for 'veracity,' r. *truth*.
— 418, l. 4, from the bottom, for 'healthy,' r. *heathy*.

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Errata in the Appendix to Vol. 75.

P. 552. l. 8. for 'wrongs' r. wrong.
554. — 5. for 'that general' r. that in general
556. — 22. for 'the original' r. their original
562. Part 2. l. 3. for 'spread' r. spred.
566. l. 8. for 'discoveries' r. discourses.

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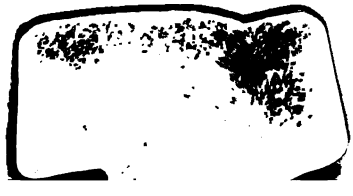
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